Acta Apostolicae Sedis

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The Holy See

(Sancta Sedes)

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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXXII, SERIES II, VOLUME VII, ROME, POLYGLOT PRINTERS OF THE VATICAN, M • DGCCC • XL.

[*Latin ed. p. 5*]

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ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA PII PP. XII

SERMO QUEM SS.M. N. PIUS PAPA XII HABUIT DIE XXIV MENSIS DECEMBRIS A. MCMXXXIX, IN PERVIGILIO NATIVITATIS D. N. IESU CHRISTI, ADSTANTIBUS EMIN. PP. DD. CARDINALIBUS ET EXCMÏS DD. EPISCOPIS AC ROMANAE CURIAE PRAELATIS.

"In hoc die sancta et suavissimae laetitiae, Venerabiles Fratres et dilecti Filii, in quo anxietas animi Nostri, intenti in expectatione adventus divini, est iam adimpleri in dulcissima contemplatione mysterii nativitatis Redemptoris, quasi praeludium tam magnae gaudii Nos habemus, cum videre Nos circumdati sumus membris Sacri Collegii et Praelaturae Romanae, et cum accipere ex eloquentiis labellis Eminenti, amato et ab omnibus venerato Cardinale Decano, sentimenta tam exquisita affectus et vota, quae – cum alarum ferventium precium ad caelestem Infantem elevatorum – a multis cordibus fidelibus et devotis in hac iucunda sollemnitate Sancti Natalis offeruntur, ante initium anni liturgici et primam festum natalem Nostri Pontificatus.

Animus Nostrus elevatur vobiscum ab hoc mundo ad sphaeram spiritualem vividam, ad magnam lucem fidei; vobiscum exaltatur, vobiscum gaudet, vobiscum profunditur in sacra memoria mysterii et sacramenti saeculorum, reconditi et patenti in spelunca Betlehem, cunis redemptionis omnium gentium, revelationis pacis inter caelum et terram, gloriae Dei in excelsis, et pacis in terra hominibus bonae voluntatis, initii novi cursum saeculorum, qui adorabunt hoc divinum mysterium, magnum donum Dei et gaudium terrae universae. Exultemus, dicemus vobis omnibus verbis magni Nostri Praedecessoris."

[*Latin ed. p. 6*]

6 Acta Apostolicae Sedis — The Official Commentary of the Holy Pontiff Leo the Great: "Rejoice in the Lord, O you beloved, and let us be filled with spiritual joy, for the day of new redemption, of the restoration of the

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ancient, and of eternal happiness has dawned. For the sacrament of our salvation, promised from the beginning, fulfilled in the end, and destined to endure without end, is renewed to us each year; it is fitting that we, with uplifted hearts, adore the divine mystery, so that what is accomplished by the great grace of God may be celebrated with great joys of the Church" (#. Leo. M. Sermo XXII In Nativ. Dom. II, Cap. I, PL, 54, col. 193-194). In the celebration of this divine mystery, the joy of our hearts rises high, becomes spiritual, is rooted in the supernatural, and tends towards the supernatural, flying to God with the exalted expression of the Church's prayer: "That amidst the vicissitudes of the world, our hearts may be fixed where true joys are" (or. Dom. IV post Pasch.). Amidst the turmoil and tumult of the various events of the world, true joy finds refuge in the steadfastness of the spirit, in which, like an unshakable tower against the storms, one clings with confidence in God, and is united with Christ, the beginning and cause of all joy and all grace. Is this not the sacrament of the King of our souls, of the Infant God of the Bethlehem manger? When this royal secret penetrates and dwells in souls, then faith, hope, and love are sublimated into the ecstasy of the Apostle of the Gentiles, who cries out to the world: "I live, now not I, but Christ lives in me" (Gal. 2:20). In the transformation of man into Christ, Christ himself clothes Himself with man, humbling Himself to him in order to lift him up to Himself in that joy of His birth, which is a perpetual feast, to which the liturgy of the Church never ceases to call us, to invite us, and to exhort us, so that in us may be fulfilled the promise of His words: "Your heart will rejoice, and no one will take your joy away from you" (John 16:22). The heavenly light of this joy and comfort sustains the confidence of those in whom it lives and shines; nor can it be obscured or disturbed by any sorrow or hardship, by any anxiety or suffering that arises or rumbles from below, similar to that " . . . little bird that flies about in the air, first singing, and then falls silent, content with the last sweetness that satisfies it" (Par., XX, 73). Where others are dismayed, where the bitter waters of affliction and despair overwhelm the faint of heart, the souls in whom Christ lives can do all things, and they are raised above the disorders and storms of the world, with ever equal courage and zeal, to the hymn of the ordinances, the justifications, and the magnificences of God. Under the storms, they are felt...

[*Latin ed. p. 7*]

More than for their immortal spirit, more than for the lands they tread and the seas they traverse, the Popes are distinguished by the elevation of their hearts towards God, "Sursum corda," by their prayer and union with God, "Habemus ad Dominum." And towards God, merciful and almighty, Venerable Brothers and beloved Sons, We raise our gaze and our supplication, as the most fitting and efficacious expression of Our gratitude for your fervent Christmas devotions, which are also a prayer raised to the

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Father of heaven, "from whom every good gift and every perfect grace proceeds" (James 1:17). May He grant that, in this union of prayer, each of you may, before the manger of His only-begotten Son, made flesh and dwelling among us, receive that "mensuram bonam et confertam et coagitatam et supereffluentem" of Christmas joy, which He alone can bestow; so that, strengthened and gladdened by so much joy, you may, as soldiers of Christ, generously and manfully continue your journey through the desert of this earthly life until that sunset, in which, before your eager gaze, the mountain of the Lord shall shine in the dawn of eternity, and in each of you, reborn to a new life of unfailing joy, the Christmas prayer of the Church may be fulfilled: "to behold with confidence as Judge that Only-Begotten, whom we now welcome with joy as Redeemer" (Prayer at Vigil of Nativity).

But in this hour, in which the eve of the Holy Nativity brings Us the sweet joy of your presence, joy is mingled with, and rekindled in Us, and undoubtedly no less in you, the mournful memory of Our glorious Predecessor of blessed memory (so piously recalled by Our Venerable Brother, the Cardinal Dean) and of those words – it has been only one year – unforgettable, solemn, and weighty words, bursting forth from the depths of His paternal heart, which you heard with Us, filled with sorrow, as the "silent dimitbis" of the holy old man Simeon; words echoed in this hall, on a similar eve, laden with the weight of foreboding, if not of a prophetic vision, of impending misfortune; words of deprecating warning, of heroic self-sacrifice, whose poignant accents still today soften our hearts.

The unspeakable calamity of war, which Pius XI foresaw with profound and extreme sorrow, and which, with the indomitable energy of his noble and exalted spirit, he sought by all means to keep far from the conflicts of nations, has broken out and is now a tragic reality. Before its rumbling, an immense bitterness floods Our soul, saddened and thoughtful that the Nativity of the Lord, the Prince of Peace, should today be celebrated amidst the funereal roar of cannons, under the terror of warlike engines.

[*Latin ed. p. 8*]

8. Acta Apostolicae Sedis - Official Commentary, amidst threats and the perils of armed vessels. And since it appears that the world has forgotten the pacifying message of Christ, the voice of reason, and Christian brotherhood, we have, alas, witnessed a series of acts incompatible both with the prescriptions of positive international law, and with the principles of natural law, and with the most elementary sentiments of humanity, acts which demonstrate in what chaotic vicious circle the sense of justice is enwrapped, misled by purely utilitarian considerations. This category includes: the premeditated aggression against a small, hardworking, and peaceful people, under the pretext of a threat that neither existed, nor was intended, nor even possible; — the atrocities (committed from whatever side) and the illicit use of means of destruction, even against

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non-combatants and refugees, against the elderly, women, and children; — the disregard for the dignity, liberty, and life of man, from which arise acts that cry out for vengeance before God: "The voice of thy brother's blood crieth from the ground to me" (Genesis, 4:10); the ever-increasing and methodical anti-Christian, and even atheistic, propaganda, especially among the young. To preserve the Church and its mission among men from any contact with this anti-Christian spirit, We are spurred by Our duty, which is also the intimate and sacred will of Father and Master of truth; and therefore, We address a warm and insistent exhortation, especially to the ministers of the Sanctuary and the "stewards of the mysteries of God," that they be always vigilant and exemplary in the teaching and practice of love, and that they never forget that in the kingdom of Christ, there is no precept more inviolable, nor more fundamental, nor more sacred, than the service of truth and the bond of love. With living and anguished concern, We are, alas, compelled to contemplate the spiritual ruins that are accumulating due to a vast flood of ideas, which, more or less deliberately or subtly, obscure and distort the truth in the minds of so many individuals and peoples, whether or not they are embroiled in war; therefore, We consider what immense work will be necessary—when the world, weary of warfare, will seek to restore peace—to tear down the cyclopean walls of aversion and hatred that have been erected in the heat of the conflict. Aware of the excesses to which doctrines and works of a policy unconcerned with the law of God open the way and inevitably lead, We, as you well know, when the conflicts became threatening, with all the ardor of Our soul, attempted until the very last to avoid the worst and to persuade those in whose hands was the power, and upon whose shoulders rested a heavy responsibility, to withdraw from an armed conflict and to spare the world unforeseen calamities. Our efforts...

[*Latin ed. p. 9*]

Acta PU Pp. XII 9, and those who came from other influential and respected places, did not achieve the hoped-for effect, especially because a profound distrust, which had grown in the hearts of men during the last years, appeared insurmountable, and which had erected insuperable spiritual barriers between the peoples. The problems that agitated between the nations were not insoluble; but this distrust, originating from a series of particular circumstances, almost irresistibly prevented any further belief in the efficacy of any promises, and in the duration and vitality of possible agreements. The memory of the ephemeral and troubled life of such negotiations or agreements ended up paralyzing every effort to promote a peaceful solution. We remain, Venerable Brothers and beloved Sons, with nothing left to do but to repeat with the Prophet: "Hast thou utterly cast away Juda, or hath thy soul abhorred Sion? why then hast thou struck us, so that there is no healing for us? we have looked for peace, and there is no

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good: and for the time of healing, and behold trouble" (Jeremias 14:19), and in the meantime, to strive to alleviate, as much as is in our power, the misfortunes resulting from the war, although such action is not a little hindered by the impossibility, not yet overcome, of bringing the aid of Christian charity to regions where it is most keenly and urgently needed. For four months we have been observing this war, begun and continued under such unusual circumstances, causing heaps of tragic ruin. And if, until now, except for the blood-soaked soil of Poland and Finnland, the number of victims may be considered less than feared, the sum of sorrows and sacrifices has reached such a point as to cause great anxiety to those who are concerned about the future economic, social, and spiritual state of Europe, and not of Europe alone. The more the monster of war acquires, devours, and appropriates the material means, which are inexorably put at the service of the ever-increasing needs of war, the more acute becomes for the nations, directly or indirectly affected by the conflict, the danger of a pernicious anemia, and the pressing question arises: how will an exhausted or weakened economy, when the war is over, find the means for economic and social reconstruction, amidst difficulties that will be enormously increased on all sides, and of which the forces and arts of disorder, which are lurking, will seek to take advantage, in the hope of giving to Christian Europe the decisive blow? Such considerations of the present and the future must keep before the eyes of rulers and the healthy part of every people, even in the fever of the struggle, and must move and urge them to examine its effects and to reflect on the justifiable aims and purposes of the war. And we believe that those who with vigilant eyes observe these grave matters...

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis — Considering, with a calm mind, the symptoms that in many parts of the world indicate such a development of events, the Holy See, despite the war and its harsh necessities, will, at the opportune and propitious moment, clearly define, as far as it is concerned, the fundamental principles of a just and honorable peace, and will not refuse negotiations, should the occasion arise with the necessary guarantees and precautions. The fundamental postulate of a just and honorable peace is to ensure the right to life and independence for all nations, great and small, powerful and weak. The will of one nation to live must never equate to the death sentence for another. When this equality of rights has been destroyed, violated, or endangered, legal order demands reparation, the measure and extent of which is not determined by the sword or selfish arbitrariness, but by the norms of justice and mutual equity.

2. In order that this order, thus established, may have tranquility and permanence, the cornerstones of a true peace, nations must be freed from the heavy slavery of the arms race and from the danger that material force,

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instead of serving to protect the right, becomes a tyrannical violator of it. Peace agreements that do not attribute fundamental importance to a mutually agreed, organic, and progressive disarmament, both in the practical and spiritual order, and that do not genuinely strive to implement it, will, sooner or later, reveal their inconsistency and lack of vitality.

3. In any reorganization of international relations, it would be in accordance with the principles of human wisdom that all parties involved should draw conclusions from the shortcomings or deficiencies of the past; and in creating or reconstituting international institutions, which have such a high mission, but at the same time are so difficult and full of very serious responsibilities, account should be taken of the experiences arising from the ineffectiveness or defective functioning of similar previous initiatives. And since it is so difficult for human weakness, one might almost say impossible, to foresee and ensure everything at the time of peace negotiations, when it is difficult to be free from passion and bitterness, the establishment of legal institutions that serve to guarantee the loyal and faithful implementation of agreements, and, in the event of a recognized need, to review and correct them, is of decisive importance for an honorable acceptance of a peace treaty and to avoid arbitrary and unilateral violations and interpretations of the conditions of such treaties.

[*Latin ed. p. 11*]

Acta Pii PP. XII, 11, 4°. In particular, a point which deserves attention, if one desires a better ordering of Europe, concerns the true needs and just requests of nations and peoples, as well as of ethnic minorities; requests which, even if they do not always suffice to establish a strict right, when recognized and sanctioned treaties or other legal titles oppose them, nevertheless merit a benevolent examination, in order to meet them in a peaceful manner, and also, if it appears necessary, through a just, wise, and concordant revision of the treaties. Thus, a true balance between nations being restored, and the foundations of mutual trust being rebuilt, many incentives to resort to violence would be removed.

5°. But even the best and most complete regulations will be imperfect and ultimately condemned to failure, if those who direct the fate of peoples, and the peoples themselves, are not increasingly permeated by that spirit from which alone life, authority, and obligation can arise for the letter of the paragraphs in international regulations; that is, by that sense of intimate and acute responsibility which measures and weighs human statutes according to the holy and unshakeable norms of divine law; by that hunger and thirst for justice, which is proclaimed as blessed in the Sermon on the Mount, and which has as its natural presupposition moral justice; by that universal love, which is the compendium and the highest expression of the Christian ideal, and therefore also extends a bridge even to those who do not share our faith. We do not ignore how grave are the difficulties that

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stand in the way of achieving the goals which We have outlined in broad terms, for establishing, implementing, and preserving a just international peace. But if there ever was a goal worthy of the cooperation of noble and generous spirits, if there ever arose an ardor of spiritual crusade, in which the cry "God wills it" resounded with new truth, it is truly this highest goal and this crusade and struggle of pure and magnanimous hearts, engaged in bringing peoples back from the murky cisterns of material and selfish interests to the living fountain of divine law, which alone is powerful to give that morality, nobility, and stability of which nations and humanity have felt the lack and the need for too long, to their grave detriment. To these ideals, which are at the same time the real goals of a true peace in justice and love, We expect and hope that all those who are united with Us by the bond of faith, each in his place and within the limits of his mission, will keep their minds and hearts open; so that, when the hurricane of war ceases and disperses,

[*Latin ed. p. 12*]

12. Acta Apostolicae Sedis - An official commentary, inspiring in all peoples and nations, prudent and pure spirits, animated by the courage that knows and is able to oppose the dark instinct of petty revenge with the severe and noble majesty of justice, sister of love and companion of all true wisdom. Of this justice, which alone is capable of creating and securing peace, We, and those who hear Our voice, do not ignore where We are permitted to enough to find the sublime example, the intimate impulse, and the sure promise. *Transeamus usque Bethlehem, et videamus* (Luke 2:15). Let us go to Bethlehem. There We shall find lying in the manger the One born, "the Sun of justice, Christ our God," and beside Him the Virgin Mother, "mirror of justice" and "Queen of peace," with the holy guardian Joseph, "a just man." Jesus is the Expected of the nations. The prophets pointed Him out, and sang of His future triumphs: "For a CHILD IS BORN to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace." (Isaiah 9:6). At the birth of this heavenly Child, another Prince of Peace was seated on the banks of the Tiber and, with solemn ceremonies, dedicated an *Ara Pacis Augustae*. The wonderful, but now broken, remains of which, already buried beneath the ruins of Rome, have risen up in our time. On that altar, Augustus sacrificed to gods who do not save. But it is permissible to think that the true God and eternal Prince of Peace, who descended among men a few years later, heard the yearning of that time for peace, and that the Augustan peace was almost a figure of that supernatural peace, which He alone can give, and in which all true earthly peace is necessarily included, a peace achieved, not with iron, but with the wood of the cradle of this Infant Lord of peace, and with the wood of His future cross of death, soaked with His

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blood, blood not of hatred and rancor, but of love and forgiveness. Let us therefore go to Bethlehem, to the cave of the born King of peace, sung upon His cradle by the hosts of angels; and kneeling before Him, in the name of this restless and troubled humanity, in the name of the countless, without distinction of people and nation, who bleed and die, or are plunged into weeping and misery, or have lost their homeland, let us address Him with the invocation of peace and concord, of help and salvation, with the words that the Church places on the lips of her children during these days: "O Emmanuel, King and lawgiver of ours, expectation of the Gentiles and Savior of them, come and save us, O Lord God our Savior" (Roman Breviary). While in this prayer we pour forth our insatiable aspiration for peace in the spirit of Christ, Mediator of peace between heaven and earth, with His benignity and humanity manifested among us.

[*Latin ed. p. 13*]

From the Acts of Pope Pius XII, thirteenth edition, we earnestly exhort Christian faithful to associate their sacrifices and prayers with Our intentions. We impart, Venerable Brothers and beloved Sons, to you and to all those whom you hold in your hearts, to all men of good will who are found upon the face of the earth, especially to the suffering, the afflicted, the persecuted, the prisoners, and the oppressed of every region and country, with unwavering affection, as a pledge of graces and of heavenly consolations and comforts, the Apostolic Blessing. At the conclusion of this Our discourse, We do not wish to deprive ourselves of the joy of announcing to you, Venerable Brothers and beloved Sons, that a telegram has arrived this morning from the Apostolic Delegation in Washington, the introductory and essential part of which We wish to read to you: "The Lord President, having been called this morning by Archbishop Spellman of New York, sent him to Me together with Mr. Berle, Assistant Secretary of State, delivering a letter for His Holiness, which I transcribe here, according to the desire of the same Lord President, literally. In it, the Lord President states that he intends to appoint a representative of the President with the rank of Extraordinary Ambassador, but without formal title, to the Holy See. This representative will be the Honorable Myron Taylor, who will depart for Rome in approximately one month. This news will be made public tomorrow officially." Following is the text of the letter in the English language, which will be published in the *Osservatore Romano*. It is a Christmas announcement that could not have arrived at a more welcome time, since it represents, from the eminent Head of such a great and powerful Nation, a valuable and promising contribution to Our solicitude, both for the attainment of a just and honorable peace, and for a more effective and extensive work intended to alleviate the sufferings of the victims of war. Therefore, We wish to express here Our congratulations and Our grateful sentiments

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for this noble and generous act of the Lord President Roosevelt.

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis — Official Commentary CONSTITUTIONES APOSTOLICAE I TRANSVAALLENSIS SEPTEMTRIONALIS (DE PIETERSBURG) PREFECTURE, ERECTED AS AN APOSTOLIC PREFECTURE UNDER THE OBSERVANCE OF THE ANCIENT ABBEY OF CASINENSI "NULLIUS" OF THE NORTH, ESTABLISHED UNDER THE NAME OF THE CONGREGATION OF SAINT BENEDICT "DE COMPIL-PIETERSBURG." PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION, In the Transvaal Northern Prefecture, located in Southern Africa, where members of the Congregation of the Ancient Observance of Saint Benedict have diligently labored for many years, and where better provision for the propagation of the Catholic faith is desired, humble petitions have been presented to the Holy See, requesting that this Prefecture be elevated to the rank and dignity of a "nullius" Abbey. We, after deliberation with the advice of the Most Reverend Fathers, our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having carefully considered that this will be conducive to the good of souls, have decided to grant the petitions presented to Us. Therefore, with the consent of those concerned, or of those who presume to have an interest, We, by Our supreme authority, elevate, erect, and establish the Apostolic Prefecture of Transvaal Northern, with the same boundaries, as a "nullius" Abbey, and We decree that it shall be called, with a change of name, "De Pietersburg," and We subject it immediately to Ourselves and to the Apostolic See. We entrust this new "nullius" Abbey to the care of the Casinensis Congregation of the Ancient Observance of Saint Benedict, fostering the firm hope that its missionary members will receive new encouragement from this provision of the Mission to undertake ever greater labors. The church dedicated to the Most Sacred Heart of Jesus, located in the city of Pietersburg, We constitute as the abbatial church of this new Abbey, and We establish therein the abbatial seat for the Abbot, who shall preside over this Abbey and its territory, and shall exercise all rights, offices, and duties pertaining to the transmission of justice. Therefore, We grant to this Abbey and to its Abbots for the time being, all rights and privileges which are granted to other "nullius" Abbeys.

[*Latin ed. p. 15*]

The acts of Pope Pius XII, number 15, state that the prelates of the Order of St. Benedict enjoy certain privileges, except for those that are proper to the bishops of cathedral churches. To the abbots and abbesses, we impose all obligations and duties, to which the other abbeys and their abbots are not subject. For this new abbey of Pietersburg, an abbot shall be elected

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by the monks of the same abbey, who are constituted in a chapter, for the purpose of carrying out the legal proceedings; however, his election shall not be valid unless it has first been approved and confirmed by the Roman Pontiff. Regarding the institution of the abbatial chapter, and its privileges and duties, we command that the rights and obligations of the faithful, and other matters of this kind, be observed in accordance with what the sacred canons prescribe. For all of the above, as has been established and decreed, we appoint the venerable Brother Jordan Gijlswijk, titular Archbishop of Euchaiten, in Africa, as Apostolic Delegate, and therefore we grant him all the necessary and appropriate powers for this purpose, including the power to delegate any person constituted in ecclesiastical dignity or office to carry out the aforementioned purpose, and we impose upon him the duty of transmitting to the Holy Congregation for the Propagation of the Faith an authentic copy of the executed acts within six months of receiving these documents. Furthermore, these documents, and everything contained within them, even if any person present, or who presume to have an interest, or who have not heard or agreed to the foregoing, even if they are worthy of express, specific, and individual mention, shall never be deemed to be subject to the flaw of deception, or of invalidity, or of nullity, or of our intention, or of any other, even a substantial and unforeseen defect, and they shall always be considered valid and effective, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply, and if, by any means, by anyone, knowingly or unknowingly, anything should happen to be attempted against these, we will and decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, to all of which we derogate by these presents. We wish that these documents, even if printed, shall be given the same validity, as if they were exhibited or shown, provided that they are transcribed by hand, signed by a public notary, and sealed with the seal of a person constituted in ecclesiastical dignity or office.

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis – Official Commentary. However, it is permitted to no one to infringe upon this page of erection, establishment, concession, statute, mandate, delegation, derogation, and Our will, or to contradict it. If anyone should presumptuously dare to attempt such a thing, let them know that they will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the thirteenth day of the month of June, in the first year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Chancellor of the Holy Roman Church. Secretary of the Congregation for the Propagation of the

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Faith, Alfred Vitali, Apostolic Protonotary. Apostolic Protonotary, Francis Hannibal Ferretti. Registered in the Apostolic Archives, Volume LXI, No. Jtf. – Al. Trussardi. II DB BENKOELEN (PALEMBANG). The Apostolic Prefecture of Benkoelen, on the island of Sumatra, is raised to the rank and dignity of an Apostolic Vicariate, and shall henceforth be called "Palembang." PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the Apostolic Prefecture of Benkoelen, on the island of Sumatra, which, on the twenty-seventh day of the month of December, in the year nineteen hundred and twenty-three, was erected by Our Predecessor, the blessed Pope Pius XI, and entrusted to the care of the priests of the Congregation of Missionaries of the Sacred Heart of Jesus, has, as We have learned, made great progress in the Catholic religion, especially through the tireless and arduous work of those heralds of the Gospel, and therefore, it has rightly been deemed fitting to promote it to an Apostolic Vicariate. With a willing heart, therefore, We, having received the prayers offered to Us by Our beloved son, William Theodor Govaart, General Moderator of the aforementioned Congregation of the Sacred Heart of Jesus, and after consultation with Venerable Brothers,

[*Latin ed. p. 17*]

From the Acts of Pope Pius XII, number 17, of the Most Holy Roman Republic, to the Most Reverend Cardinals, Prefects of the Holy Congregation for the Propagation of the Faith: We have deemed it fitting to grant [certain things]. Therefore, to the extent that it may be necessary, with the consent of those present, or of those who presume to have an interest, by the fullness of Our Apostolic authority, We elevate, establish, and constitute the Prefecture, which We mentioned above, to the rank and dignity of an Apostolic Vicariate. Furthermore, considering that the city of Palembang is a most suitable place for the Ordinary of that Mission to reside, by the tenor of these letters, We decree that this new Vicariate shall be called by the name of the city of Palembang. And We wish that the aforementioned Congregation of Priests of the Sacred Heart of Jesus, who have already been working so diligently there since the erection of that Mission, remain assigned to it, to Our satisfaction and to that of the Apostolic See. To this new Vicariate of Palembang, and to its Apostolic Vicars for the time being, We grant all rights, privileges, honors, and powers, by which other Vicariates and their prelates enjoy and are held, and We likewise subject them to the same burdens and obligations by which others are bound. All of these things, as above arranged and established, We wish and command to be considered valid and in force, notwithstanding anything to the contrary. Furthermore, We wish that the same faith be given to copies or excerpts, even printed ones, of these letters, as long as they are signed by the hand of a public notary and sealed with the seal of someone constituted in ecclesiastical dignity or office, as if the original letters themselves were presented or

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shown. To no one is it permitted to infringe upon or contradict this decree, erection, concession, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the thirteenth day of the month of June, in the first year of Our pontificate.

Fr. TH. PIUS, O. P.

Card. BOGGIANI
P. Card. FÜMASONI BIONDI
Cancellarius
8. R. E.
S. V. de Propaganda Fide Praef.
Alfridus Vitali, Proton. Apost.
Franciscan Hannibal Ferretti, Proton. Apost.
Loco £g Plumbi
Reg. in Cane. Ap., vol. LXI, n. 55. - A l . Trussardi.
ACTA, vol. VII, n. 1. — 2^-1-940.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis — Official Commentary III

CONCERNING MONTE CURRIE (DE KOKSTAD)

The Apostolic Prefecture of Monte Currie in Southern Africa, with the same boundaries, is erected into an Apostolic Vicariate under the new appellation of "DE KOKSTAD."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE:

If, through the tireless labors of preachers of the Gospel, a Christian community arises among the infidels and experiences prosperous growth, that community is certainly worthy to be raised to a higher degree of dignity by this Apostolic See.

Considering this, We, with the counsel of the Venerable Brothers Our Cardinals, Prefects of the Holy Congregation for the Propagation of the Faith, having received supplications, have addressed Ourselves to the Holy See, so that the Apostolic Prefecture of Monte Currie in Southern Africa, which, through the zeal and industry of the members of the Order of Friars

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Minor, to whom the mission itself has been entrusted, has made abundant and outstanding progress, with God's help, may be elevated to the dignity of an Apostolic Vicariate.

Therefore, in order that what is necessary may be accomplished, and with the consent of those who may presume to have an interest, We, by Our supreme authority, elevate, erect, and constitute the Apostolic Prefecture of Monte Currie, with the same boundaries, which include the civil districts of Bizana, LusiMsiki, Flagstaff, Tabarilmlu, Mount Ayliff, Mount Frere, Mount Currie, and a portion of the civil district of Matatiele, as well as the civil district of Port Saint Johns, the portion located to the north of the Umzimvubu River, into an Apostolic Vicariate.

We wish to call this new Vicariate, changing the name of the former Prefecture, by the name of the principal city of that region, in which the Apostolic Vicar will have his seat, namely, De Kokstad, and We wish to entrust it to the care of the Order of Friars Minor, for Our pleasure and that of the Apostolic See, even in the future.

Therefore, We grant to the Vicariate of De Kokstad and to its Apostolic Vicars, for the time being, all the rights, privileges, honors, and powers with which other Apostolic Vicariates and their Prelates, by common right, enjoy and possess, and We...

[*Latin ed. p. 19*]

The Acts of the Popes, December 19, bind us to the same burdens and obligations to which others are bound. We wish and command that all of these things, as previously established and decreed, be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, we decree that any transcript, excerpt, or printed copy of these documents, provided it is signed and sealed by the hand of a public notary, or by a person holding ecclesiastical dignity or office, shall have the same full force and effect as if the original documents were presented and shown. To no one is it permitted to violate or contradict this decree, this erection, this constitution, this commission, this statute, and this Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the eleventh day of the month of July, in the first year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI,
Chancellor.
8. R. E. P.

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Card. FUMASONI BIONDI,
Prefect of the Congregation for the Propagation of the Faith.
Carolus Respighi,
Protonotary Apostolic.
Franciscus Hannibal Ferretti,
Protonotary Apostolic.
In Loco
[Seal]
Plumbi Reg. in Cane. Ap., vol. LXJ, n. 52. - Al. Trussardi.
IV
CONCERNING PENG-YANG, OR HEIJO, FROM THE APOSTOLIC PREFECTURE OF PENG-YANG IN KOREA:

A NEW APOSTOLIC VICARIATE IS ERECTED, NAMED "DE HEIJO."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL COMMEMORATION.

If the Catholic cause, through the diligent preaching of the Gospel, has achieved significant growth among the non-believers in a particular Church, the Apostolic See is accustomed to elevate that Church to a higher degree of dignity.

[*Latin ed. p. 20*]

20 Acta Apostolicae Sedis - Official Commentary, which was happily received by Pius XI, Our Predecessor, through Apostolic Letters for the good of the faithful, on the seventeenth day of March, in the year of Our Lord nineteen hundred and twenty-seven, under the aforementioned name, and considering that, thanks to the diligent care of the members of the Society of Maryknoll for Missions to Foreign Lands, to whom this mission was entrusted, and with God's favor, significant progress has been made and greater progress is hoped for in the future, it seemed opportune to also grant those indefatigable and zealous evangelizers a testimony of Our benevolence and to further their endeavors by elevating that Prefecture into an Apostolic Vicariate. Therefore, with the unanimous agreement of the Most Reverend Brother Paul Marella, titular Archbishop of Doclea and Apostolic Delegate in Japan, and the Most Reverend Brother James Edward Walsh, titular Bishop of Sata and Superior General of the aforementioned Society of Maryknoll, and finally, with the advice of the Ordinaries of the Korean Missions, and with the counsel of the Most Reverend Brothers Our Cardinals, Prefects of the Holy Congregation of Propaganda Fide, it is de-

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termined that, to the extent necessary, and with the consent of those who may have a presumed interest, We, by the fullness of Our Apostolic authority, elevate, erect, and establish that Prefecture into an Apostolic Vicariate. Furthermore, having before Our eyes the Korean city called Peng-yang, from which the Prefecture itself took its name, now designated in public documents as Eeijo in Japanese, We decree that the Apostolic Vicariate shall henceforth be called Heijo or Heijoensis; and We wish that it remain entrusted to the same Society of Maryknoll for Missions to Foreign Lands, for Our pleasure and that of the Apostolic See. Therefore, We grant to this new Apostolic Vicariate of Heijo or Heijoensis, and to its temporary Apostolic Vicars, all rights, privileges, honors, and powers, with which other Vicariates and their Prelates are commonly endowed and enjoy, and We subject them to the same obligations and duties with which others are bound. All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, We decree that any transcript, excerpt, or printed copy of these Letters, provided it is signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith and validity as if the original Letters themselves were presented or shown. To no one shall it be permitted to infringe this decree of erection, establishment, concession, statute, and Our will, or to act contrary to it. If anyone, by audacity...

[*Latin ed. p. 21*]

Had Pope Pius XII dared to attempt such a reckless thing, He would have known that He would incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the eleventh day of the month of July, in the first year of Our Pontificate. Fr. TH. Fit;S, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Chancellor, Secretary of the Congregation for the Propagation of the Faith, Carolus Respighi, Apostolic Protonotary, Franciscus Hannibal Ferretti, Apostolic Protonotary, *Loco gg Plumbi Reg. in Cane. Ap., vol. LXI, n. 56.* - Al. Trussardi.

ADDRESSES:

Most Blessed Father, on the twenty-eighth day of the month of December in the year 1939, when He visited His Majesty Victor Emmanuel III, King of Italy and Albania, and Emperor of Ethiopia, and the Queen Empress, in the Throne Room of the Royal Palace, He spoke as follows:

"On this auspicious day, in this august Palace, which has become almost a Palatine Hill of a new history of the City, before His Majesty the wise King and Emperor, and the Majesty of the Queen and Empress, a reflection of gentle motherhood and domestic virtues to the people of Italy, in the presence – as well as of the Lords Cardinals and Our retinue – of such an esteemed gathering of Princes and Princesses, of figures from the Court

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and the Government, Our heart renews the expression of Our lively pleasure for the solemn visit made to Us by Their Majesties in the Apostolic Palace of the Vatican, with that sentiment of veneration for the See of Peter, which elevates in Our eyes, in the eyes of applauding Rome, and of the world, the centuries-old Catholic spirit of the House of Savoy, so glorious for its crown of Saints.

In this Palace, after ten years, the happy concord marked between the Church and the State is reaffirmed, a concord that illuminates with the same light of glory the names of Our venerated Predecessor, Pope Pius XI, and the Majesty of Victor Emmanuel III. The Vatican and the Quirinal, which the Tiber divides, are united by the bond of peace with the memories of the religion of our fathers and ancestors. The waves..."

[*Latin ed. p. 22*]

The Acts of the Apostolic See – the official commentaries – have swept away and buried in the depths of the Tyrrhenian Sea the troubled currents of the past, and have made the two shores bloom with the branches of olive trees. Today, in this splendid hall, for the first time after decades, the hand of a Roman Pontiff rises in blessing as a sign of peace, and Italy looks on and rejoices; the Catholic world looks on and rejoices, and even the two Princes of the Apostles, who sit motionless at the entrance of this Palace, seem to rejoice at seeing the dawn of new times arise. And certainly, the Most Holy Virgin, who here sanctifies a devoted altar, rejoices to pour forth the treasures of her graces upon the Royal Family, whose lineage is honored to venerate her as the highest emblem of its chivalrous devotion. Therefore, We beseech God and the Virgin Mother to extend their protection over the August Sovereigns, the Princes and Princesses Royal, the illustrious Head and the Members of the Government, and all those present, that peace, which, safeguarded by the wisdom of the Rulers, makes Italy great, strong, and respected before the world, may become for the peoples, who today, having become enemies almost as brothers, fight amongst themselves across the lands, the heavens, and the seas, an incentive and encouragement for future agreements, which, by their content and their spirit, may be a sure promise of a new, tranquil, and lasting order, an order which would vainly be sought outside the royal paths of justice and Christian charity.

His Most Blessed Eminence, on the 30th day of the month of December in the year 1939, in most humane words, with which he presented to Mr. Luis Cruz, Envoy of the Republic of Chile, extraordinary and plenipotentiary letters, responded as follows: "Mr. Ambassador: The bonds of affection that unite this Apostolic See with the Chilean people, the reciprocal trust that characterizes them and that has been manifested even in difficult circumstances, assure Your Excellency a cordial and benevolent reception in harmony with the sentiments of that noble Nation and with the importance

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of the honorable mission that the Most Excellent President of the Republic has entrusted to you. Your Excellency, speaking in the name of your Government, has expressed lofty sentiments in recognizing the spiritual values that the Catholic Church has proclaimed throughout the world, and which, for almost two thousand years, it has maintained and promoted despite so many difficulties and adversities, as well as the extraordinary scope of the application of these..."

[*Latin ed. p. 23*]

The acts of Pope Pius XII, in accordance with the needs of our times, extend to the vast and contested field of social progress. These words are a source of satisfaction for Us and a guarantee that in the future, the relations between the Holy See and the Republic of Chile will continue to develop in harmony, to the benefit of the true interests of that nation and for the spiritual and cultural well-being of its people. The Church, whose maternal hand anxiously feels the feverish pulse of humanity in these days; the Church, whose discerning gaze discovers needs, pains, and aspirations that are hidden from others; the Church, whose ear listens in the confidences of hearts, to those abysses of bitterness in which the souls of *ios* are plunged, souls who believe themselves victims of conscious or unconscious injustices; the Church – We say – clearly sees and zealously supports the imperative duty of that "redemption of the working class," which was already begun in the cave of Bethlehem, and of which Our great Predecessor spoke with such enlightened and apostolic wisdom. Nothing will be more pleasing to Us, Your Excellency, than to strive, in ever-increasing measure, to provide to the Chilean people, whom We hold so dear – in whose territory We have just increased the means of effective spiritual assistance through the erection of two new Archdioceses – those valuable and irreplaceable aids on the path to true prosperity, which come from the doctrine and law of Jesus Christ, and from a personal and social formation that is fully in accordance with them. The confidence that Your Excellency's words have instilled in Us, that the Church, in the exercise of its mission of truth and love, will enjoy in Chile the freedom that is due to it as a perfect society, and which is so deeply rooted in the conscience of the Catholic people of Chile, authorizes Us to harbor hope for a peaceful and serene future. In anticipation of this auspicious future, We cordially reciprocate the courteous wishes that the Most Excellent President of the Republic has conveyed to Us through Your Excellency, and We offer Your Excellency Our benevolent support in the fulfillment of Your elevated office. Meanwhile, across the vastness of the Ocean and over the Andes, We send with paternal affection to all Our beloved sons and daughters of distant Chile Our most abundant

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Blessings.

[*Latin ed. p. 24*]

Acta Apostolicae Sedis – Official Commentary ACTA 88. SACRED CONGREGATIONS. THE HOLY CONGREGATION OF THE SACRED OFFICE. DECREE. In a general session of the Sacred Congregation of the Holy Office held on Thursday, November 29, 1939, concerning the proposed question: "Whether it is permissible to promote among the faithful certain forms of devotion, commonly known as – 'Devotion to the Annihilation of Jesus' – and – 'The Rosary of the Most Holy Wounds of Our Lord Jesus Christ' – ." The Most Reverend and Eminent Fathers, Cardinals, entrusted with the safeguarding of faith and morals, also having before their eyes the Decree of May 26, 1937, "Concerning the introduction of new forms of worship or devotion, and concerning the suppression of abuses already existing" (cf. Acta Ap. Sedis, 1937, p. 301), decreed: It is not permissible. And on Friday, December 7, 1939, Our Holy Father, Pope Pius XII, Divine Providence, in an audience granted to the Most Reverend and Eminent Lord Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution presented to Him by the Eminent Fathers. Given at Rome, from the Offices of the Holy Office, on December 12, 1939. Romulus Pantanetti, Notary of the Supreme Sacred Congregation of the Holy Office. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. INSTRUCTION CONCERNING CERTAIN CEREMONIES AND AN OATH RELATING TO CHINESE RITES. It has been clearly demonstrated that in the Oriental regions, certain ceremonies, although formerly connected with ethnic rites, now, with the passage of time and the changes in morals and customs, retain only a civil significance of piety towards ancestors, or of love for the homeland, or of civility towards neighbors.

[*Latin ed. p. 25*]

The Sacred Congregation for the Propagation of the Faith, 25. Therefore, this Holy Council, with the approval of the Supreme Pontiff Pius XI, has issued new regulations concerning this matter to the Ordinaries of Manchuria and the Japanese Empire, in accordance with canon 22, regulations which are more suitable to the present circumstances. Recently, the Most Reverend Fathers presiding over the same Sacred Congregation for the Propagation of the Faith, in a general assembly held on the 4th of the month of December, considered whether a similar course of action might be permissible in other places where similar changes in circumstances have occurred over time. After carefully considering arguments from various sources, and after seeking the opinion of prudent and experienced men, the aforementioned Most Reverend Fathers judged the following to be declared:

1. Since the Chinese Government has repeatedly and openly declared

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that it is free for all to profess the religion of their choice, and that it is not the intention of the government to issue laws or decrees concerning religious matters; and therefore, the ceremonies which are performed in honor of Confucius by public authorities, or which are ordered to be performed, are not to be considered as giving religious cult, but rather as a tribute of honor due to a most distinguished man, and a due respect for the traditions of the ancestors: it is permissible for Catholics to attend ceremonies of honor which are performed before the image or tablet of Confucius, in Confucian monuments or in schools.

2. Therefore, it is not to be considered illicit to place the image of Confucius, or even a tablet bearing his name, in Catholic schools, especially if the authorities have ordered it, or if it is greeted with a bow of the head. If, at any time, there is a fear of scandal, the true intention of the Catholics should be declared.

3. It is permissible for Catholic magistrates and students, if they are ordered to attend public ceremonies which appear to be superstitious, to participate, provided that, in accordance with canon 1258, they behave passively and perform only those signs of obedience which can be considered as mere civil duty; and that they declare, as above, their intention, if it should become necessary to dispel false interpretations of their actions.

4. Bows of the head and other manifestations of civil respect before the deceased or the images of the deceased, and even before a tablet bearing the simple name of the deceased, are to be considered as permissible and honorable.

Furthermore, the aforementioned Most Reverend Fathers considered the oath concerning Chinese rites, which was issued by the Supreme Pontiff Benedict XIV by the Constitution *Ex quo singulari diei*, dated 11 July 1742, to all priests "in the Empire of China and in other kingdoms and provinces adjacent or bordering thereto."

[*Latin ed. p. 26*]

The Acts of the Apostolic See – an official commentary – do not fully agree with the recent norms issued by this Holy Congregation, and furthermore, the same oath is now, in these times, entirely superfluous as an instrument of discipline, since it is known that the ancient controversies concerning the rites of China have been settled, and, moreover, missionaries and other priests require no coercive oath to readily and faithfully render obedience to the Holy See: it was judged that a dispensation should be granted from the obligation of that oath, wherever it might be in use, whether in China or elsewhere; while the other prescriptions of the Most Holy Pope Benedict XIV remain firm, insofar as they have not been altered by more recent instructions, especially the prohibition against disputing about the rites of China. This opinion of the Most Reverend Fathers, reported to His Holiness, our Lord Pope Pius XII, by the undersigned Car-

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dinal Prefect of this Holy Congregation for the Propagation of the Faith, in an audience on the 7th day of December, was approved and ratified in all respects by His Holiness. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 8th day of December in the year of Our Lord 1939, on the feast of the Immaculate Conception of the Blessed Virgin Mary.

PETRUS Card. FUMASONI BIONDI, Prefect.

L. © S. t Celsus Costantini, Archbishop titular of Theodosius, Secretary.

SACRED CONGREGATION FOR RITES

CHICAGO-IEN, OR LAUDEN.

CONCERNING THE CANONIZATION OF BLESSED FRANCISCA XAVIERA CABRINI, VIRGIN, FOUNDRESS OF THE INSTITUTE OF MISSIONARIES OF THE HOLY HEART OF JESUS.

REGARDING THE QUESTION: Whether a Commission for the Re-examination of the Cause should be appointed in this case and for the purpose in question.

"The joy with which we were filled while celebrating in the City the solemnities of the beatification of the illustrious woman, Francisca Xaveria Cabrini, Virgin, Foundress of the Missionaries of the Holy Heart of Jesus, is doubled and even increased. For such devotion burns for the Blessed, and such confidence is placed in her..."

[*Latin ed. p. 27*]

The Sacred Congregation, with the patronage of the rites, so that, as Almighty God, through the intercession of the same Blessed Virgin, other miracles may be manifested, as is reported. With these words, His Eminence and Eminence Cardinal George Mundelein, Archbishop of Chicago, where the Blessed Virgin passed away, begins the letter to the Postulator, concerning the resumption of the cause. And indeed, the rumor of new miracles, wrought by God after her Beatification, which was celebrated on the 13th of November of the past year, is widely spread. Therefore, His Eminence Father Augustine, of the Order of the Most Holy Trinity and Redemptorists, legitimately appointed Postulator of this cause, has implored His Holiness Pope Pius XII, so that the cause of Canonization may be resumed. In the meetings of the Ordinary Congregation of the Sacred Rites, held on June 20th, His Eminence and Eminence Cardinal Alexander Verde, Promoter of the Cause, proposed the following question: Whether a Commission should be appointed for the resumption of the aforementioned cause of Canonization of the Blessed Virgin. His Eminence and Eminence the Cardinals, having considered the letters of the Postula-

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tor from His Eminence and Eminence Cardinals Mundelein, Archbishop of Chicago, Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, Tedeschini, Prefect of the Sacred Congregation for the Holy Office, and Marmaggi, Prefect of the Sacred Congregation for the Council, as well as the Bishop of Lauden, in whose diocese the Blessed Virgin shone with the light of her life, and the Superiors General and the "General Council" of the Missionaries of the Sacred Heart, and having also heard the Reverend Father Dr. Salvatore J. Statucci, General Promoter of the Faith, it was deemed advisable to write: Affirmative, that is, that a Commission for the Resumption of the Cause should be appointed, if it pleases His Holiness. Now, on this day, by the report of the aforementioned Cardinal Prefect, His Holiness, having approved the response of the same Sacred Congregation, deigned with his own hand to sign the Commission for the Resumption of the Cause of the Blessed Francisca Xaveria Cabrini, Virgin. Given at Rome, on the 21st day of June, in the year of Our Lord 1939. C. Card. SALOTTI, Prefect. L. Ç£ S. A. Carinci, Secretary.

[*Latin ed. p. 28*]

Acta Apostolicae Sedis – Official Commentary, DIARY OF THE ROMAN CURIA. On Saturday, December 30, 1939, the Holy Father received in a solemn Audience His Excellency, Mr. Doctor Luis Cbtjz Ocampo, Extraordinary and Plenipotentiary Ambassador of the Republic of Chile, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. On Tuesday, January 9, 1940, in the august presence of the Holy Father, in the Vatican Apostolic Palace, the Holy Congregation of Rites assembled, with the participation of the Most Reverend and Venerable Cardinals, and the Reverend Prelates, Officials, and Theological Consultors, who gave their vote on two miracles which are asserted to have been wrought through the intercession of the Venerable Servant of God, Gioaechina de Vedruna de Mas, foundress of the Institute of the Carmelite Sisters of Charity.

On Tuesday, January 16, 1940, in the Vatican Apostolic Palace, the preparatory session of the Holy Congregation of Rites assembled, with the participation of the Most Reverend and Venerable Cardinals, and the Reverend Prelates, Officials, and Theological Consultors, in which two miracles were discussed, which are asserted to have been wrought through the intercession of the Blessed Giovanna Elisabetta Biohier des Ages, co-foundress of the Congregation of the Daughters of the Cross, commonly called of St. Andrew, and which are proposed for the solemn canonization of the same Blessed.

SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pius XII, happily reigning, deigned to appoint:

December 11, 1939. The Most Reverend and Venerable Cardinal Giacomo Luigi Lercaro, Protector of the Institute of the Daughters of the Di-

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vine Savior (Buenos Aires).

December 12, 1939. The Most Reverend and Venerable Cardinal Pietro Fumasoni Biondi, Protector of the Institute of the Sisters of Charity of Nazareth (Louisville).

[*Latin ed. p. 29*]

Diarium Romanae Curiae, December 29, 1939. The Most Reverend and Illustrious Cardinal Carlo Salotti, Protector of the Devotion to the Sacred Heart of Jesus (Montluçon, diocese of Moulins). January 1, 1940. The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the International Union of Catholic Women's Leagues (Utrecht). Assistant to the Holy See: December 30, 1939. His Excellency, the Most Reverend Monsignor Giacomo Montanelli, Archbishop of Vercelli. Apostolic Protonotaries *ad instar participantium*: December 15, 1939. Monsignor Luigi Bataille, of the diocese of Martinica. Monsignor Adriano Segond, of the same diocese. January 8, 1940. Monsignor Vincenzo Fondacaro, of the diocese of Piazza Armerina. Domestic Prelates of His Holiness: November 14, 1939. Monsignor Leonello Roy, of the diocese of Saint-Germain-de-Rimouski. Monsignor Teodoro Verhoeven, of the archdiocese of Utrecht. November 24. Monsignor Giuseppe Cassidy, of the diocese of Galway. December 1. Monsignor Ruggero Alfieri, of the diocese of Guastalla. December 12. Monsignor Scipione Matteucci, of the diocese of Fano. December 19. Monsignor Giuseppe Paganueci, of the same diocese. Monsignor Pietro Paolo Starace, of the diocese of Teano. December 20. Monsignor Stefano Rondini, of the diocese of Novara. December 22. Monsignor Paolo Alessandro Borei, of the diocese of Lafayette. Monsignor A. Benedetto Colliard, of the same diocese. Monsignor Giorgio Mollo, of the same diocese. Monsignor Giacomo Giuseppe Culleton, of the diocese of Monterey-Fresno. Monsignor Giuseppe Clemente Willging, of the diocese of Helena. Monsignor Giuseppe Rowan, of the diocese of Rockhampton. January 2, 1940. Monsignor Giuseppe La Vaccara, of the diocese of Piazza Armerina. Monsignor Cesare Correngia, of the archdiocese of Milan. January 6. Monsignor Giuseppe Maria Martins Alves da Rocha, of the diocese of Lamego. Monsignor Onorato Ribas Manera, of the diocese of Maiorca. January 15.

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis - Official Commentary

HONORS

By Breves Apostolici, the Most Holy Father Pius XII, reigning happily, deigned to bestow:

The Supreme Order of Christ: December 31, 1939.

Upon His Excellency, Prince Don Francesco Chigi della Rovere, Captain Commander of the Noble Pontifical Guard.

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The Order of the Golden Spur: December 15, 1939.

Upon His Excellency, Prince Don Lelio Nicolò Orsini, of the Dukes of Gravina.

22 " "

Upon His Excellency, Count Galeazzo Ciano di Cortellazzo, Minister of Foreign Affairs in the Kingdom of Italy.

The Grand Cross of the Order of Saint Gregory the Great, civil class: November 22, 1939.

Upon Mr. Vittorio Ruzié (Yugoslavia).

The Commander of the Order of Saint Gregory the Great, civil class: August 17, 1939.

Upon Mr. Bartolomeo Gei, of the diocese of Vittorio Veneto.

Upon Mr. Abilio Garcia de Carvalho, of the archdiocese of Braga.

October 10:

Upon Mr. Doctor Elia Luque, of the diocese of Rosario.

Upon Mr. Engineer Giuseppe Micheletti, of the same diocese.

December 1:

Upon Mr. Engineer Mario Rodino, of the archdiocese of Naples.

December 5:

Upon Mr. Doctor Alessandro Zuccheri, of the archdiocese of Bologna.

December 11:

Upon Mr. Martino G. Coleman, of the diocese of Brooklyn.

December 12:

Upon Mr. Doctor Giovanni Evangelista Peixoto Fortuna, of the archdiocese of Saint Sebastian of Rio de Janeiro.

Upon Mr. Doctor Francesco d'Assisi Peixoto Fortuna, of the same archdiocese.

December 13:

Upon Mr. Doctor Knight Giuseppe Bugatto, of the archdiocese of Zara.

[*Latin ed. p. 31*]

Diarium Romanae Curiae, 31, 20 December 1939. To the Reverend Doctor Professor Angelo Piantieri, of the Archdiocese of Naples. 6 January 1940. To the Reverend Advocate Luigi Filippo Re, Consistorial Advocate. The Knighthood of the Order of Saint Gregory the Great, civil class: 10 June, 1939. To the Reverend Giuseppe Pagani, of the Diocese of Lugano. To the Reverend Professor Onofrio Mastropasqua, of the Diocese of Aquino. To the Reverend Giacomo Homsy, of the Apostolic Vicariate of Delta del Myo, 18 September. To the Reverend Giovanni Saillard du Rivault, of the Diocese of Poitiers. To the Reverend Umberto Giuseppe van 'Susante, of the Diocese of Bois-le-Duc. To the Reverend Engineer Tito Micheletti, of

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the Diocese of Rosario. 10 October. To the Reverend Francesco Casiello, of the same diocese. To the Reverend Doctor Giovanni Casiello, of the same diocese. To the Reverend Mario Visintini, of the Archdiocese of Udine. 16 November. To the Reverend Advocate Ettore Recchioni (Rome). 23. To the Reverend Andrea G. McBride, of the Diocese of Paterson. 27. To the Reverend Ermanno Cristiano Mjkamp, of the Archdiocese of Utrecht. 30. 7 December. To the Reverend Advocate Renato Tozzi Condivi, of the Diocese of Ascoli Piceno. To the Reverend Pietro Hoppenbrouwers, of the Diocese of Bois le-Duc. To the Reverend Advocate Carlo Fabia, of the Patriarchate of Antioch of the Syrians. The Grand Cross of the Order of Saint Sylvester the Pope: 20 December 1939. To the Reverend Engineer, Commander Camillo Tizzano (Italy). To the Reverend Doctor Francesco Potenza (Italy). To the Reverend Doctor Giacomo D'Avanzo (Italy). The Commander's Cross with Plaque of the Order of Saint Sylvester the Pope: 10 January 1940. To the Reverend Doctor Professor Aroldo Bodrito, of the Archdiocese of Genoa. The Plaque of the Order of Saint Sylvester the Pope: 9 January 1940. To the Reverend Commander Erminio Forni, of the Archdiocese of Milan. The Commander's Cross of the Order of Saint Sylvester the Pope: 5 September 1939. To the Reverend Costantino Bursan (Rumehen). 25 November. To the Reverend Gaetano Lorenzetti, of the Diocese of Trieste.

[*Latin ed. p. 32*]

Acta Apostolicae Sedis – Official Commentary, December 1, 1939. To Mr. Virgilio Garbelli, of the diocese of Lodi.

To Mr. Anthony Papaleo, of the archdiocese of Otranto.

To Mr. Mario Volpi, of the diocese of Ventimiglia.

To Mr. Engineer Vincenzo Valentino, of the archdiocese of Naples.

To Mr. Albert Petrini (Rome).

To Mr. Attorney Mario Santangelo Puleio, of the archdiocese of Syracuse.

To Mr. Giuseppe Ricciardi, of the archdiocese of Milan.

January 1940.

To Mr. Giovanni Rossi (Rome).

To Mr. Arrigo Linari, of the diocese of Sulmona.

The Knighthood of the Order of St. Sylvester the Pope: September 18, 1939.

To Mr. Elia Kaourk, of the Apostolic Vicariate of the Nile Delta.

October 9.

To Mr. Agostino Brettagna, of the diocese of Ferentino.

To Mr. Francesco Golia, of the diocese of Aversa.

November 9.

To Mr. Accountant Alberto Chichisiola, of the Patriarchate of Venice.

To Mr. Enrico Muccetti (Rome).

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To Mr. Professor Salvatore Morosini (Rome).

To Mr. Gabriele Ascenzi (Rome).

December 4.

To Mr. Cesare Febbi, of the diocese of Orte.

To Mr. Salvatore De Chiara, of the archdiocese of Naples.

To Mr. Umberto Centanni, of the diocese of Osimo.

To Mr. Giuseppe Rolero, of the diocese of Grosseto.

To Mr. Giuseppe Magnanini, of the diocese of Guastalla.

To Mr. Giuseppe Cattaneo, of the diocese of Casale Monferrato.

January 30, 1940.

To Mr. Amedeo Santucci, of the diocese of Amelia.

Necrology:

November 30, 1939.

Most Reverend Leopoldo Lara y Torres, titular Bishop of Alicarnassus.

January 3, 1940.

Most Reverend Giuseppe Emanuele Damaso Ruiz y Rodríguez, Archbishop of San Cristoforo de la Habana.

January 4.

Most Reverend Emanuele Gonzalez y Garcia, Bishop of Palencia.

January 9.

Most Reverend Ferdinando Taddei, Bishop of Jacarézinho.

January 14.

Most Reverend Giovanni Enrico Tihen, titular Bishop of Bosana.

[*Latin ed. p. 33*]

Acta Apostolicae Sedis, Commentary Official, Year XXXII, February 20, 1940 (Series II, Vol. YH) - No. 2.

PIUS, SERVUS SERVORUM DEI, TO MEN AND WOMEN OF GOOD WILL, GREETINGS IN THE LORD.

CONSTITUTION REGARDING THE PREFECTURE APOSTOLICA OF YANG-KU: THE PREFECTURE APOSTOLICA OF YANG-KU IS RAISED TO THE RANK OF AN APOSTOLIC VICARIATE.

The Prefecture Apostolica of Yang-ku, in China, which was established and separated from the Apostolic Vicariate of Yenchowfu on the thirteenth day of December in the year nineteen hundred and thirty-three, and entrusted to the secular clergy of China, has, through tireless labor and constant zeal in the preaching of the Gospel, achieved such growth, by the grace of God, in the Catholic faith and in missionary endeavors, that it seems fitting to raise it to a higher rank by the Apostolic See.

Therefore, after mature deliberation of all relevant matters, with the ad-

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vice of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and having considered the prayers presented to Us by the General Superior of the Society of the Divine Word, We have decided, with a willing heart, to give due praise to those missionaries who labor there in the advancement of the Kingdom of Christ, and to encourage them to undertake ever greater and more arduous labors.

Wherefore, supplementing what is necessary, and with the consent of those whose interests may be involved, by the fullness of Our Apostolic authority, We declare by these present letters that the Prefecture Apostolica of Yang-ku, in China, is hereby raised to the rank of an Apostolic Vicariate.

[*Latin ed. p. 34*]

Acts of the Apostolic See – 34. We erect and establish a Vicariate Apostolic under the same appellation, and with the same boundaries, as before. Therefore, we grant to this Vicariate, and to its Vicars Apostolic for the time being, all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their superiors throughout the world are lawfully enjoyed and possessed, and we subject them equally to the burdens and obligations by which others are bound. All of these things, as above established and decreed, we wish and command to be considered valid and in force, notwithstanding any contrary provisions. Furthermore, we decree that copies or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full faith and validity as if the original documents themselves were presented or shown. To no one shall it be permitted to infringe or contradict this decree. If anyone, with reckless audacity, should attempt to do so, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the eleventh day of the month of July, in the first year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Chancellor
8. R. E
8. O. de Propaganda Fide
Pref.
Ioseph Wilpert, Dean
Collegium Proton. Apost.
Ludovicus Kaas, Proton. Apost.

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Loco
℔ Plumbi
Reg. m Cane. Ap., vol. LXI, n, 50. - Al. Trussardi.
II

OF MULTAN

THE APOSTOLIC PREFECTURE OF MULTAN IS ERECTED

PIUS, SERVUS SERVORUM DEI,

FOR THE PERPETUAL MEMORY OF THE EVENT.

That the Church may flourish among the infidel peoples, and that the Catholic cause may progress not a little, especially in regions where the ecclesiastical hierarchy is already canonically established, by the will of the Roman Pontiff,

[*Latin ed. p. 35*]

The Acts of Pope Pius XII, page 35, state that a place is usually raised to the rank of a diocese. Therefore, since the Christian name is increasingly flourishing in the Apostolic Prefecture of Multan in India, and considering that, by Apostolic Letters dated the seventeenth of December, in the year of Our Lord nineteen hundred and thirty-six, Our Predecessor, Pope Pius XI of blessed memory, erected and entrusted it to the diligent care of the Missionary Order of the Friars Preachers, it seemed fitting and opportune to raise that Prefecture to the rank of a diocese. After due deliberation with Our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after ensuring that all necessary consents were obtained from those whose interests might be involved, We, by the fullness of Our Apostolic authority, by these Letters, raise and erect the Apostolic Prefecture of Multan to the rank of a diocese, preserving the same boundaries and appellation; and We constitute it a suffragan of the metropolitan Church of Delhi and Simla, and We subject its current bishops to the jurisdiction of the Metropolitan Archbishop of Delhi and Simla. We establish the episcopal see and cathedral in the city of Multan, from which this new diocese derives its name; and We elevate the church already existing there, dedicated to the Most Holy Redeemer, to the dignity and rank of a cathedral; and We grant to it, and to the cathedral and current bishops of Multan, all the rights, privileges, honors, insignia, favors, and graces, with which other cathedrals and their prelates are commonly endowed and enjoy; and We subject them to the same obligations and du-

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ties as are imposed on others. Since the circumstances do not presently permit the erection of a chapter of canons, We grant that, in the meantime, consultants be chosen for the diocese, to serve in place of the canons, according to the requirements of law. Furthermore, We command that all matters pertaining to the erection of a diocesan seminary, to the governance and administration of the diocese, to the election of a Capitular Vicar or Apostolic Administrator in the event of a vacancy, and to the rights and duties of the clergy and laity, and other matters of this kind, be observed, as prescribed by the sacred canons. To ensure the execution of all that has been established and decreed above, We choose the Most Reverend Brother Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the Orient, and We grant him the necessary and appropriate powers for this purpose, including the power to delegate any person of ecclesiastical standing to carry out the aforementioned tasks, and We charge him with the duty of promptly transmitting to the Sacred Congregation for the Propagation of the Faith an authentic copy of the executed acts. These present Letters, and all that they contain, are to be valid and effective forever, without any possibility of revocation or annulment.

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis – The official record. Nothing in these acts can be declared invalid by reason of a defect or nullity, whether due to our intention or otherwise, even if substantial and unforeseen; but these acts, as having been made and issued with full knowledge and authority, shall always remain valid and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply, and if, contrary to this, anyone, knowingly or unknowingly, should attempt to invalidate them through any authority, we declare and decree that such attempt shall be entirely null and void; notwithstanding, as may be necessary, the rules established in synodal, provincial, general, and universal councils, in special or general Apostolic Constitutions and ordinances, and in any other provisions of our predecessors, the Roman Pontiffs, and in other matters, even those worthy of special mention. We further decree that these letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of someone constituted in ecclesiastical dignity or office, shall be given the same validity as if these letters themselves were presented or shown. To no one shall it be permitted to infringe upon this page of erection, foundation, subjection, decree, commission, derogation, mandate, and our will, or to act contrary to it. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the twentieth day of the month of July, in the first year of Our pontificate.

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Fr. TH. PIUS, O. P.,

Card. ROGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. R. E.
8. C. de Propaganda Fide Praef.
Alfonsus Carinci, Proton. Apost.
Alfridus Vitali, Proton. Apost.
Loco
© Plumbi Reg. in Cano. Ap., vol, LXI, n. 61. - Al. Trussardi

[*Latin ed. p. 37*]

Acta Pii PP. XII 37: III. CONCERNING THE WUCHOW APOSTOLIC PREFECTURE. THE WUCHOW APOSTOLIC PREFECTURE IS ERECTED INTO AN APOSTOLIC VICARIATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: Whatever seems most suitable for the furtherance of the Catholic faith, we strive to accomplish, fulfilling the highest office of our apostolate. Now, since in the Apostolic Prefecture of Wuchow in China, in the year nineteen hundred and thirty-four, on the tenth day of the month of December, an Apostolic Prefecture was established by Apostolic Letters, sealed with lead, by our predecessor, Pope Pius XI, of blessed memory; and since, through the tireless and constant efforts of the Society of Maryknoll for Foreign Missions, the Catholic religion has experienced considerable growth, and missionary works have multiplied in recent years; We, with the counsel of the Venerable Brethren, our Cardinals, Prefects of the Holy Congregation of Propaganda Fide, desiring to give worthy praise to those zealous heralds of the Gospel, so that they may be encouraged to undertake new and greater labors, after mature deliberation, We have decided to elevate that Prefecture to a higher degree of dignity. Therefore, in order that this may be accomplished, and with the consent of those who may be concerned, or who presume to have an interest, by the fullness of Our apostolic authority, We elevate, erect, and establish the Apostolic Prefecture of Wuchow, retaining the same name and boundaries; and We wish to entrust it, as before, to the diligent care of the same Society of Maryknoll for Foreign Missions, but in accordance with Our will and the pleasure of the Apostolic See. To this new Apostolic Vicariate of Wuchow, and to its Vicars Apostolic for the time being, We grant all rights, privileges, honors, and powers, by which other Vicariates and their prelates are commonly entitled and enjoy, and We subject them equally to the same obligations and duties to which others are subject. All of these things, as above established and decreed, We wish and command to be considered valid and effective, notwithstanding any-

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thing to the contrary. Furthermore, We decree that these Letters, whether transcribed or excerpted, or even printed, shall have the same full force and effect as if they were originally written, provided that they are signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis — Commentarium Officiale, if these matters were presented or shown. However, no one shall be permitted to infringe upon or contradict this decree, erection, concession, statute, and Our will. If anyone, with reckless audacity, should presume to attempt this, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the twentieth day of the month of July, in the first year of Our pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Chancellor. B. B. E. &• C. de Propaganda Fide, Prefect. Alfridus Vitali, Proton. Apost. Franciscus Hannibal Ferretti, Proton. Apost. Loco ffi Plumbi Reg. in Cane. Ap., Vol. LXI, n. 60. - Al. Trussardi. APOSTOLIC LETTERS CONCERNING THE MOST HOLY SACRED HEART SHRINE, DEDICATED IN THE PLACE CALLED "BUSSANA NUOVA" WITHIN THE DIOCESE OF VENTIMIGLIA, ELEVATED TO THE TITLE AND PRIVILEGES OF A BASILICA MINOR. PIUS PP. XII For the perpetual memory of this matter. — The Bishop of Ventimiglia reports to Us that within the boundaries of his diocese, in a place now called "Bussana Nuova," there exists a parish church, dedicated to the Most Holy Heart of Jesus, which was built not many years ago by the care of the parish priest, Francis Lombardi, who has now passed away. This church is distinguished by its noble structure and its devotion, and it also contains works of art; and because of its piety, the faithful from all neighboring regions flock there, even in the manner of pilgrims; and therefore, special sacred functions are often performed in this church-shrine, with great spiritual benefit to the souls, in the presence of a large and devout congregation. Now, the aforementioned Bishop of Ventimiglia earnestly implores Us, for the further increase of the piety of the faithful towards the Most Sacred Heart of Jesus, that, on the occasion of the fiftieth anniversary of the consecration of this shrine, and in accordance with the wishes of the faithful, this church...

[*Latin ed. p. 39*]

Acta Pii PP. XII 39, we desire to adorn the Basilica minor with honors and privileges. We, having also heard the Cardinal Prefect of the Sacred Congregation of Rites of the Holy Roman Church, deem it fitting to grant approval to such prayers, and by the tenor of these present letters, with our Apostolic authority, we elevate the parish church dedicated to the Most

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Sacred Heart of Jesus, located in the place called "Bus sana Nuova" within the territory of the diocese of Ventimiglia, to the title and privileges of a Minor Basilica, perpetually. Notwithstanding any contrary provisions. These things we grant benignly, decreeing that these present letters shall forever remain valid and effective, and shall fully and completely produce and obtain their intended effects; and that those to whom they pertain, or who may pertain to them, shall fully and completely comply with them; and that they shall be duly judged and determined; and that they shall be null and void from this moment and forever, if anything to the contrary should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Palace of Gandulfo, under the Fisherman's ring, on the twentieth day of the month of August, in the year 1939, in the first year of our pontificate. A. Card. MAGLIONE, Secretary of State.

THE CHURCH OF OUR LADY OF THE TABLES WITHIN THE TERRITORY OF THE CITY AND DIOCESE OF MONTPELLIER IS ADORNED WITH THE INSIGNIA OF A MINOR BASILICA.

PIUS PP. XII

For the perpetual memory of the matter.

— In Montpellier, within the city, there exists a church dedicated to Our Lady of the Tables, which excels in antiquity, size, and the works of art with which it is adorned. A large number of faithful from all walks of life gather with great devotion to visit the image of the Blessed Virgin Mary, which is devoutly kept in the same church. In this church, under the direction of the parish dean, several regular priests diligently strive to promote devotion to the Mother of God, and perform religious duties, to the great edification of souls. The Bishop of Montpellier informs us that the cult of the Most Blessed Virgin is very ancient in his diocese, and that in the ninth century, a public chapel existed in the episcopal city under the title of Our Lady of the Tables, which was later expanded and reduced to a votive temple of the city, and in the eleventh century, an image of the Mother of God, carved from black wood, depicting the Virgin Mary holding the Child Jesus in her arms, was placed in the same place, as...

[*Latin ed. p. 40*]

The Acts of the Apostolic See – Official Commentary – report that at that time, the Lord Bishop of Montis Pessulani had brought relics from the Holy Land. A statue of the Blessed Virgin, renowned for its graces and miracles, which all citizens venerate with religious and patriotic devotion, was adorned with a golden crown, bearing the name of Our Predecessor, Pope Leo XIII. Furthermore, because of the diligence of Our Lady's Association, the ancient customs of societies, or as they are called, guilds, of the place have been revived, and because the City itself has once again adopted the

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ancient emblem, depicting the image of the Blessed Virgin, along with the inscription "Virgin Mother, pray for our Son that He may help us at every hour," it is not surprising that the Mother of God has been declared the principal patroness under that title, and that her sanctuary is celebrated more and more each day by the faithful, who generously support it with their contributions. Therefore, when the present Bishop of Montis Pessulani, also in the name of the Chapter of the Cathedral, and of the entire clergy of the diocese, humbly and earnestly requests that we deign to elevate the church, into which the statue and cult of Our Lady were transferred at the beginning of the nineteenth century, after the French, so-called, Revolution had destroyed the former sanctuary, we gladly assent to this request. Therefore, after having conferred with Our beloved Son, the Cardinal of the Holy Roman Church, Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, we freely and perpetually declare the church of Our Lady, within the boundaries of the city and diocese of Montis Pessulani, to be adorned with the title and honors of a Minor Basilica, notwithstanding any objections to the contrary. We decree that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that they shall fully and completely apply to the Holy Church of Saint Mary, to which they pertain, now and in the future; and that it shall be rightly judged and defined; and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment forward. Given from the Palace of Gandulf, under the Fisherman's ring, on the eleventh day of the month of October, in the year 1939, in the first year of Our pontificate.

A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 41*]

Acts of Pope Pius XII, 41, III, CONCERNING THE PRIVILEGE OF NOBILITY, ALREADY ABOLISHED BY THE VERY NATURE OF THE ORDER OF ST. GEORGE. For the perpetual memory of this matter. — By Our Apostolic Letters, sealed with the Fisherman's ring, dated the seventeenth of June, in the year 1847, and likewise on the seventeenth of June, in the year 1849, and also by a decree issued from the offices at the Quirinal on the eleventh of November, in the year 1856, Our Predecessor, Pope Pius IX, created and instituted the Equestrian Order of St. George, now called the Order of St. George, which consisted of three classes of Knights. Furthermore, by the aforementioned Apostolic Letters, it was established that those co-opted into the first class of this Order would enjoy the privilege of transmitting nobility to their children, while those who belonged to the second class would receive the title of nobility only for themselves. This, especially considering the circumstances of our time, seems less appropri-

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ate, since other Equestrian Orders, whose insignia are conferred by the Roman Pontiffs, do not in any way enjoy any privilege of nobility. Therefore, having carefully considered all aspects of the matter, We, in order that the Order of St. George may also be equal to the other Equestrian Orders in this regard, deem it fitting to enact, by Our own authority, that, with the aforementioned provisions already decreed by the aforementioned Apostolic Letters abolished, from now on and forever, all and each of those assigned to any of the three classes of the aforementioned Order of St. George, may lawfully enjoy and possess only the insignia and the title proper to their class, without any privilege or right of nobility. Notwithstanding anything to the contrary; We decree that these present Letters shall remain forever firm, valid, and effective, and shall have and obtain their full and complete effect; and that they shall be considered and defined as valid, and as null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the eleventh of November, in the year 1939, in the first year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 42*]

Acts of the Apostolic See - Official Commentary on the LETTER TO THE Most Reverend Father John Panico, Archbishop titular of Justiniana, and also Apostolic Delegate in Australasia, to whom the Holy Father sends a legate to the Eucharistic Congress of the faithful of New Zealand, to be held in the city of Wellington.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

With singular joy, We learned that, at the beginning of the month of February of the coming year, as the first century since the founding of the Republic of New Zealand is happily completed, a Eucharistic Congress will be solemnly celebrated throughout the nation in the illustrious city of Wellington. For what testimony of popular faith and piety can be more fitting than this, if not that Christ the Lord may happily reign and rule with His sweet yoke not only in the hearts of individuals, but also in the very civil society, in public affairs, and in all matters? It is certainly proven by long experience that, just as Eucharistic gatherings, like returning to each home with a burning flame of charity, so too the morals of the people themselves, infused with a new force and virtue, are turned towards a better way of life and reason. Therefore, We honor the salutary endeavors and merits of the Primate of New Zealand and We earnestly desire to participate in this celebration with Our intimate presence.

Therefore, We choose and appoint you, Venerable Brother, who already

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perform Our apostolic office in the vast region of Australasia, and who shine with the honor and dignity of an archbishop, as Our legate to preside over the Eucharistic Congress, which will soon be held in the city of Wellington, representing Us and Our authority throughout the nation of New Zealand.

We are certain that, because of your most pious devotion to the Blessed Sacrament, and because of your close connection with the faithful of New Zealand, you will gladly and usefully carry out this honorable task. And We do not doubt that from this blessed celebration of the Eucharist in New Zealand, a new ardor of piety and a new, life-giving blood will flow through the very veins and organs of Christian society.

May the heavenly lights of grace and the heralds of blessings, and the witness of Our special affection, be the Apostolic Blessing, which We grant to you, Venerable Brother, with the most excellent.

[*Latin ed. p. 45*]

Acts of Pope Pius XII, 45, concerning the victims of the war, speaks of a providentia! [divine providence], a help which We acknowledge with grateful joy and increased confidence. It is an exemplary act of fraternal and hearty solidarity between the New and the Old World in defense against the chilling breath of aggressive and deadly godless and antichristian tendencies, that threaten to dry up the fountainhead, whence civilization has come and drawn its strength. In such circumstances, We shall find a special satisfaction, as We have already informed Your Excellency, in receiving with all the honor due to his well-known qualifications and to the dignity of his important mission, the representative who is to be sent to Us as the faithful interpreter of your mind regarding the procuring of peace and the alleviation of sufferings consequent upon the war. Recalling with keen joy the pleasant memories left Us after Our unforgettable visit to your great nation, and reliving again the sincere pleasure that personal acquaintance with Your Excellency brought Us, We express in turn Our hearty good wishes, with a most fervent prayer for the prosperity of Your Excellency and of all the people of the United States. Given at Rome, at St. Peter's, the 7th day of January 1940, the first year of Our Pontificate.

PIUS PP. XII

[In the English text, the Italian version follows]

PIUS PP. XII

Most Excellent Sir, greetings and prosperity.

The memorable message, which Your Excellency sent to Us on the eve of the Holy Nativity, has cast a ray of consolation, of hope, and of confidence

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upon the sufferings, the agonizing concerns, and the bitterness of the peoples caught in the vortex of war, for which every soul of upright sentiment has spontaneously offered its profound recognition. Deeply moved by the noble content of Your communication, in which the spirit of Christmas and the desire to apply it to the great interests of humanity have found such a persuasive expression, and fully convinced of its extraordinary importance, We did not delay in bringing it to the knowledge of the illustrious assembly, gathered that very morning in the Sala Concistoriale of this Apostolic Palace of the Vatican, manifesting in solemn form before the Catholic and non-Catholic world Our appreciation for this courageous document of farsighted wisdom and of high humanity.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Commentarium Officiale.

One characteristic of the message of Your Excellency has particularly struck us: the living spiritual connection with the thoughts and feelings, the hopes and aspirations of the common people, that is, those classes upon whom, in a measure never before experienced, the weight of the sorrows and sacrifices of this troubled and tempestuous time rests. Even in this respect, perhaps no one more than We can appreciate the significance, the demonstrative force, and the moving warmth of the act of Your Excellency. For we know, through daily personal experience, the profound yearning for peace that animates the hearts of the people. The more that war and its direct or indirect repercussions extend; the more that economic, social, and family life is uprooted from its normal foundations under the iron law of the continuation of the war, and is forced to follow the paths of sacrifice and privation of every kind, the bitter necessity of which is not always apparent to all; so much the more powerfully does the longing for peace awaken in the hearts, and the will to find and implement the means that lead to it. At the moment, which we hope will not be too far off, when the noise of arms will begin to subside, and the attainment of a serious, sound peace, conforming to the norms of justice and equity, will appear possible, only those who combine high political power with a clear understanding of the voice of humanity and a profound respect for the divine norms of life of the Gospel of Christ will be able to find the right path. Only to men of this character will it be given to create a peace that will compensate for the gigantic sacrifices of this war and pave the way for a balanced, confident, and fruitful international coexistence. We know well how powerful and increasingly difficult the obstacles are that still stand in the way of achieving such a goal. And if the friends of peace do not wish to work in vain, they must have a clear vision of the gravity of these obstacles, and therefore of the small probability of a quick success, until the current state of the forces in conflict undergoes essential changes. As Vicar on earth of the Prince of Peace, from the beginning of Our Pontificate, We have dedicated

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Our efforts and Our solicitude to the maintenance of peace, and then to its restoration. Unmindful of temporary failures and difficulties, We continue to proceed along the path marked out by Our apostolic mission. The echo that reaches Us on this often arduous and thorny path from countless souls, both within and outside the Church, is, with the consciousness of duty fulfilled, a large and consoling reward.

[*Latin ed. p. 47*]

Acta Pii PP. XII 47 At this hour, in a moment of universal distress and anxiety, the First Magistrate of the great North American Union has taken, on the blessed night of Christmas, a place so distinguished in the vanguard of those who promote peace and generous aid to the victims of war, which signifies a providential assistance, which We greet with grateful joy and with increased confidence, and represents an exemplary act of fraternal and heartfelt solidarity between the New and the Old Worlds, in defense against the icy breath of atheistic and anti-Christian tendencies, aggressive and destructive, which threaten to dry up the sources from which civilization took its birth and strength. In such circumstances, it will be for Us a matter of particular satisfaction, as We have already made known to Your Excellency, to receive with all due honors the Representative who will be sent to Us as a faithful interpreter of Your intentions, directed towards the attainment of peace and the alleviation of the sufferings resulting from the war. Recalling with great pleasure the sweet memories that remain in Us from the unforgettable visit to this great Nation, and reliving the intimate pleasure that was afforded to Us then by the personal acquaintance with Your Excellency, We reciprocate your fervent greetings, offering the most cordial wishes for the prosperity of Your Excellency and of the entire people of the United States. Given at Rome, near St. Peter's, on the 7th of January, 1940, in the first year of Our Pontificate. PIUS PP. XII.

NUNTIUS RADIOPHONICUS A BEATISSIMO PATRE, DIE I MENSIS FEBRUARII ANNO MCMXL, CHRISTIFIDELIBUS NOVAE ZELANDIAE DATUS, OB CONVENTUM EUCHARISTICUM IN URBE WELLINGTONENSI COADUNATIS.

And at this hour, beloved Sons and Daughters, when you are celebrating, with the Eucharistic Congress, the end of the first and the beginning of the second century of Catholic life in NEW ZEALAND, We, the Father of the great Catholic family, feel a need in Our heart to dwell in spirit among you, to share your joy, and to raise Our voice with yours in thanksgiving to Almighty God. Grateful and joyful thanks to God must fill Our heart, as they fill yours, when We see before Us the edifice.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis — Commentarium Officiale: To see your joy, and to raise our voice with you in giving thanks to Almighty God. Feelings

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of gratitude and joy must fill Our hearts, just as they fill yours, as We behold the edifice of your life, your diocese and parishes, your churches and schools, your religious houses, your organizations, and the works of charity that have developed since the venerable Bishop Pompallier of the young Congregation of the Marists, who would in the future so richly deserve your devotion, arrived with his companions on the shores of Hokianga. And considering also how much faith and how much prayer, how much sacrifice and personal holiness, how much patience and how much love, how much social beneficence and labor for cultivation, how much temporal and, above all, eternal happiness, how much glory of God, is represented in this visible growth of Catholicism, We desire to proclaim the praises of God with you: and the snowy splendor of your mountains, the beauty of your coasts, and the vastness of your forests and plains, all join with us in singing the praises of God: "For His mercy endureth for ever." Reflecting on the course of the last hundred years, with its splendors and its adversities, with its happy and unhappy successes, We perceive the wondrous ways of divine Providence, and kneeling in adoration, We confess with St. Paul: "O the depth of the riches of the wisdom and knowledge of God! How inscrutable are His judgments, and how unattainable His ways! For who hath known the mind of the Lord? or who hath been able to counsel Him? For from Him, and through Him, and to Him are all things: to Him be glory for ever. Amen." 1 We rejoice that you celebrate the first century of the Catholic Church in New Zealand with a Eucharistic Congress. In this way, you proclaim your aspiration and your hope that Christ may reign in all of the life of your Nation, in the life of each individual, and in social life: that His spirit, His will, His word may inspire those who guide your destiny and enact your laws, that His love may alleviate your difficulties and heal the wounds of the past: that His peace may rest upon your homeland and may mercifully protect you from the horrors of war. With your public adoration of Christ in the Eucharist, you also announce that you yourselves, drawing from the fountains of grace in the Eucharistic Mystery, desire to be clothed with Christ and to be formed in Christ. And indeed, apart from the eternal treasures that you thus bring upon yourselves and upon your Nation, you could not better contribute, as you have already done in the past, to the social life of your people—we say this with gratitude and pride—and as an example.

1 1 II Par. 7, 3. - Rom. 13, 14 : Gal. 4, 19.

[*Latin ed. p. 51*]

Acts of the Popes, 51, XII, expressing the desire for the future, that you may live as true Catholics, fearing God. You have chosen the Blessed Virgin Mary as Lady and Queen of your islands. Today, consecrate yourselves anew to Her. Entrust to Her maternal love, above all, the faith and purity of your young people, the holiness and happiness of your family life. May Her

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powerful intercession obtain for all of you that "your soul and body may be preserved blameless until the coming of our Lord Jesus Christ." 3 If there are among you some to whom the love of your common Father is directed in a special way, they are Our sons and daughters of the Maori people. We pray to Almighty God that, in the second century of the Catholic Church in New Zealand, He may make them a great family of God, and that the richest fruits may ripen from the young and tender blossoms of their vocation to Christ in the priesthood and in the religious life. We invoke the Blessing of God upon the entire Maori people. May it increase in number, may it enjoy peaceful prosperity; may it attain the full knowledge of the true faith, and, with this faith, may it obtain happiness, love, and true peace in hearts and families. We conclude with the greeting of Saint Paul: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." As a pledge of the love, grace, and friendship of God, We bless you. To your good and worthy Bishops, to your priests and religious, to all those who work for the salvation of souls, to your youth, to the sick and the needy, and to each of you, beloved sons and daughters, We impart, from the depths of Our heart, the Apostolic Blessing. 4 May the blessing of God Almighty, Father, Son, and Holy Spirit, descend upon you and remain with you always. Amen. 3 I Thessalonians 5:23. * II Corinthians 13:13.

[*Latin ed. p. 52*]

•52 Acta Apostolicae Sedis — Official Commentary ACTA OF THE HOLY CONGREGATIONS, SUPREME SACRED CONGREGATION OF THE HOLY OFFICE. DECREE. In a general session of the Supreme Sacred Congregation of the Holy Office, held on Thursday, January 10, 1940, the following question was proposed: "Whether those who are not of the Catholic faith, and who, according to the decree of the Holy Office of January 18, 1928, are prohibited from acting in matrimonial causes, should also include those who have apostatized from the faith." The Most Eminent and Reverend DD. Cardinals, entrusted with the safeguarding of faith and morals, having duly considered the matter, decreed: Affirmative. On Friday, January 11, 1940, the Most Holy Lord, Our Pope Pius XII, by the divine Providence, in an audience granted to the Most Reverend and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Fathers. Given at Rome, from the offices of the Holy Office, on January 15, 1940. Romolus Pantanetti, Secretary of the Supreme Sacred Congregation of the Holy Office. SACRED CONSISTORIAL CONGREGATION. PROVISION FOR CHURCHES. The Most Holy Lord, Our Pope Pius XII, by divine Providence, having deigned to provide each of the following churches with a new pastor, through successive decrees of the Sacred Consistorial Congregation, namely: on December 15, 1939. — To the titular episcopal Church of Mulia, he

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appointed the Most Reverend Dr. Stephanus Fiedler, formerly Bishop of Szatmár and of Magnovaradin of the Latins. on December 27, 1939. — To the Metropolitan Church of Chicago, he appointed the Most Reverend Dr. Samuel Stritch, formerly Archbishop of Milwaukee.

[*Latin ed. p. 53*]

The Sacred Consistorial Congregation:

To the Most Reverend Christian Winkelmann, until now titular Bishop of Sita, assigned to the Cathedral Church of Wichita.

To the Reverend Sydney um" Metzger, assigned as titular Bishop of Birtha, and Rector of the Seminary of Saint John in the archdiocese of Saint Anthony, appointed as Auxiliary to the Most Reverend Rodulph Gerken, Archbishop of the Holy See in America. Date: January 1, 1910.

To the Most Reverend Moysen Kiley, until now Bishop of Trenton, assigned to the Metropolitan Church of Milwaukee. Date: January 8, 1910.

To the Most Reverend Ioannes Subercaseaux, until now Bishop of Linares, assigned to the Metropolitan Church of La Serena.

To the Reverend Secundum Bologna, parish priest of the Church of the Most Sacred Heart of Jesus in the city of Cuneo, assigned to the Cathedral Church of Boiano-Campobasso. Date: January 10, 1910.

To the Reverend Emmanuelem Silveira d'Elboux, Rector of the Major Seminary of Saint Paul in Brazil, assigned as titular Bishop of Barcaeae and appointed as Auxiliary to the Most Reverend Alberti Iosephi Concai ves, Bishop of RibeirÃ£o Preto. Date: January 16, 1910.

To the Most Reverend Iosephum Walsh, until now titular Bishop of Coelen, assigned to the Metropolitan Church of Tuam.

To the Most Reverend Ioannem Evangelistam de Lima Vidal, until now Archbishop of Oxyrynchus, assigned to the Cathedral Church of Aveiro, recently restored, with the right to bear the title of "Archbishop-Bishop of Aveiro." Date: January 21, 1910.

To the Reverend Aloysium Delmotte, Rector of the Diocesan Major Seminary, assigned to the Cathedral Church of Limoeiro. Date: January 30, 1910.

To the Reverend Aurelianen de Mattos, parish priest in the archdiocese of Fortaleza, assigned to the Cathedral Church of Limoeiro. Date: February 2, 1910.

To the Reverend Christophorum Dominicum Garullo, Provincial Minister of the Order of Friars Minor, assigned to the Cathedral Church of Lacedonia.

To the Reverend Iosephum a Virgine (in saeculo Iosephum Di Donna), of the Order of the Most Holy Trinity for the Redemption of Captives, assigned to the Cathedral Church of Andria. Date: February 8, 1910.

To the Reverend Vincentium Borisevicius, Urban Antistite, Rector of the

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Seminary of TelÅ¡iai, assigned as titular Bishop of Lysias and appointed as Auxiliary to the Most Reverend Iustini Staugaitis, Bishop of the same diocese.

To the Reverend Iosephum Corrigan, Rector of the Catholic University of Washington, assigned as titular Bishop of Bilta. Date: February 5, 1910.

To the Most Reverend Marium Giardini, until now Archbishop of An<ionita and Numan, assigned as titular Archbishop of Laodicea in Syria.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Official Commentary — To the titular bishop of the Church of Memphis, the Reverend Joachinus Di Leo, General Vicar of the archdiocese of Palermo, whom the Most Eminent and Reverend Lord Aloysius, Cardinal Lavitrano, Archbishop of Palermo, appointed as Auxiliary. February 6, 191/.0. — To the Cathedral Church of Aniciensi, the Reverend Ioseph Franciscus Martin, General Vicar of the archdiocese of Bordeaux. — To the Cathedral Church of Tutelensi, the Reverend Amabilis Chassaigne, General Vicar of Claromontanum.

SACRED CONGREGATION FOR RITES OF BERGAMO.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVE OF GOD, Paula Elizabeth, in the world Constantia Cerioli, widow Buzecchi-Tassis, foundress of the Institute of the Holy Family.

UPON THE DOUBT: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and to the extent of which we are speaking.

The present feast day, on which the Church commemorates the visit of the Blessed Virgin Mary, magnificently presents a shining example of active and contemplative life in the Mother of God. For she, more united than anyone to God and her Son, scarcely having received the angelic announcement, forgetting herself, hastened to the mountains to minister to Elizabeth. How pleasing the charity of Mary towards her kinswoman was to God, the Gospel openly demonstrates. For at her greeting, the infant in Elizabeth's womb leaped for joy, and the Holy Spirit revealed to her the mystery of the divine Incarnation, and endowed her with the gift of prophecy, whereby she foretold the divine motherhood of Mary. And she, unable to contain the feelings of her soul towards the divine majesty, exclaimed: "My soul magnifies the Lord, and my spirit rejoices in God my Savior." For three

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months she remained in the house of Zachary, the Blessed Virgin.

[*Latin ed. p. 55*]

On the 5th of May, the Congregation of Rites not only bestowed blessings, but also, through word, example, and the presence of the Divine Son, enriched that family with abundant graces. Paula Elizabeth, with remarkable consistency, dedicated her entire life in such a way that, in the four stages of her life, guided by the counsel of Divine Providence, she became a perfect example of both active and contemplative life, as we shall soon see. Indeed, on January 28th of the year of our Lord 1816, in the diocese of Cremona, in Soncini, she was born, the last of sixteen children born to the noble Francis Cerioli and Francisca, of the Corniani family. She grew up under the guidance of pious parents, and then was entrusted to the nuns of the Visitation in the place commonly known as Alzano Maggiore, in the Bergomensi jurisdiction, where she remained until she was just over eight years old, leaving behind notable examples of intelligence and piety. Although she had a predisposition for religious life, she nevertheless, obeying the will of her parents, married Caietano Buzecchi-Tassis de Comonte on April 30th, 1835, when she was twenty years old, and she fulfilled her marital duties as an example. She bore three children; however, two of them, shortly after birth, attained a better life; and the third, named Charles, she raised in the love and fear of God, and she remained steadfastly by his side in his final illness, from whom, as if in prophecy, she heard these words: "Do not grieve, Mother: the Lord will commend many other sons to you." Shortly after, in the same year, 1851, her husband also entered the path of all flesh. Freed from these ties, she diligently followed the Apostle's command, engaging in prayers and supplications day and night, assisting those in tribulation, and pursuing every good work, generously spending her wealth to relieve the poor. With the support of Bishop Peter Aloysius Speranza of Bergamo, she received several orphaned farm girls into her own home, in Comonte, whom she called the Daughters of St. Joseph, and she taught them to cultivate the land and to live a life of piety, with some young girls of exemplary piety assisting her. Then, on December 8th, the feast of the Immaculate Conception of the Blessed Virgin Mary, in the year of our Lord 1856, Paula Elizabeth received the religious habit from the hands of the same Bishop, along with three religious vows, adding a fourth vow to always and in all things to work for the greater glory of God; thus, the Institute of the Sisters of the Sacred Family was founded, and Paula, who had dictated wise rules, was, as was fitting, the first to be appointed its director by the Bishop. Several houses of this very beneficial Institute were soon established.

[*Latin ed. p. 56*]

56. The Acts of the Apostolic See are official records. In order that even

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orphans might enjoy such benefits, a similar institution was established on November 4th, in the year 1863, in a place commonly called Villa Campagna, not far from Sondrio, and it was given the name of the Brothers of the Holy Family, and the same rules were applied to it; and orphans were to be called the Sons of St. Joseph. She, of noble lineage, endowed with great wealth, associated herself with the poor for the love of God and of neighbor, nourishing them both in body and spirit; she took charge of the care of many orphaned children. She overcame difficulties with trust in God, and brought countless souls to God. Witnesses unanimously testify to her quite singular piety towards God, from the very beginning of her life until her death. The nuns of the Visitation called her an angel, admiring her fervor in prayer. They also recount that she showed extraordinary piety in her approach to the Holy Sacrifice. This is not surprising; for from the very beginning of her life, she was so attached to the most holy Eucharist that she found delight in pouring out prayers before the tabernacle, and she could not bear to be separated from it. She showed similar devotion to the Blessed Virgin and to St. Joseph, from whom she never wavered, not even in her married state. It is the common belief of witnesses that, having taken religious vows, she attained a close and lasting union with God. Moreover, since charity is one, Paula, who was so devoted to God, was also filled with a great love for her neighbor. She never turned away from the afflicted, and no poor person ever left her without help. The Institute of the Holy Family is a shining monument to her charity, prudence, and generosity. After accumulating merits, not over years, but in a single lifetime, she passed away on Christmas Eve, in the year 1865, from a heart ailment, in Comonte, where she had laid the first foundations of the Institute, having lived forty-nine years. There was unanimous lamentation for her death among all those who knew her merits, either towards God or towards the poor, and there was a unanimous opinion that Paula had surpassed the common level of virtue and goodness. Therefore, it happened that, scarcely had she died, that hands were laid upon the matter to begin canonical investigations. For this reason, an informative process was established in the Bergomensi Tribunal in the year 1902, and also a more thorough one, which they call "of cult," was initiated, and also concerning her lack of cult, in the City. On February 15th, in the year 1910, a decree was issued based on the documents; and on May 14th, in the year 1919, Pope Benedict XV signed with his own hand the decree establishing the Commission for the introduction of the cause for her beatification, and the decree was promulgated. On June 9th, in the year 1920, the Sacred Congregation of Rites issued a decree ordering that obedience be given to the urbanian decrees concerning the cult of the Servant of God in Serwest. Meanwhile,

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the Apostolic Investigations were carried out in the Bergomensi Tribunal.

[*Latin ed. p. 57*]

The Sacred Congregation of Rites having been completed, and all processes, including additional ones, having been duly examined for their legal validity, on the 26th of November of the year 1935, before the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Alba, with the Cause being presented by him as Relator, Preliminary Sessions were held, in which discussion took place concerning the heroic virtues. These were followed on the 3rd of November of the following year by Preparatory Sessions. Finally, before His Holiness Pope Pius XII, on the 13th of the recently elapsed month, a General Congregation was convened, in which the aforementioned Most Reverend Cardinal, as Relator, proposed the following question for discussion: Whether it is established that the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those things connected with them, were present in a heroic degree in the case and in the effect under consideration, in the person of the Venerable Paula Elizabeth (in the world, Constantiae) Cerioli, Widow of Buzecchi-Tassis. Furthermore, the Reverend Cardinals, Official Prelates, and Consultor Fathers each presented their opinions. The Most Blessed Father, considering the importance of the matter, deferred giving his judgment until this day, the Feast of the Visitation of the Blessed Virgin Mary, the Sunday after Pentecost, exhorting all in the meantime to pray to God, the Father of lights, with intensified prayers. Wherefore, with the Most Reverend Cardinals Charles Salotti, Prefect of the Sacred Congregation, and Januarius Granito Pignatelli di Belmonte, as Relator, and with the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, present, after the Divine Eucharistic Sacrifice, he decreed: That it is established that the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those things connected with them, were present in a heroic degree in the case and in the effect under consideration, in the person of the Venerable Paula Elizabeth (in the world, Constantiae) Cerioli, Widow of Buzecchi-Tassis. He also ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on the 2nd day of July in the year of Our Lord 1939. C. Card. SALOTTI, Prefect. L. % S. A. Carinci, Secretary.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED PENITENTIARY TRIBUNAL

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APOSTOLIC (OFFICE OF INDULGENCES)

I. SUMMARY OF INDULGENCES AND PRIVILEGES

GRANTED TO THE VENERABLE ARCHICONFRATERNITY OF CHRISTIAN DOCTRINE IN THE CHURCH OF SAINT MARY OF THE WOUNDS, CANONICALLY ERECTED IN THE CITY OF CONCEPTION, AS WELL AS TO THE CONFRATERNITIES LAWFULLY AFFILIATED TO IT.

A. INDULGENCES.

I. Plenary Indulgences, to be obtained under the usual conditions:

1) By all the faithful, on the day of their entrance into the Confraternity;

2) By all and each of the Confraters, on:

a) The principal feast day of the Confraternity;

b) The following feast days: Easter of the Resurrection, the Nativity of the Lord, Pentecost, Epiphany, Ascension, Circumcision, Corpus Christi, the Assumption, and the Immaculate Conception of the Blessed Virgin Mary, of Saint Mary of the Wounds (the title of the church of the Archiconfraternity), of Saint Joseph, of the Holy Apostles Peter and Paul, of All Saints, of Saint Charles Borromeo, of Saint Joseph Calasanctius, and of Saint Robert Bellarmine.

II. A plenary indulgence in articulo mortis (at the hour of death) may be obtained by Confraters, if, having confessed and received Holy Communion, or at least having been contrite, they have devoutly invoked the Holy Name of Jesus with their mouth, if they are able, or, if not, with their heart, and if they have patiently accepted death as the penalty of sin.

III. The Indulgences of the Stations of the City may be acquired by the Confraters only on the days of the Stations as described in the Roman Missal, according to the norm of the Decree of the Sacred Penitentiary Apostolic of April 12, 1932 (Acta Apost. Sedis, vol. XXIV, p. 248), with the proviso that the aforementioned Indulgences may be obtained in the church of the Confraternity only when no Stations are found in the place of the church (Cf. Declaration of the Decree concerning Indulgences, V. Codex *, c, canon 711 § 2).

[*Latin ed. p. 59*]

Sacra Penitentiaria, 59, ad gentes Stationibus adnexas, die 25 Februarii, 1933; Acta Apost. Sedis, vol. XXV, p. 27).

IV. Indulgentiae partiales, quae, saltem corde contrito, Sodales lucrari possunt:

1) Decem annorum, si de civitate exeant ut in vitiis et agris christianam

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doceant cathechesim;

2) Septem annorum, a) si confessi sacram Synaxim susceperint die et loco in quo Confraternitas constituitur; b) si civitatem percurrant, viros, mulieres et pueros ad religiosam instructionem ducturi; c) si Sacrum Sacramentum ad aegrotos delatum comitati fuerint; d) semel in mense, si confessi sacra Communionem reficiantur; e) si, sacerdotali charactere insigniti, concionem aliquam seu instructionem religiosam in quadam ecclesia vel oratorio Confraternitatis habuerint;

3) Trium annorum, si ad coemeterium defunctos Sodales consocientur, vel funeri in eorum suffragium adstiterint, pro eorum anima devote orantes;

4) Trecentorum dierum, a) si pie curent ut pueri, famuli aliique sacrae intersint cathechesi; b) si visitent aegrotos Consociatos; c) si officiis aut conventibus Confraternitatis seu processionibus ab eadem de consensu Ordinarii institutis interfuerint;

5) Centum dierum, si publice vel privatim christianam tradant cathechesim diebus ferialibus.

B) Privilegium Missae: Omnes, quae pro anima alicuius Sodalis in Dei gratia vita functi a quocumque Sacerdote ad quodlibet altare celebrantur, ita illi animae suffragari possunt, ac si in altari privilegiato litatae fuissent.

Die 21 Decembris, 1939, Sacra Penitentiaria Apostolica, vi facultatum a SSm. D. N. Pio Pp. XII sibi tributarum, praesens Summarium, ex authenticis documentis excerptum, revisum et recognitum, approbat, idemque tamquam unicam syllogem Indulgentiarum et privilegiorum, hucusque ab Apostolica Sede Archiconfraternitati, de qua supra, concessorum, habendum esse declarat atque imprimi et publicari permittit. Contrariis quibuslibet minime obstantibus.

L. Card. LAURI, Paenitentiarius Maior.

L. © S. S. Luzio, Regens.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Official Commentary II

PRAYER TO OUR LORD JESUS CHRIST CRUCIFIED, GRANTING A PARTIAL INDULGENCE.

PRAYER TO JESUS CHRIST CRUCIFIED.

O Jesus, who, for your most ardent love towards us, willed to be crucified and to shed your most precious Blood for the redemption and salvation of our souls, regard us who are gathered here in remembrance of your most sorrowful Passion and death, trusting in your mercy; purify us, with your grace, from sin, sanctify our work, grant to us and to our loved ones our daily bread, alleviate our pains, bless our families, and grant to the peoples,

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afflicted by grievous trials, your peace, which alone is the true peace, so that, obeying your precepts, we may attain to heavenly glory. Amen.

On the 15th of January, 191[?], His Holiness Pope Pius XII, by divine Providence, Pontiff, having granted a partial indulgence of five hundred days to all the Christian faithful who, on Friday, on the Feast of the Passion, at the fifteenth hour, that is, at three o'clock in the afternoon, when Our Lord Jesus Christ expired on the Cross, as mentioned above, recite this pious prayer with a devout mind and at least with a contrite heart. This [indulgence] is valid from now on perpetually, without any impediment whatsoever, nor shall any Apostolic Letters to the contrary prevail.

L. Card. LAURI, Major Penitentiary.

L. © S. S. Luzio, Regent.

[*Latin ed. p. 61*]

Sacra Romana Rota 61. SACRA ROMANA ROTA. Citation edictale. CONCERNING NULLITY OF MARRIAGE (SACCO-FORKIN). Since the actual place of residence of the Lady Catherine Forkin is unknown in this cause, We cite her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94), on the 1st of April, 1940, at the eleventh hour, to resolve the disputed matter, or to subscribe to the following, and to designate the day on which the Rotal hearing will be held for the determination of the cause: Whether the Rotal judgment of the 11th of April, 1939, should be annulled or confirmed in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Catherine Forkin, must take care to inform her of this edictal citation.

* Iulius Grazioli, Dean, Presiding. From the Chancery of the Tribunal of the Sacred Roman Rota, on the 8th of February, 1940. Iohannes M. Pinna, Notary.

And since the place of current residence of Madame Catherine Forkin, defendant in this cause, is unknown, We cite her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on the 1st of April, 1940, at 11 o'clock, to agree upon or subscribe to the doubt mentioned above, and to fix the day for the decision of the cause before the Rota. Should the Rotal judgment of the 14th of April, 1939, be confirmed or annulled in this cause? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Catherine Forkin, must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - Official Commentary. ACTS OF THE PON-

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TIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS. ANSWERS TO QUESTIONS PROPOSED TO THE REVEREND FATHERS OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS, concerning the following questions, which were proposed during a plenary session, are given below for each point:

I. - CONCERNING DISPENSATION FROM THE CHOIR.

1). Does the dispensation from the choir, mentioned in canon 420 § 1, no. 4, extend to service in a parish that is not a collegiate church?

R. Negatively.

II. - CONCERNING THE GAINING OF INDULGENCES.

1). Can confessors, by virtue of canon 935, grant the visitation of a designated church, even for the purpose of gaining indulgences, as often as desired, including the indulgences now called the "Portiunculae"?

R. Affirmative.

Given in Rome, in the Vatican City, on the 19th day of January, in the year 1940.

M. Card. MASSIMI, President.

L. © S. I. Bruno, Secretary.

[*Latin ed. p. 63*]

Diarium Romanae 63

DIARIUM ROMANAE CURIAE

SACRED CONGREGATION OF RITES

Tuesday, January 30, 1940, in the Apostolic Palace of St. Callisto, in the presence of the Most Eminent and Reverend Cardinal Carlo Salotti, Prefect of the Sacred Congregation of Rites and Promoter or Relator of the cause of beatification and canonization of the Venerable Servant of God, Maddalena, Marchioness of Canosa di Puglia, foundress of the Institute of the Daughters of Charity, the Sacred Congregation of Rites, preparatory session, was convened, with the participation of the Reverend Prelates, Officials, and Theological Consultors, to discuss two miracles which are asserted to have been wrought by God through the intercession of the aforementioned Venerable Servant of God.

Tuesday, February 13, 1940, in the Apostolic Palace of the Vatican, in the august presence of the Holy Father, the general session of the Sacred

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Congregation of Rites was convened, with the participation of the Most Eminent and Reverend Cardinals, the Reverend Prelates, Officials, and Theological Consultors, who gave their votes:

1. In favor of the beatification of the Venerable Servants of God: Gioacchina de Vedruna, widow of Mas, foundress of the Institute of the Discalced Carmelites of Charity, and Filippina Duchesne, of the Society of the Sisters of the Sacred Heart;

2. Regarding two miracles which are asserted to have been wrought by God through the intercession of the Venerable Mary Crucified Di Rosa, foundress of the Congregation of the Handmaids of Charity.

SECRETARY OF STATE

APPOINTMENTS

By letters from the Secretary of State dated January 26, 1940, the Holy Father, Pope Pius XII, happily reigning, has benignly deigned to appoint the Reverend Monsignor Alberto Di Jorio, and the Reverend Fathers Anselm of St. Andrew Corsini, of the Order of the Discalced Carmelites, and Giuseppe Rousseau, of the Oblates of Mary Immaculate, as Consultors of the Sacred Congregation of Seminaries and Universities.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis — Official Commentary, along with documents from the Secretariat of State. His Holiness Pope Pius XII, reigning happily, has deigned to appoint: Honorary Secret Chamberlains to His Holiness:

May 17, 1939.

Most Reverend Giovan Battista Filippucci, of the Apostolic Vicariate of Constantinople.

Most Reverend Anthony Kordin, of the diocese of Scopia.

May 25.

Most Reverend Nicola Pokorny, of the diocese of Javorina.

Most Reverend Giuseppe Jankovics, of the same diocese.

Most Reverend Alessandro Nagy, of the same diocese.

Most Reverend Pietro Kovács, of the same diocese.

Most Reverend Ludovico Kòvér, of the same diocese.

June 8.

Most Reverend Guglielmo Solil, of the diocese of Sebenico.

Most Reverend Giuseppe Franciskovió, of the diocese of Segna.

Most Reverend Anthony Golik, of the same diocese.

Most Reverend Valdimiro Usmiani, of the same diocese.

June 15.

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Most Reverend Lucio Mileta, of the diocese of Spalato.
Most Reverend Giuseppe Bavëevié, of the same diocese.
July 13.
Most Reverend Geysa Nagy, of the diocese of Vacz.
Most Reverend Vincenzo Fulgosi, of the diocese of Spalato.
August 3.
Most Reverend Filippo Lokajisek, of the Yugoslav Banat.
Most Reverend Nicola Geròfi, of the same Banat.
Most Reverend Dionisio Herresbacher, of the same Banat.
Most Reverend Giuseppe Bortone, of the diocese of Lacedonia.
Most Reverend Paolo Santlia, of the archdiocese of Regina.
August 10.
Most Reverend Benvenuto De Sousa, of the Patriarchate of Lisbon.
Most Reverend Andrea Furlan, of the diocese of Trieste and Capodistria.
September 13.
Most Reverend Martin Ohmiillner, of the diocese of Alba Reale.
Most Reverend Giuseppe Hajos, of the same diocese.
Most Reverend Giovanni Bergendy, of the same diocese.
Most Reverend Ludovico Mezgár, of the same diocese.
Most Reverend Alessandro Tichy, of the same diocese.
Most Reverend Francesco Kruljc, of the diocese of Lavant.
Most Reverend Giovanni Vreze, of the same diocese.
Most Reverend Andrea Lovrec, of the same diocese.
Most Reverend Giovanni Gorisek, of the same diocese.
Most Reverend Giacomo Ga&parié, of the same diocese.
Most Reverend Alfonso Pozar, of the same diocese.
Most Reverend Francesco Mesko, of the same diocese.
Most Reverend Michele Umek, of the same diocese.
September 28.
Most Reverend Gabriele Pession, of the diocese of Aosta.
Most Reverend Angelo Vianello, of the diocese of Chioggia.

[*Latin ed. p. 65*]

Diarium Romanae Curiae, October 12, 1939.
Most Reverend Monsignor Francesco Nufiez, of the diocese of Rosario.
Most Reverend Monsignor Giuseppe Corti, of the same diocese.
Most Reverend Monsignor Paolo Viti (Rome).
Most Reverend Monsignor Gaspare Gurakuqi, of the diocese of Sappa.
Most Reverend Monsignor Luigi Ridolfi, of the archdiocese of Udine.

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November 2.

Most Reverend Monsignor Bonaventura Jovene, of the archdiocese of Amalfi.

Most Reverend Monsignor Vincenzo Conforti, of the same archdiocese.

Most Reverend Monsignor Saverio Cinque, of the same archdiocese.

Most Reverend Monsignor Salvatore Colavolpe, of the same archdiocese.

Most Reverend Monsignor Pantaleone D'Amato, of the same archdiocese.

Most Reverend Monsignor Andrea Oliva, of the same archdiocese.

Most Reverend Monsignor Felice Mansi, of the same archdiocese.

Most Reverend Monsignor Vincenzo Arena, of the diocese of Anglona and Tursi.

Most Reverend Monsignor Antonio De Sarlo, of the same diocese.

Most Reverend Monsignor Giovanni Pé, of the diocese of Brzesc.

Most Reverend Monsignor Bernardo Guatta, of the same diocese.

Most Reverend Monsignor Pietro Piazza, of the same diocese.

Most Reverend Monsignor Domenico Tampalini, of the same diocese.

Most Reverend Monsignor Damiano Zani, of the same diocese.

Most Reverend Monsignor Giovanni Quaranta, of the same diocese.

Most Reverend Monsignor Luigi Zenucchini, of the same diocese.

Most Reverend Monsignor Maggiorino Maggiora, of the diocese of Casale Monferrato.

Most Reverend Monsignor Domenico Lo vari, of the diocese of Cortona.

Most Reverend Monsignor Emidio Vichi, of the diocese of Fano.

Most Reverend Monsignor Rodolfo Simoni, of the same diocese.

Most Reverend Monsignor Alessandro Rivelli, of the same diocese.

Most Reverend Monsignor Pio Marcücci, of the archdiocese of Florence.

Most Reverend Monsignor Giacomo Meneghello, of the same archdiocese.

Most Reverend Monsignor Antonio Santoni, of the same archdiocese.

Most Reverend Monsignor Giuseppe Brunetti, of the same archdiocese.

Most Reverend Monsignor Stefano Casini, of the same archdiocese.

Most Reverend Monsignor Attilio Capaccioli, of the same archdiocese.

Most Reverend Monsignor Ildebrando Cuccuini, of the same archdiocese.

Most Reverend Monsignor Luigi D'Indico, of the same archdiocese.

Most Reverend Monsignor Giulio Facibeni, of the same archdiocese.

Most Reverend Monsignor Angelo Giorgi, of the same archdiocese.

Most Reverend Monsignor Leone Acomanni, of the same archdiocese.

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Most Reverend Monsignor Nazzareno Migliorati, of the diocese of Gubbio.

ACTA, volume V I I, number 2. — February 20, 1940.

[*Latin ed. p. 66*]

6th Acts of the Apostolic See - Official Commentary, November 9, 1939. Most Reverend Attilio Oriani, of the Archdiocese of Milan. Most Reverend Giovanni Battista Pasetti, of the same Archdiocese. Most Reverend Giacomo Passoni, of the same Archdiocese. Most Reverend Edoardo Guardi, of the same Archdiocese. Most Reverend Giuseppe Orsenigo, of the same Archdiocese. Most Reverend Giuseppe Nava, of the same Archdiocese. Most Reverend Enrico Snoeys, of the Apostolic Vicariate of Oslo. Most Reverend Carlo Kjelstrup, of the same Apostolic Vicariate. Most Reverend Enrico Chastaing, of the Diocese of Périgueux. Most Reverend Antonio Szkér, of the Diocese of Sabaria. Most Reverend Giulio Géfîn, of the same Diocese. Most Reverend Giovanni Gacs, of the same Diocese. Most Reverend Giuseppe Zimits, of the same Diocese. Most Reverend Ladislao Kòrmendy, of the same Diocese. Most Reverend Giulio Bianconi, of the Diocese of Terracina. Most Reverend Stefano Csaszik, of the Diocese of Veszprém. Most Reverend Vittore Felkl, of the same Diocese. Most Reverend Ludovico Sarkozi, of the same Diocese. Most Reverend Giuseppe Torma, of the same Diocese. Most Reverend Severino Tornasi, of the Diocese of Ales. Most Reverend Giuseppe Diana, of the same Diocese. Most Reverend Salvatore Cabitza, of the same Diocese. Most Reverend Gaetano Angelini, of the Diocese of Jesi. Most Reverend Pio Bellini, of the same Diocese. Most Reverend Enrico Ferri, of the same Diocese. Most Reverend Ferdinando Senesi, of the same Diocese. Most Reverend Stefano Bardos, of the Archdiocese of Strigonia. Most Reverend Antonio Micossi, of the Diocese of Vittorio Veneto. Most Reverend Silvio Giovannoli, of the Diocese of Apuania. Most Reverend Giuseppe Corona, of the same Diocese. Most Reverend Massimo Nobili, of the same Diocese. Most Reverend Enrico Schierano, of the Diocese of Asti. Most Reverend Giacomo Bordone, of the same Diocese. Most Reverend Giovanni Bosio, of the same Diocese. Most Reverend Virginio Maggiora, of the same Diocese. Most Reverend Giacomo Rabino, of the same Diocese. Most Reverend Giovanni Battista Merisio, of the Diocese of Bergamo. Most Reverend Giovanni Biava, of the same Diocese. Most Reverend Luigi Bugada, of the same Diocese. Most Reverend Giuseppe Carminati, of the same Diocese.

[*Latin ed. p. 67*]

Diarium Romanae Curiae 67, November 23, 1939. Most Reverend Monsignor Guglielmo Carozzi, of the same diocese.

Most Reverend Monsignor Giovanni Maconi, of the same diocese.

Most Reverend Monsignor Vittorio Masoni, of the same diocese.

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Most Reverend Monsignor Luigi Fanti, of the Archdiocese of Bologna.

Most Reverend Monsignor Elisio Migoni, of the Archdiocese of Cagliari.

Most Reverend Monsignor Emilio Zueger, of the Diocese of Coira.

Most Reverend Monsignor Gaetano Profeti, of the Diocese of Colle di Val d'Elsa.

Most Reverend Monsignor Giuseppe Pedretti, of the Apostolic Administration of Lugano.

Most Reverend Monsignor Stefano Dané, of the Diocese of Luni.

Most Reverend Monsignor Domenico Garcia Rojo, of the Archdiocese of Mexico.

Most Reverend Monsignor Michele Carriero, of the Diocese of Östuni.

Most Reverend Monsignor Nazzareno Ranieri, of the Archdiocese of Perugia.

Most Reverend Monsignor Telemaco Teodori, of the same Archdiocese.

Most Reverend Monsignor Aldo Pucciarini, of the same Archdiocese.

Most Reverend Monsignor Luigi Piastrelli, of the same Archdiocese.

Most Reverend Monsignor Alcide Morrisi, of the Diocese of Recanati Loreto.

Most Reverend Monsignor Alfredo Bontempi, of the same diocese.

Most Reverend Monsignor Giuseppe Guzzini, of the same diocese.

Most Reverend Monsignor Giuseppe Cingolani, of the same diocese.

Most Reverend Monsignor Alessandro Ottaviani, of the same diocese.

Most Reverend Monsignor Alessandro Donini, of the same diocese.

Most Reverend Monsignor Albino Mancinelli, of the same diocese.

Most Reverend Monsignor Pasquale Leone, of the Diocese of Sulmona.

Most Reverend Monsignor Antonio Ciccarelli, of the same diocese.

Most Reverend Monsignor Tobia Silvestri, of the same diocese.

Most Reverend Monsignor Martino Petrucci, of the Diocese of Todi.

December 8.

Most Reverend Monsignor Eugenio Muffo, of the Archdiocese of Chieti.

Most Reverend Monsignor Bonaventura De Luca, of the same Archdiocese.

Most Reverend Monsignor Vittorio Bruzzo, of the Archdiocese of Genoa.

Most Reverend Monsignor Luigi Birlen!, of the Diocese of Gubbio.

Most Reverend Monsignor Alberto Bartolomasi, of the Archdiocese of Turin.

December 11.

Most Reverend Monsignor Leone Haefeli, of the Diocese of Basle.

Most Reverend Monsignor Giuseppe Sartori, of the Diocese of Mantova.

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Most Reverend Monsignor Giovanni Galvin, of the Diocese of Monterey Fresno.

Most Reverend Monsignor Giacomo Gherardo Dowling, of the same diocese.

Most Reverend Monsignor Filippo Francesco Kennedy, of the same diocese.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Official Commentary, December 14, 1939. Monsignor Umberto Chiesa, of the diocese of Narni.

Monsignor Carmelo Bongiovanni, of the diocese of Piazza Armerina.

Monsignor Adriano Spinedi, of the diocese of Terni.

Monsignor Pierino Montanari, of the same diocese.

Monsignor Giuseppe Lombardi, of the same diocese.

Monsignor Alfredo Bruniera, of the diocese of Treviso.

21

Monsignor Dante Dalla Casa, of the archdiocese of Bologna.

Monsignor Francesco Albertini, of the diocese of Trieste.

January 1, 1940.

Monsignor Liborio Scaccia, of the diocese of Cefalù.

4

Monsignor Giovanni Degregori, of the archdiocese of Trento.

2

Monsignor Romolo Paolucci, of the diocese of Fano.

15

Monsignor Vincenzo Poletti, of the diocese of Faenza.

18

Monsignor Adriano Benvenuti, of the archdiocese of Ferrara.

Monsignor Francesco Gargiulo, of the archdiocese of Sorrento.

Monsignor Salvatore Mele, of the archdiocese of Brindisi.

19

Monsignor Luigi Grassi, of the same archdiocese.

Monsignor Giuseppe Gravili, of the same archdiocese.

Monsignor Teodoro Caiulo, of the same archdiocese.

Monsignor Gino Lugli, of the diocese of Carpi.

Monsignor Alfredo Bonelli, of the archdiocese of Gaeta.

Monsignor Adolfo De Vio, of the same archdiocese.

Monsignor Gennaro Jovane, of the same archdiocese.

Monsignor Corrado Mingo, of the diocese of Noto.

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Monsignor Enrico Violi, of the archdiocese of Pisa.

Monsignor Eugenio Dojcak, of the diocese of Presov.

Monsignor Stefano Gojdic, of the same diocese.

Monsignor Emerico Sedlak, of the same diocese.

Monsignor Alessio Toronsky, of the same diocese.

Monsignor Basilio Hopkov, of the same diocese.

Monsignor Giuseppe Djulaj, of the same diocese.

Monsignor Giuseppe Giles, of the archdiocese of Sydney.

25

Monsignor Adolfo Dosio, of the archdiocese of Turin.

Secret Chamberlains, Supernumerary, of Sword and Cape of His Holiness:

5, March 7

9, March 11

20, April 1939.

Mr. Enrico Pietro Galeazzi (Rome).

Mr. Carlo Girolamo Vaughan, of the archdiocese of Cardiff.

Mr. Vladimiro Hruban, of the archdiocese of Olomouc.

Mr. Marchese Antonio Spinola (Rome).

Mr. Leone Garth-Gruner Gunner, of the Apostolic Vicariate of Denmark.

[*Latin ed. p. 69*]

Diary, April 6, 1939, Roman Curia, page 20. Mr. N. H. Patr. Fior. Guido Palagi of Palagio, of the Archdiocese of Florence. May 30: The Most Noble Count Filippo Cavallini, of the Archdiocese of Bologna. July 11: Mr. Don Ferdinando D'Ardia, of the Princely family of Cursi, of the Diocese of Waterford. Mr. Count Lanfranco di Collalto, of the Archdiocese of Florence. August 3: Mr. Count Luigi De Molinier, of the Diocese of Perpignan. Prince Enrico de Galard de Bearn et de Chaláis, Mr. September 28: Count Francesco Bellati, of the Diocese of Veneto. October 26: Mr. Andrea Enrico Giovanni Le Sage, Marquis de Franquerie, of the Archdiocese of Auch. Mr. Giovanni, of the Marchio family Dufour Berte, of the Archdiocese of Florence. November 9: Count Federico Medolago Albani, of the Diocese of Bergamo. December 8: Mr. Ruperto Giorgio Dawson De Orchil, of the Diocese of Dunkeld. Mr. Count Filippo Petrangolini, of the Archdiocese of Urbino. January 19, 1940. Mr. Edoardo Patrizio Holligdale, of the Archdiocese of Sydney. Goffredo Hugues, of the same Archdiocese. Mr. Edoardo McTiernan, of the same Archdiocese. Mr. Leone Augusto Kenny, of the same Archdiocese. Honorary Chamberlains in purple cassocks: May 6, 1939. Monsignor José Maria Felix, of the Diocese of Portalegre. September 13: Monsignor Francesco Büttner, of the Diocese of Alba Reale. Monsignor

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Francesco Hufnazel, of the same Diocese. Monsignor Francesco Szabó, of the same Diocese. Monsignor Stefano Kuthy, of the same Diocese. Monsignor Giovanni Kovács, of the same Diocese. Monsignor Arturo Illuminati, of the Archdiocese of Fermo. October 28: Monsignor Rocco Cosentino, of the Diocese of Campanha. October 19: Monsignor Ernesto Galupin, of the Archdiocese of Gorizia. Monsignor Francesco Ballaben, of the same Archdiocese.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Officiale Commentarium, 19 October 1939. Monsignor Pietro Mosetti, of the same archdiocese.

Monsignor Angelo Trevisan, of the same archdiocese.

Monsignor Ginseppe Vodopivec, of the same archdiocese.

Monsignor Giovanni Kunsic, of the same archdiocese.

Monsignor Giovanni Juvanic, of the same archdiocese.

Monsignor Giacomo Gian, of the same archdiocese.

Monsignor Nicola Deda, of the diocese of Sappa.

Monsignor Nicola Sheldija, of the same diocese.

26 October:

Monsignor Giovanni Jalovecky, of the Apostolic Administration of Rosnavia Slovacca.

3 November:

Monsignor Giuseppe Maiorino, of the diocese of Trivento.

9:

Monsignor Giuseppe Montini, of the diocese of Ghiusi and Pienza.

Monsignor Francesco Erdey, of the archdiocese of Colocza.

Monsignor Giuseppe Holtzinger, of the same archdiocese.

Monsignor Giuseppe Koszterszitz, of the same archdiocese.

Monsignor Francesco Schwerer, of the same archdiocese.

Monsignor Stefano Sredlay, of the same archdiocese.

Monsignor Michele Veress, of the same archdiocese.

Monsignor Leonardo Winkler, of the same archdiocese.

Monsignor Buonamico Bencini, of the archdiocese of Florence.

Monsignor Giovanni Benvenuti, of the same archdiocese.

Monsignor Giuseppe Cardani, of the archdiocese of Milan.

Monsignor Edoardo Vignati, of the same archdiocese.

Monsignor Cherubino Villa, of the same archdiocese.

Monsignor Enrico Pogliani, of the same archdiocese.

Monsignor Paolo Rimoldi, of the same archdiocese.

Monsignor Giuseppe Benetti, of the same archdiocese.

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Monsignor Alessandro Buonanno, of the diocese of S. Agata dei Goti.

Monsignor Alfonso Megna, of the same diocese.

13:

Monsignor Francesco Fulciniti, of the archdiocese of Catanzaro.

16:

Monsignor Stefano Pivarcsi, of the archdiocese of Strigonia.

23:

Monsignor Pio Appetecchia, of the diocese of Anagni.

Monsignor Carlo Fontana, of the diocese of Apuania.

Monsignor Pietro Medici, of the diocese of Recanati Loreto.

Monsignor Pietro Oppi, of the diocese of Pontremoli.

Monsignor Annibale Corradini, of the same diocese.

[*Latin ed. p. 71*]

Diarium Romanae Curiae, November 23, 1939. Most Reverend Monsignor Luigi Rosa, of the same diocese.

December 8. Most Reverend Monsignor Antonio Ballerini, of the diocese of Bobbio. Most Reverend Monsignor Antonio Li Destri, of the diocese of Piazza Armerina. Most Reverend Monsignor Angelo Termine, of the same diocese. Most Reverend Monsignor Luigi Scelfo, of the same diocese. Most Reverend Monsignor Antonino Prato, of the same diocese.

November 21. Most Reverend Monsignor Enrico Giovagnoli, of the diocese of Città di Castello. Most Reverend Monsignor Bernardo Topi, of the same diocese. Most Reverend Monsignor Vincenzo Pieggi, of the same diocese.

January 19, 1940. Most Reverend Monsignor Andrea De Bonis, of the archdiocese of Gaeta. Most Reverend Monsignor Luigi Di Campo, of the same archdiocese. Most Reverend Monsignor Enrico Marcon, of the archdiocese of Gorizia.

Honorary Knights of the Sword and Mantle of His Holiness:

March 11, 1939. Mr. Francesco Lucifero, of the diocese of Crotone.

July 5. Mr. Paolo Vanauld, of the diocese of Nice.

August 3. Mr. Luigi Colombo, of the archdiocese of Milan.

November 9. Mr. Beniamino Cimini, of the archdiocese of Amalfi.

January 15, 1940. Mr. Mario Seganti (Vatican City).

Honorary Chaplains of His Holiness:

October 1939. Most Reverend Monsignor Adelmo Bistéghi, of the archdiocese of Bologna. Most Reverend Monsignor Giuseppe Angeletti, of the diocese of Nocera and Gualdo.

November 9. Most Reverend Monsignor Ottone Angeli, of the archdiocese of Colocza. Most Reverend Monsignor Giuseppe Ijjas, of the same

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archdiocese.

November 23. Most Reverend Monsignor Filippo Gherardi, of the archdiocese of Bologna. Most Reverend Monsignor Raffaele Quaranta, of the diocese of Nola.

December 8.

January 19, 1940. Most Reverend Monsignor Ermanno Rosin, of the archdiocese of Gorizia. Most Reverend Monsignor Michele Szabados, of the diocese of Presov.

Honorary Chaplains Extra Urbem of His Holiness:

May 25, 1939. Most Reverend Monsignor Eugenio Dodek, of the diocese of Giavarino.

July 5. Most Reverend Monsignor Giacomo Olrik, of the Apostolic Vicariate of Denmark.

October 5. Most Reverend Monsignor Pio Baldi, of the archdiocese of Trento. Most Reverend Monsignor Luca Weiss, of the same archdiocese. Most Reverend Monsignor Luigi Thaler, of the same archdiocese.

December 21. Most Reverend Monsignor Antonio Pagani, of the diocese of Como.

January 19, 1940. Most Reverend Monsignor Antonio Signorini, of the diocese of Verona.

[*Latin ed. p. 72*]

Acts of the Apostolic See - Official Commentary, Necrology, January 30, 1940. Monsignor Gustavo Lazzaro Garnier, Bishop of Luçon.

January 31: Monsignor Giustino Guitart Vilardebò, Bishop of Urgel.

February 7: Monsignor Paolo Nègre, titular Bishop of Cibistra.

February 9: Monsignor Giuseppe Rumeau, Bishop of Angers. Monsignor Edoardo Giuseppe Byrne, Archbishop of Dublin. Giovanni Giacinto Chassagnon, Bishop of Autun.

January 13: Monsignor Abramo Elias, Archbishop of Sena dei Caldei.

January 14: Monsignor Casimiro Nicola Michalkiewicz, titular Bishop of Tiatira.

January 16: Monsignor Isidoro Maria Dumortier, titular Bishop of Lipara. Monsignor Epifanio Scianow, titular Bishop of Liviade.

January 17: Monsignor Ettore Fronzi, titular Archbishop of Melitene.

January 19.

[*Latin ed. p. 73*]

Year and Volume XXXII, March 5 (Series n, v, y n) - No. 3

ACTA APOTOLICAE SEDIS

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OFFICIAL COMMENTARY

ACTA OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE SACRED OFFICE

DECREE

To the Supreme Holy Congregation of the Sacred Office, regarding the doubt: "Whether direct sterilization, whether permanent or temporary, of a man or a woman, is permissible," the Eminences and Reverend Fathers, DD. Cardinals, entrusted with the safeguarding of faith and morals, on Thursday, February 21, 1940, decreed to respond: "That it is to be absolutely prohibited, and that, as far as eugenic sterilization is concerned, it has already been condemned by the Decree of this Holy Congregation, on March 21, 1931."

And on Friday, February 22, 1940, the Most Holy and Divine Providence Pope Pius XII, in an audience granted to the Excellent and Reverend DD. Assessors of the Holy Office, approved, confirmed, and ordered the publication of the resolution presented to Him by the Eminences of the Fathers.

Given in Rome, from the offices of the Holy Office, on February 24, 1940.

Romulus Pantanetti,

Superintendent of the Holy Congregation of the Sacred Office,

Notary.

ACTA, Volume VII, No. 3. - 5-3-1940.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis — Official Commentary

SACRED CONSISTORIAL CONGREGATION

DECREE

Our Most Holy Lord Pope Pius, by divine Providence the Twelfth, having deigned to provide each of the following churches with a new pastor through successive decrees of the Sacred Consistorial Congregation, namely:

on January 21, 1910, the Cathedral Church of Tournay was assigned to the Reverend Aloysius Delmotte, Rector of the Diocesan Major Seminary;

on February 3, 1910, the Metropolitan Church of Sucre was assigned to the Most Reverend Daniel Rivero, formerly Bishop of the Holy Cross of Sierra;

on February 9, 1910, the titular episcopal Church of Aristiana was assigned to the Most Reverend Joseph Carevic, formerly Bishop of Ragusa;

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on February 20, 1910, the titular archiepiscopal Church of Damascus was assigned to the Reverend Joseph Beltrami, Apostolic Nuncio in the Republic of El Salvador and in the Republic of Guatemala.

SACRED CONGREGATION FOR THE EASTERN CHURCH

APPOINTMENT REGARDING DESIGNATION

Concerning the designation, the Ordinary for the Ruthenians of Galicia in the United States of America has designated the Tribunal of the Ordinary for the Ruthenians of Podcarpatia residing in the same nation.

This designation was approved by Our Most Holy Father Pope Pius XII, in an audience on January 27, 1940.

[*Latin ed. p. 75*]

The Sacred Congregation of the Council.

SACRED CONGREGATION OF THE COUNCIL. DIOCESE. CHAPTER OF CANONICAL HONORARY CANONS.

December 9, 1939.

DISCUSSION. – The statutes of the cathedral chapter of the diocese, approved by the Bishop in 1933, in article 123, state: "When any canon, whether honorary or simply a beneficiary, dies, whatever parish he may have died in, the chapter shall proceed collegially to his domicile. The archpriest shall take up the body and bring it to the cathedral church, where the funeral rites shall be performed."

It is important to note that the aforementioned article appears to be not entirely clear. Indeed, the clause "whatever parish he may have died in" seems, by the force of the words, to refer to the parish in which the canon breathed his last, and not to the parish which is, by reason of his domicile, his own, as the chapter believes. Furthermore, in the aforementioned article, nothing is stipulated regarding the election of another, perhaps from the cathedral church, to perform the funeral rites, in accordance with canon 1223 § 1: once such an election has been made, the proper funeral rites of the canon, whether residential or not, must be performed not in the cathedral church, but in the church designated. Finally, it is possible that a canon, even a residential one, may die in a parish far removed from the cathedral church, for example, due to rural assignment or a temporary assignment; in such a case, if the body cannot be conveniently transported to the cathedral church, in accordance with canon 1218, the funeral rites must be performed in the parish church in which the death occurred. This applies even more strongly to honorary canons, who, according to canon 406, may be appointed even from another diocese. Nevertheless, even with these considerations, article 123 of the chapter statutes, which is the subject

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of this discussion, seems to be unsustainable. Indeed, according to the provisions of the Code of Canon Law, the parish priest has a rightful intention, based on law, to perform the funeral rites for all his parishioners, unless the law expressly states otherwise. This is derived from canon 462, which states: "The following functions are reserved to the parish priest, unless otherwise provided by law... 5° to perform the proper funeral rites in accordance with canon 1216." This canon states: "The church to which the body must be transferred for the funeral is, by ordinary law, the church of the deceased's own parish, unless the deceased has legitimately chosen another church for his funeral, in accordance with canons 1223 and following."

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Official Commentary. And this is the principal exception in the law established against the general rule concerning the parish priest's right to bury all his faithful, just as other exceptions exist, namely, concerning the condition of certain deceased persons, for whom the law itself expressly designates the church for burial. However, the law designates the church only with regard to Cardinals of the Holy Roman Church, residential Bishops, Abbots, and Prelates of nullius, religious orders, and residential beneficiaries. These latter, according to canon 1220, "are to be transferred to the church of their benefice," unless they have chosen another church for burial; therefore, also residential canons, who are themselves residential beneficiaries, of a higher order, certainly not honorary canons. Laws, according to canon 18, are to be understood according to their proper meaning, and not to be extended to other improper meanings. Therefore, honorary canons, like titular bishops, non-residential beneficiaries, etc., are to be buried, either in the church which they themselves have legitimately chosen, or, if such a choice is lacking, in the church of their own parish or the place where death occurred, according to the common rules for all the faithful, and according to canons 121.6 and 1218. Nor can anything be inferred against canon 415 § 2 n. 3, which states: "Just funeral rites in the church (cathedral or collegiate) are to be performed according to the law, not excluding the funeral Mass, and pertain to the Chapter," only in the case where the funeral is for someone of dignity or a canon, even an honorary one, or a beneficiary. For in the cited canon, only the rules are given by which the legal relations between the cathedral or collegiate Chapter and the parish priest of the same church are regulated, or by which the law is stated between them, so that no prejudice is inferred to another law and in the case of other parish priests. Indeed, according to the prescription of this canon, if the church to which the body of an honorary canon must be transferred for burial, according to the aforementioned rules, is precisely the one to whose Chapter the deceased belonged, whether it was legitimately chosen by the deceased, or is the parish of the deceased or the place of death, then the minister of the funeral will not be

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the parish priest or rector of that church, but the Chapter itself. Therefore, this consists of the particular rule concerning funerals for those of dignity, even if only honorary canons, and beneficiaries, established in canon 415 § 2 n. 3. This is evident from the clear words of the same canon: "If the cathedral or collegiate church is also a parish church, the legal relations between the Chapter and the parish priest are regulated by the following rules." Indeed, in the prescription of this canon, the law does not deal with the law of burial in its entirety, but only with the law of performing just funeral rites in that same church according to the law. Therefore, the canon assumes the body of a dignitary.

[*Latin ed. p. 77*]

The Sacred Congregation, consisting of seventy-seven members, canons, etc., concerning which matters the funeral rites are to be performed by the Chapter, has already been read to those to whom it pertains, namely, the parish priest, and has been brought into the Chapter church for the purpose of the funeral, according to canon 1230 § 1. And because just funeral rites are to be performed according to the law, the canon seems in some way to imply that these can only be performed by the Chapter, if and insofar as the law itself permits them to be performed in the cathedral or collegiate church, namely, in cases permitted by law. It does not seem to be able to be argued to the contrary from article 123 of the Chapter Statutes, since these were approved by the Bishop. The Chapter Statutes, because they are approved by the Bishop, cannot, without his authority, be subsequently abrogated or changed (canon 410), but retain the force of episcopal or diocesan law; they remain Chapter laws, and their nature is not changed by the approval, recognition, and confirmation given in the usual form (cf. Wernz-Vidal, De personis, n. 674, Ius canonicum). Indeed, the Bishop cannot, by diocesan law, derogate from common law, nor can he withdraw, in general, persons, whether physical or moral, from the jurisdiction of the parish priest, but only religious families and pious houses, according to canon 464 § 2. Finally, it is wrongly argued from the equation between resident and honorary canons, who, according to canon 407 § 2, « besides insignia and privileges or honorary rights, also obtain a seat in the choir ». But, besides these honorary rights, the Code does not grant them any other rights, indeed, and it denies them the right to have a voice in the Chapter (canon 411 § 3), nor do they receive Chapter revenues.

RESOLUTION. — In the plenary assemblies, held on December 9, 1939, the Eminent Fathers of this Sacred Congregation, concerning the proposed question: Whether and how article 123 of the Chapter Statutes is to be understood in this case, answered: Negatively, and that article 123 of the Chapter Statutes should be reformed to conform to the law. This resolution, on the day of the audience of December 16 of the same month, presented by the undersigned Secretary of this Sacred Congregation, was graciously

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approved and confirmed by the Most Holy Pope Pius XII.

I. Bruno, Secretary.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis — Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. PROVISIONS FOR CHURCHES

By the following decrees of the Sacred Council for the Propagation of the Christian Faith, Our Most Holy Lord Pope Pius, of blessed memory, has deigned to provide for the following churches, namely:

On January 12, 1910.

— To the Cathedral Church of Chilaw, the Reverend Edmund Peiris, O.M.I., was appointed.

— To the titular episcopal Church of Praenetus, the Reverend Secundinus Petronius Lacchio, O.F.M., was appointed, and he was established as the Apostolic Vicar of Ohangsha.

— To the titular episcopal Church of Attale in Pamphylia, the Reverend Dominic Luke Capozi, O.F.M., was appointed, and he was established as the Apostolic Vicar of Taiyuanfu.

On February 13, 1910.

— To the Cathedral Church of Bangalore, recently erected, the Most Reverend Mauritius Bernard Despatures was appointed, formerly the Bishop of Mysore.

— To the titular episcopal Church of Hypaepa, the Reverend Aloysius Lane, of the Society of Maryknoll for foreign missions, formerly the Apostolic Prefect of Fushun, was appointed, and he was established as the Apostolic Vicar of Fushun.

— To the titular episcopal Church of Abbirita, the Reverend John Baptiste Hou, of the native clergy, was appointed, and he was established as the Apostolic Vicar of Shihnan.

II. NOMINATIONS

By decrees, as follows, the Sacred Congregation for the Propagation of the Faith, at its discretion, has dispensed:

On February 9, 1910.

— The Reverend John Baptiste Rosenthal, of the Pious Society of Missions, Apostolic Prefect of Queenstown.

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— The Reverend Ludovic Wach, of the Society for Missions to the Africans, Apostolic Prefect of Korhogo.

[*Latin ed. p. 79*]

Sacred Congregation of Rites 79. SACRED CONGREGATION OF RITES in ROMA or SAINT LOUIS. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, PHILIPPA DUCHESNE, OF THE SOCIETY OF SISTERS OF THE SACRED HEART OF JESUS. REGARDING THE QUESTION OF WHETHER AND ABOUT WHAT MIRACLES THERE IS EVIDENCE IN THE CASE AND TO WHAT EFFECT. We read in the Psalm: "Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession" (Psalm 2, verse 8). Indeed, Christ, until the end of the ages, through the Church, which is His mystical body, continually asks and will ask for the expansion of His kingdom, through prayer and action; for He commanded His Apostles and disciples: "And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest that he send labourers into his precept" (Luke 10:2), and: "And he said to them: Go ye into the whole world and preach the gospel to every creature" (Mark 16:15). Those men and women who, inflamed by zeal for souls, especially obey this command, hasten even to the farthest reaches of the earth, to instruct the ignorant and the erring, and to bring them back to the fold of Christ. Therefore, rightly, the Venerable Philippa Duchesne, of the Society of Sisters of the Sacred Heart of Jesus, is to be commended, who, at the urgent request of Saint Magdalene Sophie Barat, the foundress, went to the lands of the North American continent, then still barbarous, where for thirty-four years she diligently labored for the salvation of souls, until her death, which occurred on November 18th of the year 1852. She, scarcely dead, was proclaimed a saint by the entire people. Therefore, as soon as it was permitted, processes were instituted, first with ordinary authority, then with apostolic authority, with all due legal formalities observed. Pope Pius X, of blessed memory, signed the decree of the Commission for the Introduction of the Cause on November 9th of the year 1909, and on March 17th of the year of Our Lord 1935, Pope Pius XI, of venerable memory, ordered that the decree of the Sacred Congregation of Rites be promulgated, declaring that she exercised heroic virtues. And this was not enough. For God Himself willed to confirm the sanctity of His most faithful handmaid, by working certain healings beyond the power of nature;

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis — Official Commentary, from which diligent investigators selected two cases which appeared to bear the marks of a true miracle. The first healing occurred in this city in the year 1930. Sister Carolina Indelli, a religious of the Order of Saint Benedict, was afflicted

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with a chronic, purulent, and debilitating ear infection in her left ear, along with bone decay in the mastoid and antrum, and also a fistula from which pus flowed. In the year 1928, a surgical operation had provided no relief, and therefore the disease had worsened, so much so that, in the judgment of the doctors, a more serious operation would be absolutely necessary to save her life. Under these very grave circumstances, she was suffering on October 28th. Meanwhile, fervent novena prayers were being offered, invoking the intercession of Venerable Philippina. The following morning, Sister Carolina felt herself perfectly healed; all the symptoms of the disease had completely disappeared, as the expert physicians declared. Three otolaryngologists, also selected by this Holy Congregation, along with two physicians, are fully in agreement in their diagnosis, in the grave prognosis, and in the declaration that this healing is a miracle. The second healing occurred in the city of "Ponce," on the island of "Puerto Rico," in central "America," in the year 1932. Franciscus Bahamonde was suffering from hepatic cirrhosis. This disease, according to the opinion of both physicians and experts, had become incurable, and had brought the afflicted man to the very threshold of death. After Venerable Philippina was invoked, and a particle of her relics was applied to the afflicted part of the patient's body, Franciscus fell into a peaceful sleep. Upon awakening, he perceived that no trace, not even the slightest, of the lethal disease remained; nor has Franciscus since been afflicted with such a disease. Three experts, as well as the physician who treated him and another expert, declare that this healing is to be attributed to a miracle. In addition to these healings, processes were prepared and adorned, both in "Rome" and in the "Ponce" court, with additional investigations. Since a discussion regarding the validity of the "Roman" process had been dispensed with by apostolic authority, a meeting was held in the "Ponce" Congregation on December 14th, 1937, and a decree was issued on the 22nd of the same month, approved by Pope Pius XI. On June 21st, 1938, before Cardinal Peter Boetto, the Promoter of the Cause, a preliminary Congregation was convened, to which a preparatory Congregation followed on March 14th, 1939. Finally, on December 12th of the same year, General Congregations were held, convened before His Holiness Pope Pius XII, in which the following Cardinal...

[*Latin ed. p. 81*]

The Sacred Congregation of Rites, in place of and in the stead of the Cardinal Prefect, has proposed the following question: Whether and concerning which miracles there is proof, in the case and for the effect of which we are considering this matter. The Reverend Cardinals, Official Prelates, and Consultor Fathers have expressed their opinions. The Most Blessed Father hesitated to reveal his own opinion, so that he might be illuminated by a greater light from God, and he encouraged all those present to pour forth fervent prayers for this purpose. He chose this day, the 28th of this month,

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the Sunday of Sexagesima, to reveal his mind. He summoned to himself the Reverend Cardinals Charles Salotti, Prefect of the Sacred Congregation of Rites, and Peter Boetto, Promoter of the Cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, and, after offering the most holy Eucharistic sacrifice, he declared: That two miracles have been proven by God, through the intercession of the Venerable Philippina Duchesne; namely: The instantaneous and perfect healing of Sister Carolina Indelli from chronic otitis mastoiditis with bone decay, and of Francis Bahamonde from cirrhotic degeneration of the liver. He ordered that this decree be made public and be recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 28th of January, in the year of Our Lord 1940.

[Signature] C. Card. SALOTTI, Bishop of Praenestinus, Prefect.

L. & S. A. Carinci, Secretary.

II. VICEN. OR BARCELONA.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JOACHIMA DE VEDRUNA, WIDOW OF MAS; FOUNDRESS OF THE INSTITUTE OF CARMELITE NUNS OF CHARITY.

UPON THE QUESTION: Whether and concerning which miracles there is proof.

Pius, commenting on that passage from the Gospel: "A seed fell into good ground, and brought forth fruit in abundance" (Luke 8:15), explains: "If you wish to gather much fruit in the future, you must sow many seeds of good works in the present... Although many works may be laborious and cause sorrow to the one who sows, at the time of the harvest, the sorrow of the sower is transformed into the joy of the reaper" (Sermon 2 on Sexagesima, among the works of St. Bonaventure, edition of Rome 1596, Vol. III, p. 61-a). The Venerable Joachima Vedruna, widow of Mas, scattered many seeds of good works.

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis — Commentarium Officiale: the joys which are shed are those of eternal happiness; and she would not have attained this, unless she had first been tested by tribulations. "Certainly," says St. Gregory, "the joy of eternal reward is derived, which is not attained here first through pious tribulation" (Moralium, book 10, chapter 19, PL 75, 941). God, who is rich in mercy (Ephesians 2:4) and who is a just Judge (2 Timothy 4:8), will render to each according to his justice and according to the purity of his hands (Psalm 17:21); and He has rendered the crown of justice to His handmaid, and has magnified her name before the Church. Not only did the Sacred Congregation of Rites, by decree of June

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16, 1935, declare that her virtues had been heroically proven by human testimony, but God Himself, through her intercession, has deigned to work more wondrous works, beyond the laws of nature, which pave the way for her to attain the honors of beatification. Indeed, diligent investigators, from among many healings which were attributed to the intervention of the Venerable Joachim, selected two which appear to bear the marks of a true miracle.

I. On September 14, 1921, due to a violent rupture of a glass ampoule containing oxygenated water, Mariae "del Pilar" Pasquau Gutiérrez's right eye was almost entirely eroded and reduced to a state resembling a pea, resulting in complete blindness; which could never have been repaired by natural means, nor by medical or surgical art. For it would not have been enough to heal the scar, but it would also have been necessary to recreate the lost fluids, to fill the emptiness of the eye, and to fit them perfectly in place, so that the entire optical apparatus would be perfectly restored. This diagnosis and prognosis were presented in court by two doctors, who were present when the misfortune occurred, and who also testified as expert witnesses; and to their judgment, a third doctor, endowed with special knowledge in the treatment of eye diseases, who had examined Maria, fully agreed, as did three experts appointed by this Sacred Congregation, who teach ophthalmology at the University of Rome. Indeed, the day after the misfortune, the image of the Venerable Joachim was placed near the injured eye, and novenas of prayers were offered that, through her intercession, the eye would be healed; and upon the complete fulfillment of these prayers, the eye was found to be fully and perfectly healed. All these doctors and experts unanimously affirmed that a miracle had occurred.

II. Joseph Palazon Riquelme, according to the judgment of five attending physicians as well as three experts appointed by the office, began in January of 1925 to suffer from pleuro-pulmonary tuberculosis, to which a chronic interlobar empyema on the left side was added, which could not be...

[*Latin ed. p. 83*]

The Sacred Congregation of Rites declares: Both illnesses had been confirmed by radiographic images. The prognosis was entirely and immediately unfavorable. However, what nature was unable to accomplish, God Himself magnificently accomplished. Indeed, through novendial prayers, seeking healing through the intercession of the Venerable Joachima of Vedruna, and after three days of prayers begun on May 22nd of the same year, 1925, Joseph was suddenly and completely healed, so that he was immediately able to return to his former duties, and he never relapsed into the illness. Three learned physicians attribute this healing to a miracle. Concerning these marvelous healings, Apostolic investigations were carried out in the Episcopal Curias of Jaén and Barcelona, and on February 3rd of the year 1937, a decree was issued by this Sacred Congregation

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regarding their juridical validity. Maintaining the order of law, regarding both miracles, the matter was first discussed in the preparatory meeting before the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, and Promoter of the Cause, on May 24th, 1938, and then on April 18th, 1939, in the preparatory discussion. Finally, on the 9th of this month, before His Most Holy Name, Pope Pius XII, in the General Congregation, the same Cardinal proposed the question: Concerning which miracles does it consist in this case, and to what effect does it pertain? The Reverend Cardinals, Officials, Prelates, and Consultors each presented their votes; after hearing them, the Most Blessed Father, so that his judgment might be illuminated more and more by the light of the Holy Spirit and the prayers of those present, postponed giving his judgment. However, this Sunday, in Sexagesima, on January 28th of the year, he chose to promulgate the decree of approval. Therefore, the undersigned Cardinal, Prefect of the Sacred Congregation of Rites, and simultaneously Promoter of the Cause, was summoned to him, along with the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, and, with great religious solemnity, he declared: It is established that two miracles occurred, brought about by God through the intercession of the Venerable Joachima of Vedruna, namely: The perfect healing of Mary del Pilar Pasquau Gutiérrez from permanent blindness in her right eye, caused by a serious trauma, and: The instantaneous and perfect healing of Joseph Palazon Riquelme from a lethal pleuro-pulmonary tuberculosis, and from an incurable chronic empyema of the left interlobar region. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on January 28th, in the year of Our Lord 1940.

β C. Card. SALOTTI, Bishop of Palestrina, Prefect.

L. E. S. A. Carinci, Secretary.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Commentarii Officiales

ACTA TRIBUNALIUM

SACRA ROMANA ROTA

Causae quae in Tribunali Sacrae Romanae Rotae actae sunt anno 1939, quarum definitiva sententia editur tantum in parte dispositiva.

I. PARISIEN. - NULLITATIS MATRIMONII ex capite vis et metus.

Turnus Rotalis: C. Pecorari, Ponens; H. Caiazzo; F. Roberti.

Vinculi Defensoris Substitutus: I. Stella.

Advocati: I. B. Ferrata; D. Lazzarato.

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Dubium: «An constet de nullitate matrimonii, in casu».

Sententia diei 11 Ianuarii: «Negative».

II. NERITONEN. - NULLITATIS MATRIMONII ex capite vis et metus.

Turnus Rotalis: A. Jullien, Ponens; H. Caiazzo; F. Roberti.

Vinculi Defensor deputatus: I. Benedetti.

Advocatus ex mandato gratitati patrocinii: R. Giove.

Dubium: «An constet de nullitate matrimonii, in casu».

Sententia diei 16 Ianuarii: «Negative».

III. STRIGONIEN. - NULLITATIS MATRIMONII ex capite vis et metus et ob ignorantiam circa essentiam matrimonii.

Turnus Rotalis: G. Heard, Ponens; S. Janasik; A. Canestri.

Vinculi Defensoris Substitutus: I. Stella.

Advocatus: D. Lazzarato.

Dubium: «An constet de nullitate matrimonii, in casu».

Sententia diei 16 Ianuarii: «Affirmative».

IV. ATREBATEN. - NULLITATIS MATRIMONII ex capite vis et metus.

Turnus Rotalis: A. Jullien, Ponens; H. Quattrocolo; A. Fidecicchi.

Vinculi Defensor deputatus: I. Benedetti.

Advocati: D. Lazzarato; I. Oietti.

Dubium: «An constet de nullitate matrimonii, in casu».

Sententia diei 19 Ianuarii: «Negative».

[*Latin ed. p. 85*]

Sacra Romana Rota V. ROMA. - NULLITY OF MARRIAGE due to an impediment to the bond. Turnus Rotalis: C. Pecorari, Presiding, H. Caiazzo, F. Roberti. Promoter of Justice: V. Bartoccetti. Defender of the Bond: I. Trezzi. Question: ”Does the nullity of the marriage exist, in this case?” Judgment of January 25th: ”Affirmative.” VI. POSNANIEN. - NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: H. Quattrocolo, Presiding, A. Wynen, G. Heard. Defender of the Bond appointed: I. Benedetti. Advocate acting under gratuitous patronage: S. Rzewnicki. Question: ”Does the nullity of the marriage exist, in this case?” Judgment of January 25th: ”Negative.” VII. AVIGNON. - NULLITY OF MARRIAGE due to the exclusion of the good of posterity and due to a condition not fulfilled. Turnus Rotalis: A. Wynen, Presiding, G. Heard, S. Janasik. Substitute for the Defender of the Bond: I. Stella. Advocates: I. B. Ferrata, D. Lazzarato. Question: ”Does the nullity of the marriage exist, in this case?” Judgment of January 26th: ”Negative.” VIII. ROMA. - NULLITY OF MARRIAGE due to the exclusion of indissolubility and posterity. Turnus Rotalis: I. Grazioli, Dean, Presiding, F. Roberti, A. Fidecicchi. Promoter of Justice: V. Bartoccetti. Defender of the Bond appointed: I. Kauer. Advocate: D. Lazzarato. Question: ”Should the

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judgment of the Turnus Rotalis of July 7th, 1937, be confirmed or rejected, in this case?" Judgment of January 31st: "It is to be confirmed, with the clause as stated in the aforementioned judgment, and therefore, the nullity of the marriage exists, in this case." IX. JANUA. - NULLITY OF MARRIAGE due to the exclusion of indissolubility. Turnus Rotalis: A. Jullien, Presiding, H. Quattrocolo, A. Wynen. Promoter of Justice: V. Bartoccetti. Defender of the Bond appointed: I. Kauer. Advocate acting under gratuitous patronage: I. Ojetti. Question: "Should the judgment of the Turnus Rotalis of August 10th, 1936, be confirmed or rejected, in this case?"

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Official Commentary. Sentence of February 1st: "It is to be confirmed, and therefore it does not hold that the marriage is null, in this case." X. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. Rotalian Tribunal: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: E. Suárez. Advocate by mandate of free legal aid: R. Romano. Doubts: I. "Does it hold that the sentence of the Tribunal of Posnania, of January 21, 1936, in this case, declares the marriage null?" II. "Does it hold that the marriage is null, in this case?" Sentence of February 4th: To I: "Affirmatively." To II: "Negatively." XI. TAURINEN. - NULLITY OF MARRIAGE based on a condition imposed and not fulfilled. Rotalian Tribunal: G. Heard, presiding; S. Janasik; A. Canestri. Defender of the Bond appointed: I. Kauer. Advocate: N. Patrizi. Doubt: "Does it hold that the marriage is null, in this case?" Sentence of February 4th: "Negatively." XII. FLORENTINA. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotalian Tribunal: H. Quattrocolo, presiding; A. Wynen; A. Fidecicchi. Defender of the Bond appointed: I. Kauer. Advocate by mandate of free legal aid: I. Bonsignori. Doubt: "Does it hold that the marriage is null, in this case?" Sentence of February 15th: "Negatively." XIII. ROMANA. - NULLITY OF MARRIAGE due to the excluded good of procreation and based on the defect of consent. Rotalian Tribunal: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Promoter of Justice: V. Bartoccetti. Defender of the Bond appointed: G. Cesterie. Advocate by mandate of free legal aid: R. Romano. Doubt: "Does it hold that the marriage is null, in this case?" Sentence of February 23rd: "Affirmatively." XIV. VIENNEN. - NULLITY OF MARRIAGE due to the excluded unity. Rotalian Tribunal: I. Grazioli, Dean, presiding; F. Roberti; A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate by mandate of free legal aid: D. Lazzarato.

[*Latin ed. p. 87*]

The Sacred Roman Rota, Case 87: "Whether the Rotal judgment of March 8, 1933, should be confirmed or annulled in this case." Judgment of February 23: "It is to be confirmed, and therefore, there is no question of the

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marriage's nullity in this case." XV. N. N. - NULLITY OF MARRIAGE due to a criminal impediment. Rotal Tribunal: I. Teodori, presiding; C. Pecorari, H. Caiazzo. Promoter of Justice: V. Bartoccetti. Appointed Defender of the Bond: I. Pendola. Advocate: T. Ragusa. Question: "Does the nullity of the marriage exist in this case?" Judgment of February 24: "Negatively." XVI. BRUGEN. - NULLITY OF MARRIAGE based on coercion and fear. Rotal Tribunal: A. Jullien, presiding; H. Quattrocolo, A. Wynen. Substitute Defender of the Bond: I. Stella. Advocates: S. Rzewnicki, H. Napoleoni. Question: "Does the nullity of the marriage exist in this case?" Judgment of February 25: "Affirmatively." XVII. SUBLACEN. - CLAIM AND DAMAGES. Rotal Tribunal: H. Quattrocolo, presiding; A. Wynen, G. Heard. Promoter of Justice: V. Bartoccetti. Advocates: E. Ruifini, for the plaintiff, by mandate of free legal assistance; N. Patrizi, for the defendant. Questions: I. "Whether, and by what title, and to what extent, Michael D'Andrea is a creditor of the Monastery of Saint Scholastica." II. "Whether, and to what extent, the Monastery of Saint Scholastica has the right of counterclaim for the restoration of damages in this case against Michael D'Andrea." Judgment of March 1: "Negatively in both cases." XVIII. MEDIOLANEN. - NULLITY OF MARRIAGE based on coercion and fear. Rotal Tribunal: H. Caiazzo, presiding; F. Roberti, A. Fidecicchi. Appointed Defender of the Bond: F. Fournier. Advocate: D. Lazzarato. Question: "Does the nullity of the marriage exist in this case?" Judgment of March 15: "Negatively." XIX. PRAENESTINA. - NULLITY OF MARRIAGE due to clandestine circumstances. Rotal Tribunal: G. Heard, presiding; B. Janasik, A. Canestri. Appointed Defender of the Bond: I. Pendola.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary of the Advocate appointed by the gratuitous patronage: I. Ojëtti. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of March 18th: "Affirmative." XX. N. N. - NULLITY OF MARRIAGE based on the impotence of the man. Rotali Court: I. Grazioli, Dean, presiding; A. Jullien, A. Fidecicchi. Defender of the Bond appointed: R. Bidagor. Advocate appointed by the gratuitous patronage: A. Carabini. Question: "Whether the sentence of the Rotali Court of December 4th, 1937, should be confirmed or overturned, in this case." Sentence of March 20th: "To be confirmed, and therefore, to establish the nullity of the marriage, in this case, preventing the man from entering into other marriages without the consent of the Apostolic See." XXI. MEDIOLANEN. - NULLITY OF MARRIAGE due to force and fear, due to the absolute indissolubility, due to error regarding the person. Rotali Court: A. Wynen, presiding; G. Heard, S. Janasik. Defender of the Bond appointed: A. Leduc. Advocates: P. Guidi, C. Pacelli, for the plaintiff; R. Romano, for the defendant. Question: "Whether, in this case, the nullity of the marriage is established." Sentence

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of March 28th: "Negative." XXII. PARISIEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Rotali Court: I. Grazioli, Dean, presiding; A. Jullien, H. Quattrocolo. Defender of the Bond appointed: L. Koppert. Advocates: I. B. Ferrata, I. Torre. Question: "Whether the sentence of the Rotali Court of November 30th, 1936, should be confirmed or overturned, in this case." Sentence of April 13th: "To be confirmed, and therefore, to establish the nullity of the marriage, in this case." XXIII. VENTIMILIEN. - NULLITY OF MARRIAGE based on the grounds of lack of consent. Rotali Court: H. Quattrocolo, presiding; C. Pecorari, H. Caiazzo. Defender of the Bond appointed: G. Bernardini. Advocate: C. Cesterie. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of April 14th: "Negative."

[*Latin ed. p. 89*]

Sacra Romana 89 Rota XXIV. OADURCBN. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: G. Heard, presiding; S. Janasik, A. Canestri. Defender of the Bond appointed: A. a Langasco. Advocate: F. Fonrnier. Question: "Whether nullity of the marriage is established in this case." Judgment of April 15: "Negative."

XXV. LABACEN. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: C. Pecorari, presiding; H. Caiazzo, F. Roberti. Defender of the Bond appointed: I. Pendola. Advocate by mandate of gratuitous assistance: I. Benedetti. Question: "Whether nullity of the marriage is established in this case." Judgment of April 19: "Negative."

XXVI. BAIOCEN. AND LEXOVIEN. – NULLITY OF MARRIAGE due to a condition imposed and not fulfilled. Turnus Rotalis: C. Pecorari, presiding; H. Caiazzo, F. Roberti. Defender of the Bond appointed: F. Fournier. Advocate by mandate of gratuitous assistance: P. Fedele. Question: "Whether nullity of the marriage is established in this case." Judgment of April 19: "Negative."

XXVII. FERETRANA. – NULLITY OF MARRIAGE due to a consanguinity impediment. Turnus Rotalis: H. Quattrocolo, presiding; F. Roberti, A. Fidecicchi. Promoter of Justice: V. Bartoccetti. Defender of the Bond: I. Trezzi. Advocates: I. Limongelli, for the plaintiff; C. Bernardini, for the defendant, by mandate of gratuitous assistance. Questions: I. "Whether an appeal is to be admitted in this case." II. "Whether the judgment of the Feretrana Tribunal is to be confirmed, or rather, whether the case is to proceed according to the ordinary course of law." Judgment of April 26: Regarding I: "Affirmative." Regarding II: "Negative, concerning the first part; affirmative, concerning the second part."

XXVIII. PARISIEN. – NULLITY OF MARRIAGE due to a lack of good faith. Turnus Rotalis: A. Wynen, presiding; G. Heard, S. Janasik. Substitute for the Defender of the Bond: I. Stella. Advocates: I. B. Ferrata, I. Kauer. Question: "Whether nullity of the marriage is established in this case."

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Judgment of April 29: "Negative."

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[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - Official Commentary XXIX. FLORENTINA. - NULLITY OF MARRIAGE due to a defect in the form. Rotalian Tribunal: A. Jullien, Presiding; H. Quattrocolo; A. Wynen. Defender of the Bond appointed: R. Bidagor. Advocate: A. D'Alessandri. Question: "Does a nullity of marriage exist in this case?" Sentence of May 3rd: "Negative."

XXX. ANTIOCHIA. MARONITE. - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: I. Teodori, Presiding; O. Pecorari; H. Caiazzo. Defender of the Bond appointed: G. Cesterie. Advocate: C. Bernardini. Question: "Does a nullity of marriage exist in this case?" Sentence of May 12th: "Negative."

XXXI. FRIBURGEN. - NULLITY OF MARRIAGE based on coercion and fear, and on the excluded indissolubility. Rotalian Tribunal: A. Wynen; A. Canestri; I. Teodori, Presiding. Defender of the Bond appointed: I. Benedetti. Advocates appointed gratuitously: M. Calisse; R. Romano. Question: "Does a nullity of marriage exist in this case?" Sentence of May 12th: "Negative."

XXXII. ROMA. - NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: G. Heard, Presiding; S. Janasik; A. Canestri. Substitute for the Defender of the Bond: I. Stella. Advocate: C. Bernardini. Question: "Should the sentence of the Rotalian Tribunal of November 26, 1937, be confirmed or overturned in this case?" Sentence of May 13th: "It should be overturned, or a nullity of the marriage is declared."

XXXIII. N. N. - NULLITY OF MARRIAGE based on the husband's impotence, and regarding a dispensation concerning a ratified marriage. Rotalian Tribunal: H. Quattrocolo, Presiding; F. Roberti; A. Fidecicchi. Defender of the Bond appointed: I. Pendola. Advocate appointed gratuitously: C. Da Silva. Questions: I. "Does a nullity of marriage exist in this case?" and, to the extent that it is negative: II. "Should a request be made to the Most Holy Father for a dispensation concerning a marriage that was ratified but not consummated, in this case?" Sentence of May 17th: Regarding I: "Negative." Regarding II: "Affirmative."

[*Latin ed. p. 91*]

Sacra Romana 91, Rotam XXXIV. LUGDUNUM. – Concerning the NULLITY of a marriage, due to clandestine circumstances and lack of consent. Turnus of Tournus: A. Jullien, presiding; H. Quattrocolo; A. Wynen. Defender of the Bond appointed: E. Suárez. Advocate appointed by gratuitous patronage: F. Fournier. Question: "Whether the decision of the Rotam of May 2, 1936, should be confirmed or rejected in this case." Decision of May 24: "It is to be confirmed, and therefore, there is no declaration of the nullity

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of the marriage in this case."

XXXV. VERONA. – Concerning the NULLITY of a marriage, due to lack of form, due to coercion and fear, and due to lack of consent. Turnus of Verona: S. Janasik, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: I. Benedetti. Advocates: P. Guidi; C. Pacelli. Question: "Whether there is a declaration of the nullity of the marriage in this case." Decision of May 27: "Negative."

XXXVI. ANTIOCHIA. OF THE MARONITES. – Concerning the NULLITY of a marriage, due to coercion and fear, and due to lack of age. Turnus of Antiochia: S. Janasik, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: A. Leduc. Advocate appointed by gratuitous patronage: S. Rzewnicki. Question: "Whether there is a declaration of the nullity of the marriage in this case." Decision of May 27: "Affirmative."

XXXVII. ROMA. – Concerning a SOLUTION. Turnus of Rome: I. Grazioli, Dean, presiding; F. Roberti; A. Fidecicchi. Advocates: C. Pacelli and P. Guidi, for the plaintiff; H. Benvignati, for the defendant. Question: "Whether the decision of the Rotam of June 26, 1937, should be confirmed or rejected in this case." Decision of May 30: "It is to be fully confirmed in all respects."

XXXVIII. VERSAILLES. – Concerning the NULLITY of a marriage, due to the aversion of the woman. Turnus of Versailles: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the Bond appointed: B. Bidagor. Advocate appointed by gratuitous patronage: F. Fournier. Question: "Whether there is a declaration of the nullity of the marriage in this case." Decision of June 3: "Negative."

[*Latin ed. p. 92*]

Acta Apostolicae Sedis - Official Commentary XXXIX. KIBLCBN. - ON SEPARATIONS. Turnus Rotalis: H. Quattrocolo, presiding; A. Wynen, F. Roberti. Promotor Iustitiae: V. Bartoccetti. Advocate appointed by gratuitous patronage: I. Ojetti. Question: "Whether, in this case, a separation, at least for a time, and due to whose fault, ought to be granted." Sentence of June 7th: "Affirmative, for five years, due to the fault of the husband." XL. ALBINGANEN. - ON THE NULLITY OF MARRIAGE due to the excluded indissolubility. Turnus Rotalis: A. Wynen, presiding; G. Heard, S. Janasik, A. Canestri, I. Teodori. Promotor Iustitiae: V. Bartoccetti. Defender of the bond appointed: I. Benedetti. Advocate: I. Ojetti. Question: "Whether the sentence of the Turnus Rotalis of December 21, 1937, ought to be confirmed, or rejected, in this case." Sentence of June 10th: "To be confirmed; that is, it does not appear that there is a nullity of the marriage, in this case." XLI. CRACOVIEN. - ON THE NULLITY OF MARRIAGE due to force and fear, and due to the excluded good of the offspring. Turnus Rotalis: S. Janasik, presiding; A. Canestri, I. Teodori. Defender of the bond appointed: I. Calvi. Advocate appointed by gratuitous patronage: I. Benedetti. Question: "Whether there appears to be a nullity of the marriage, in this

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case." Sentence of June 10th: "Negative." XLII. FLORENTINA. - ON THE NULLITY OF MARRIAGE due to a condition imposed, and due to the excluded offspring. Turnus Rotalis: A. Jullien, presiding; F. Roberti, A. Fidecicchi. Promotor Iustitiae: V. Bartoccetti. Defender of the bond appointed: L. Koppert. Advocate: A. Capalti. Question: "Whether there appears to be a nullity of the marriage, in this case." Sentence of June 17th: "Negative." XLIII. Vic. A P. DE RABAT. - ON THE NULLITY OF MARRIAGE under the head of force and fear. Turnus Rotalis: A. Canestri, presiding; I. Teodori, C. Pecorari.

[*Latin ed. p. 93*]

Sacra Rota, 93. The Defender of the Bond appointed: I. Benedetti. Advocate, by mandate of gratuitous patronage: P. Ciprotti. Question: "Does the nullity of the marriage in this case become manifest?" Sentence of June 27: "Negative."

XLIV. Opinion. PARISIAN. - Concerning the nullity of a marriage, based on a defect, from Tournus. Rotal Court: I. Grazioli, Dean, presiding; C. Pecorari, H. Caiazzo. Promoter of Justice: V. Bartoccetti. Substitute for the Defender of the Bond: I. Stella. Advocate: O. Astorri. Question: "Should the sentence of the Rotal Court of January 16, 1936, be confirmed, or overturned, in this case?" Sentence of July 10: "It is to be confirmed, and therefore, the nullity of the marriage does not become manifest in this case."

XLV. N. N. - Concerning the nullity of a marriage due to the impotence of the man, and concerning a dispensation regarding a ratified marriage. Rotal Court: I. Teodori, presiding; C. Pecorari, H. Caiazzo. Substitute for the Defender of the Bond: I. Stella. Advocate: C. Giusino. Questions: I. "Does the nullity of the marriage become manifest in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Reverend Father concerning a dispensation regarding a ratified and unconsummated marriage, in this case?" Sentence of July 21: "Negative in both cases."

XLVI. TARENTINA. - Concerning the nullity of a marriage based on coercion and fear. Rotal Court: G. Heard, presiding; S. Janasik, A. Canestri. Defender of the Bond appointed: F. Fournier. Advocates: A. Jemolo, P. Fedele. Question: "Does the nullity of the marriage become manifest in this case?" Sentence of July 25: "Negative."

XLVII. N. N. - Concerning the nullity of a marriage based on the impotence of the woman, and concerning a dispensation regarding a ratified marriage. Rotal Court: A. Canestri, presiding; I. Teodori, C. Pecorari. Defender of the Bond appointed: R. Bidagor. Advocate: D. Lazzarato. Questions: I. "Does the nullity of the marriage become manifest in this case?"; and, as to -

[*Latin ed. p. 94*]

94. "Acta Apostolicae Sedis," Official Commentary, consistently

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negative: 11. "Concerning the granting of dispensation in cases of marriage valid but unconsummated." The decision of July 29th: "Negative in both cases." XLVIII. MOGUNTINA. - NULLITY OF MARRIAGE based on coercion and fear. Roman Tribunal: H. Quattrocolo, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: I. Benedetti. Advocate appointed by gratuitous patronage: I. Torre. The Question: "Whether the decision of the Roman Tribunal of March 30, 1938, should be confirmed or overturned, in this case." The decision of August 2nd: "It is to be confirmed, that is to say, that the nullity of the marriage is established, in this case." XLIX. DUBLINENSIS. - NULLITY OF MARRIAGE due to an unfulfilled condition, and also based on coercion and fear. Roman Tribunal: A. Canestri, presiding; I. Teodori; C. Pecorari. Defender of the Bond appointed: E. Suárez. Advocate appointed by gratuitous patronage: E. Ruffini. The Question: "Whether the nullity of the marriage is established, in this case." The decision of August 3rd: "Affirmative." L. N. N. - NULLITY OF MARRIAGE due to the wife's impotence. Roman Tribunal: I. Grazioli, Dean, presiding; F. Roberti; A. Fidecicchi. Defender of the Bond appointed: C. Da Silva. Advocate appointed by gratuitous patronage: R. Fiamingo. The Question: "Whether the decision of the Roman Tribunal of October 25, 1938, should be confirmed or overturned, in this case." The decision of August 8th: "It is to be overturned, and therefore the nullity of the marriage is established, in this case, with the proviso that the woman is not permitted to enter into another marriage without the consultation of the Apostolic See." LI. PARISIENSIS. - NULLITY OF MARRIAGE based on a condition and also due to simulated consent. Roman Tribunal: I. Grazioli, Dean, presiding; A. Caiazzo. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: I. Stella. Advocates: I. B. Ferrata; H. Ben vignati; Jullien; H. The Question: "Whether the decision of the Roman Tribunal of May 15, 1935, should be confirmed or overturned, in this case."

[*Latin ed. p. 95*]

Sacred Roman Rota, Sentence of August 8th: "It is to be confirmed, and therefore, it does not pertain to a marriage of nullity, in this case."

LII. STRIGONIENSE. - Nullity of marriage due to force and fear, and due to ignorance concerning the essence of marriage.

Rota Panel: A. Jullien, presiding; H. Quattrocolo; A. Wynen.

Substitute for the Defender of the Bond: I. Stella.

Advocate: D. Lazzarato.

Question: "Whether the Rota sentence of January 16, 1939, should be confirmed or rejected, in this case."

Sentence of October 16th: "It is to be rejected, and therefore, it does not pertain to a marriage of nullity."

LUI. CORISOPITENSE. - Nullity of marriage due to a condition imposed

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and not fulfilled.

Rota Panel: C. Pecorari, presiding; H. Caiazzo; F. Roberti.

Substitute for the Defender of the Bond: I. Stella.

Advocate: F. Fournier.

Question: "Whether a marriage of nullity exists, in this case."

Sentence of October 25th: "Negatively."

LIV. BASILEENSE. - Nullity of marriage due to force and fear, and due to simulated consent.

Rota Panel: G. Heard, presiding; A. Canestri; I. Teodori.

Delegate for the Defender of the Bond: S. Vitale.

Advocate, by mandate of gratuitous patronage: I. Kauer.

Question: "Whether a marriage of nullity exists, in this case."

Sentence of October 26th: "Negatively."

LV. VERSALIENSE. - Nullity of marriage due to an impediment excluding indissolubility.

Rota Panel: G. Heard, presiding; A. Canestri; I. Teodori.

Promoter of Justice: V. Bartoccetti.

Substitute for the Defender of the Bond: I. Stella.

Advocates: I. B. Ferrata; H. Napoleoni.

Question: "Whether a marriage of nullity exists, in this case."

Sentence of November 16th: "Affirmatively."

LVI. ROMANA. - Nullity of marriage due to force and fear.

Rota Panel: H. Caiazzo, presiding; F. Roberti; A. Fidecicchi.

Delegate for the Defender of the Bond: I. Calvi.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis - Official Commentary of the Advocate:!. Ojetti. Doubt: "Does the nullity of the marriage exist, in this case?" Sentence of November 29th: "Negative." 57. N. N. - NULLITY OF MARRIAGE due to the impotence of the man and DISPENSATION GRANTED. Rotational Panel: A. Wynen, presiding; G. Heard; A. Fidecicchi. Substitute Defender of the Bond: I. Stella. Advocates: O. Corsanego, P. Ciprotti. Doubts: I. "Does the nullity of the marriage exist, in this case?" and, to the extent that it is negative: II. "Should counsel be given to the Most Reverend [prelate] regarding a dispensation concerning a ratified but unconsummated marriage, in this case?" Sentence of December 5th: Regarding I. "Negative." Regarding II. "Affirmative." 58. JAURINEN. - NULLITY OF MARRIAGE due to the excluded indissolubility. Rotational Panel: G. Heard, presiding; S. Janasik; A. Canestri. Defender of the Bond appointed: F. Fournier. Advocate appointed by gratuitous patronage: C. Da Silva. Doubt: "Does the nullity of the marriage exist, in this case?" Sentence of December 9th: "Neg-

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ative." 59. ROMANA. - NULLITY OF MARRIAGE due to simulated consent and due to force and fear. Rotational Panel: S. Janasik, presiding; A. Canestri; I. Teodori. Defender of the Bond appointed: I. Benedetti. Advocate: A. Carabini. Doubt: "Does the nullity of the marriage exist, in this case?" Sentence of December 14th: "Negative." II. Causes which were concluded in the same year, 1939, or which, without a definitive sentence, came to an end due to particular circumstances; to which are added decrees concerning appeals against the rejection of petitions. 1. NOVARIEN. - Nullity of marriage, due to the impotence of the woman, before the Reverend Father D. H. Quattrocolo. • Since in this case the advocate was still lacking a procuratorial mandate, and since no procedural act was filed within the time established by law,

[*Latin ed. p. 97*]

In Rome, on the ninth day of the month of January, the Most Reverend Lord declared the cause abandoned by decree dated the eleventh day of January, and ordered that the proceedings of the cause be placed in the archives.

XI. In Florence. – Concerning the nullity of a marriage, due to lack of consent, intention contrary to the indissolubility and procreation, before the Most Reverend and Illustrious Lord, Dean Grazioli. Since no procedural act was filed within the time prescribed by law for pursuing the appeal interposed against the sentence of the Rota of May 9, 1936, the Most Reverend Lord, by decree of January 19th, declared the interposed appeal abandoned, according to canon 1736, and ordered that the proceedings of the cause be placed in the archives of the Holy Tribunal.

XII. In Alexandria. – Concerning a debt, before the Reverend Father Lord Quattrocolo. Since the matter between the parties was settled, on January 20th, the Most Reverend Lord ordered that the proceedings be placed in the archives.

IV. In Blesen. – Concerning the nullity of a marriage, regarding the rejection of the libellus, before the Reverend Father Lord A. Canestri. The Rota, convened to resolve the matter concerning the appeal against the decree of rejection of the libellus, decided on February 7th that the appeal was not to be admitted.

V. In Florence. – Concerning the nullity of a marriage, regarding the rejection of the libellus, before the Reverend Father Lord H. Caiazzo. The Rota declared on February 8th that the appeal against the decree of rejection of the libellus given by the Florentine Tribunal was to be rejected.

VI. In Paris. – Concerning the nullity of a marriage, due to the lack of consent of the husband, before the Reverend Father Lord Quattrocolo. Since the plaintiff had not filed any procedural act for a year, the Most Reverend Lord, by decree of February 21st, declared the cause abandoned, and or-

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dered that the proceedings of the cause be placed in the archives.

VII. In Padua. – Concerning the nullity of a marriage, due to the impotence of the woman, before the Reverend Father Lord A. Jullien. Since no procedural act was filed within a year, the Most Reverend Lord, by decree of March 4th, ordered that the proceedings of the cause be placed in the archives.

VIII. In Montauban. – Concerning the nullity of a marriage, due to coercion and fear, before the Most Reverend Lord I. Teodori.

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - Official Commentary. Having, for more than one year, no procedural act been presented, the Prefect declared the appeal abandoned on April 14th, and ordered the records to be placed in the archive.

IX. STRIGONIENSE. Concerning the nullity of marriage, or the exclusion of its indissolubility, before the Most Reverend Father D. H. Caiazzo. Since no procedural act was presented for a year against the declaration of the Promoter of Justice of the Sacred Roman Rota on February 4th, 1938, that he did not wish to accept the denunciation, according to canon 1971, Response of the Pontifical Commission of March 12th, 1929, and articles 38, 39, 46, of the Instruction of the Sacred Congregation concerning the Sacraments of August 15th, 1936, the Prefect, by decree of May 9th, declared the instance closed and ordered the records to be placed in the archive.

X. ANTIOCHENSE. MARONITAE. Concerning a pension, before the Most Reverend Father D. A. Canestri. Since no procedural act was presented within the time established by law to pursue the appeal, on May 23rd, the Prefect declared the appeal abandoned and ordered the records of the case to be placed in the archive.

XI. PARISIENSE. Concerning the nullity of marriage, due to lack of consent and due to the exclusion of unity and indissolubility, before the Very Reverend Father D. A. Jullien. With a new and more serious argument presented, the Rota of Tournus, on May 24th, according to canon 1903, decreed that a further presentation of the case was not to be admitted.

XII. KATOVICENSE. Concerning the nullity of marriage, due to lack of consent and due to violence and fear, before the Very Reverend Father D. A. Jullien. On June 5th, the Fathers of the Rota declared: "Since new and serious arguments have not been presented concerning the matter of lack of consent, a further presentation of the case is not to be admitted in this instance; saving the right of the plaintiff to pursue the appeal concerning the matter of fear."

XIII. TIBURTINA. Concerning the nullity of marriage, due to violence and fear, before the Most Reverend Father D. H. Caiazzo. Since no procedural act was presented for two years, by decree of June 14th, 1939, the

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Prefect declared the instance closed and ordered the records to be placed in the archive.

XIV. NOVARIENSE. Concerning the nullity of marriage, due to the exclusion of the common good of posterity, before the Most Reverend Father D. H. Caiazzo. By decree of June 14th, the Prefect declared the appeal interposed by the plaintiff...

[*Latin ed. p. 99*]

Sacra Romana Rota declared the case, situated against the judgment of the Tribunal of second instance, abandoned, and ordered the records to be placed in the archive.

XV. PARENTINA. – Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor H. Caiazzo. Since no procedural act had been presented for a year, on June 14th, the presiding judge declared the appeal interposed by the plaintiff against the judgment of the Tribunal of Parentino to be abandoned, and ordered the records to be placed in the archive.

XVI. GORITIEN. – Regarding the nullity of a marriage, due to the wife's impotence, before the Reverend Father Doctor C. Pecorari. Since no procedural act had been presented for a year and more, on June 16th, the presiding judge declared the instance to be peremptorily abandoned.

XVII. BLESEN. – Regarding a matter of rights, concerning the rejection of a petition, before the Reverend Father Doctor H. Quattrocolo. The Turnus Rota, convened to examine the matter concerning the rejection of the petition in the aforementioned case, on June 21st, decreed that the decree of the Tribunal of Blois was to be declared invalid, and that the proceedings should continue.

XVIII. TERGESTINA. – Regarding the nullity of a marriage, concerning the rejection of a petition, before the Reverend Father Doctor H. Quattrocolo. The plaintiff appealing against the decree of the Tribunal of Trieste of October 26, 1938, which invalidated the previous decree of the same Tribunal of June 27, 1938, by which the petition had been admitted, the Turnus Rota on June 28th decreed that the appealed decree was to be invalidated, and that the proceedings should continue with different judges, and with a preliminary examination concerning the plaintiff's capacity to bring charges of marriage.

XIX. TARNOVIEN. – Regarding the nullity of a marriage, concerning the rejection of a petition, before the Reverend Father Doctor S. Janasik. The Fathers of Tournon, convened to resolve the matter in question, on June 30th, decreed that the petition was to be rejected.

XX. ROMANA. – Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor S. Janasik. Since no procedural act had been presented within the time established by canon 1736, the

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presiding judge on July 3rd declared the appeal interposed against the judgment of the Vicariate of Rome to be abandoned, and ordered that the records be placed in the archive.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis — Official Commentary XXI. PARIS. — Regarding the nullity of a marriage, due to the excluded good of procreation, before the Most Reverend Prelate D. G. Heard. Since no procedural act had been filed for a year, on July 5th, the Reverend Prelate declared the appeal abandoned and ordered the records to be placed in the archive.

XXII. WARSAW. — Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Prelate D. H. Caiazzo. Since no procedural act had been filed for a year, on July 5th, the Reverend Prelate declared the appeal abandoned and ordered the records to be placed in the archive.

XXIII. FLORENCE. — Regarding the nullity of a marriage, due to the excluded good of procreation, before the Most Reverend Prelate D. A. Jullien. Since the plaintiff had not filed any procedural act for two years, on July 10th, the Reverend Prelate ordered the records of the case to be placed in the archive.

XXIV. PARIS. — Regarding the nullity of a marriage, due to a condition imposed, before the Most Reverend Prelate D. A. Jullien. Since, after the completion of the supplementary inquiry, no new and serious argument had been presented, the Rotal Court, in accordance with canon 1903, decreed on July 12th that the further presentation of the case was not to be admitted.

XXV. CUSCHEN. — Regarding defamation, before the Most Reverend Prelate D. S. Janasik. Since the plaintiff had not filed any procedural act for a year, on July 21st, the Reverend Prelate declared the interposed appeal to be abandoned and ordered the records to be placed in the archive.

XXVI. VERSAILLES. — Regarding the nullity of a marriage, due to the excluded unity, before the Most Reverend Prelate D. G. Heard. Since no procedural act had been filed for a year, on July 27th, the Reverend Prelate declared the appeal abandoned and ordered the records to be placed in the archive.

XXVII. N.-N. — Regarding the nullity of a marriage due to lack of consent and due to the excluded good of procreation, before the Most Reverend Prelate D. A. Jullien. With Lady X having an interest in the matter, so that, notwithstanding the plaintiff's death, the case, while she lived, might be reopened and again considered by the Rota, the Rotal Court, on July 29th, in accordance with article 84 of the Norms of the Holy Tribunal, re-

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sponded that the Holy Rotal Tribunal was not competent in this case.

[*Latin ed. p. 101*]

Sacra Romana Rotta, Anno 1837, XXVIII. PANORMITANA. – Concerning the nullity of a marriage, due to force and fear, before the Reverend Father Doctor A. Jullien. Since no procedural act was filed for a year, the Lord Judge declared the appeal abandoned by decree on October 3rd.

XXIX. QUEBECEN. – Concerning defamation and damages, before the Reverend Father Doctor C. Pecorari. Since no procedural act was filed in the case for a year, at the request of the Lord Judge, the appeal was declared abandoned by decree on October 25th.

XXX. IANUEN. – Concerning the nullity of a marriage, due to the woman's aversion, due to a condition imposed, and due to error, before the Reverend Father Doctor C. Pecorari. Since no procedural act was filed for a year, the Lord Judge declared the appeal abandoned on October 25th.

XXXI. ROMANA. – Concerning the nullity of a marriage, due to a condition imposed, before the Reverend Father Doctor C. Pecorari. Since no procedural act was filed for a year, the Lord Judge declared the appeal abandoned on November 3rd.

XXXII. BENEVENTANA. – Concerning the nullity of a marriage, due to the woman's impotence, before the Reverend Father Doctor A. Canestri. Since no procedural act was filed in the case within the time prescribed by law for pursuing the appeal, on November 4th, the Lord Judge, according to canon 1736, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

XXXIII. BALTIMOREN. – Concerning rights, before the Reverend Father Doctor A. Canestri. Since no procedural act was filed within the time prescribed by law for taking action, on November 4th, the Lord Judge declared the case abandoned and ordered that the records be placed in the archive.

XXXIV. NETEN. – Concerning a debt, before the Reverend Father Doctor A. Wynen. Since no procedural act was filed for two years, on November 8th, the Lord Judge, according to canon 1736, declared the appeal abandoned.

XXXV. NETEN. – Concerning a debt, before the Reverend Father Doctor A. Wynen. Since no procedural act was filed for two years, on November 8th, the Lord Judge, according to canon 1736, declared the appeal abandoned.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Official Commentary XXXVI. TARNOVIENSIS. - Concerning the nullity of marriage, regarding the rejection of a petition, before the Most Reverend Doctor A. Jullien. Concerning the appeal of the plaintiff against the decree of rejection of the petition by the Tribunal

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of Tarnów, the Royal Court of Tournus, convened to resolve the matter, on November 8th, decided that the petition should be admitted in this case.

XXXVII. ROMANA. - Concerning the nullity of marriage, due to coercion and fear, before the Most Reverend Doctor H. Quattrocolo. Since the plaintiff's advocate has not taken any procedural action for two years in order to pursue the appeal, on November 16th, the presiding judge declared the appeal abandoned and ordered the proceedings to be placed in the archive.

XXXVIII. BUTHENEN. - Concerning the nullity of marriage, due to a condition imposed, before the Most Reverend Doctor I. Teodori. Since no procedural action has been taken in this case for a year and more, on November 20th, the presiding judge declared the appeal abandoned and ordered the proceedings to be placed in the archive.

XXXIX. CALARITANA. - Concerning rights, before the Most Reverend Doctor I. Teodori. Since no procedural action has been taken within the time established by law, on November 20th, the presiding judge declared the claim to be time-barred and ordered the proceedings to be placed in the archive.

XL. WESTMONASTERIIEN. - Concerning administration, recovery of possession, and damages, before the Most Reverend Doctor A. Wynen. The Royal Court of Tournus, convened on November 21st to determine the preliminary question, raised due to the exception of res judicata, declared that the plaintiff's action should not be admitted in this case.

[*Latin ed. p. 103*]

The Roman Rota, Case 103, concerning the declaration of nullity of marriage (CHASSIBOH-LOUBLOS) of the TRIPOLITANA MARONITARUM Archeparchy. Since the actual place of residence of the Lady Asmaé Loublos, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94), on May 1st, 1940, at 11 o'clock, to resolve the disputed matter, or to affix one's signature to the following, and to designate the day on which the Rota's judgment will be rendered concerning the cause: Whether there exists a nullity in the marriage in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of Asmaé Loublos, must take care to inform her of this edictal citation.

Julius Grazioli, Dean, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, February 14th, 1940.

Iohannes M. Pinna, Notary.

*And since the place of current residence of Madame Asme Loublos,

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defendant in this cause, is unknown, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on May 1st, 1940, at 11 o'clock, to agree upon or affix one's signature to the aforementioned doubt, and to set the day for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Asme Loublos must, insofar as possible, inform her of this present citation.

[*Latin ed. p. 104*]

104 Acta Apostolicae DIARIUM Sedis - Commentarium ROMANAE Officiale CURIAE. Tuesday, February 27, 1940, the Holy Father received in a solemn Audience His Excellency Mr. Mykon C. Taylok, Representative of His Excellency the President of the United States to the Supreme Pontiff, with the rank of Ambassador.

SACRED CONGREGATION OF RITES. Tuesday, February 20, 1940, in the Apostolic Palace of the Vatican, the preparatory session of the Sacred Congregation of Rites was held, with the participation of the Most Eminent and Reverend Lords Cardinals, and the Reverend Prelates, Officials, and Theological Consultors, to discuss two miracles, which are asserted to have been wrought through the intercession of the Venerable Servant of God, Anne Maria Javouhey, foundress of the Sisters of Saint Joseph of the Apparition, and which are proposed for her beatification.

Tuesday, February 27, 1940, in the Apostolic Palace of the Vatican, the ordinary and particular session of the Sacred Congregation of Rites was held, with the participation of the Most Eminent and Reverend Lords Cardinals, and the Reverend Prelates, Officials, to discuss:

I. Concerning the introduction of the cause of beatification and canonization of the Servant of God, Elizabeth Anne Bayley, widow Seton, foundress of the Congregation of the Sisters of Charity of Saint Joseph in the United States.

II. Concerning the non-cult of the Servants of God: a) Joseph Frassinetti, priest and foundress of the Congregation of the Daughters of Saint Mary Immaculate; b) Clelia Barbieri, foundress of the Sisters of the Minim Order of the Sorrowful Virgin; c) Mary of the Most Holy Heart of Jesus, foundress of the Congregation of the Handmaids of the Most Sacred Heart of Jesus; d) Leo Dupont.

III. Concerning the validity of the processes regarding the miracles of the Blesseds: a) John de Britto, Martyr, of the Society of Jesus; b) Francis Xavier Mary Bianchi, Confessor, of the Congregation of the Regular Clergy of Saint Paul (Barnabites); c) Bernardino Realino, Confessor, of the Society

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of Jesus.

[*Latin ed. p. 105*]

Year and Volume XXXII, March 20, 1940 (Series II, Volume VII) - No. 4. OFFICIAL COMMENTARY OF THE APOSTOLIC SEE. ACTS OF POPE PIUS XII. SACRED CONGREGATION. SECRET CONGREGATION. Thursday, the seventh day of the month of March in the year 1940, in the customary hall of the Apostolic Palace at the Vatican, there was a secret Consistory, whose acts are reported in order. I - PROVISIONS CONCERNING CHURCHES. Our Holy Father, Pope Pius XII, after a brief address, proposed the Metropolitan Church of Saint Joseph in Costa Rica, and appointed as its Prelate, His Excellency, Victor Sanabria, formerly the Bishop of Alajuela. Then, Our Holy Father, through Apostolic Letters sealed with lead, already given to the Churches, revoked the following appointments: The Archbishop of Chicago, Samuel Stritch, formerly the Archbishop of Milwaukee. The Archbishop of Milwaukee, Moses Kiley, formerly the Bishop of Trenton. The Archbishop of La Serena, John Subercaseaux Errazuriz, formerly the Bishop of Linares. The Archbishop of Tuam, Joseph Walsh, formerly the Bishop of Cologne. The Archbishop of Sucre, Daniel Rivero, formerly the Bishop of Santa Cruz de la Sierra. ACTS, Volume VII, No. 4, March 20, 1940. 8.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Official Commentary. Laodicene in Syria, to Mary Giardini, formerly Archbishop of Ancona, with the attached title of Numana. Damascus, to Joseph Beltrami, Apostolic Nuncio to the Republic of "El Salvador" and to the Republic of "Guatemala." BISHOPS. Muliense, to Stephen Fiedler, formerly Bishop of Szatmár and of Magno-Varad, of the Latins. Wichita, to Christian Winkelmann, formerly Bishop of Sita. Birthense, to Sydney um Metzger, Auxiliary to the Most Reverend Rudolph Gerken, Archbishop of Santa Fe in North America. Boianense-Campobassense, to Secondo Bologna. Barcaeum, to Emmanuel Silveira d'Elboux, Auxiliary to the Most Reverend Albert Joseph Gonçalves, Bishop of Ribeirão Preto. CMLawense, to Edmund Peiris. Attalensis in Pamphylia, to Dominic Luke Capozi, Apostolic Vicar of Taiyüanfu. Praenetiense, to Secondo Petronio Lacchio, Apostolic Vicar of Changaha. Aveirense, to John Evangelist de Lima Vidal, formerly Archbishop of Oxyrynchus, retaining the title of Archbishop *ad personam*. Tornacense, to Aloysius Delmotte. Limoeirense, to Aurelian de Mattos. Laquedoniense, to Christopher Dominic Carullo. Andrianse, to Joseph Di Donna. Lysiadense, to Vincent Borisevicius, Auxiliary to the Most Reverend Justin Staugaitis, Bishop of Telšiai. Biltense, to Joseph Corrigan. Mempitanum, to Joachim Di Leo, Auxiliary to the Eminent Aloysius, of the Holy Roman Church, Cardinal

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Lavitrano, Archbishop of Palermo. Anioiense, to Francis Martin.

[*Latin ed. p. 107*]

Acts of Pope Pius XII, 107, Tulle: Amable Chassaigne. Aristianum: Joseph Carevic, now Bishop of Ragusa. Bangalore: Mauritius Bernard Despatures, now Bishop of Mysore, for the recently established diocese. Abbiritanum: Jean-Baptiste Hou, Apostolic Vicar of Shihnan. Eypaepenum: Raymond Aloysius Lane, the first Apostolic Vicar of Pushun. ABBATEM NULLIUS of Tohugen: Boniface Saver, titular Bishop of Appiaria.

II – CONFIRMATION: Furthermore, the Holy See approved the election made by His Excellency, Father Joseph Emmanuel Thomas, Patriarch of the Chaldeans of Babylon: namely, Father Abel Zaya, of the Congregation of the Mission, for the metropolitan Church of the Chaldeans of Urmia and for the cathedral Church of the Chaldeans of Salmas.

III – REQUEST FOR PALLIA: Then, through his procurator, a request for the pallia was made for the metropolitan Churches: Chicago, Milwaukee, La Serena, Tuam, Bucharest, Saint Joseph in Costa Rica, and for the episcopal Church of Le Puy (by special privilege).

II PUBLIC CONSISTORY: On the same Friday, after the secret consistory, in the hall above the portico of the Vatican Basilica, there was a public consistory for the canonization of Blessed Mary, of Saint Euphrasia Pelletier, a professed religious virgin of the Order of Our Lady of Charity, foundress of the Institute of the Sisters of the Good Shepherd, and of Blessed Gemma Galgani, a secular virgin.

Having, as is customary, rendered obedience to the Supreme Pontiff, the Most Reverend Cardinals Augustus Milani and Aloysius Philippus Re, Advocates of the Sacred Consistory, briefly related the lives and miracles.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis – The Official Commentary concerning the Blessed Mary by Saint Euphrasia Pelletier and the Blessed Gemma Galgani, who urged for their canonization. Then, Reverend Father Anthony Bacci, Secretary for Apostolic Affairs to the Princes, standing to the left of the Pontifical Throne, wearing a cape, with the Reverend Advocates kneeling, in the name of His Holiness, responded with these words: "The Most Holy Father greatly desires to adorn the Church with these shining gems of sanctity, and to present new examples of virtue to men for imitation; and for this reason, He also intends to grant your petition and your votes, so that the course of His Pontificate may be adorned with the consecration of these two virgins, to be solemnly held in the majesty of the Basilica of Saint Peter."

"You know, moreover, how much the Church, and indeed all peoples, need heavenly Patrons. For the more we see the pride of this age increase, the more we perceive its spiritual poverty. When divine charity is neglected

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or restrained in the hearts of many, and Christian faith is weakened, alas, and everywhere we see it, arise and flourish, along with immoderate self-love, mutual hatreds, the envy of rivals, and similar vices. Where heavenly things are neglected, which ennoble the minds of mortals and raise them to higher things, nothing remains but to fiercely pursue earthly things, and to seize and claim them by any means. And so, in many places, not only in private life but also in the conditions of public life, uncertainties and anxieties are increasing daily; and where even men do not fight among themselves, a certain anxiety, as if a great misfortune were already looming over everyone, preoccupies the minds of all and keeps them in doubt.

"Who, then, will be able to impart to so many troubled and shadowed minds the serene light and tranquility of heaven? Who will be able to re-unite the human family, which is divided and disturbed, with the bond of friendship and brotherhood, and to bestow upon it, not the cruel weapons that destroy, but the ornaments of sincere peace, which foster the growth of prosperity, happiness, and unity? It is undoubtedly God alone who can do this, from whom all things, events, and even the very freedom of human will depend.

"Therefore, He earnestly hopes that, as soon as possible, these blessed virgins, Mary by Saint Euphrasia Pelletier and Gemma Galgani, adorned with the splendor of sanctity, may be able to bring solace to all, and especially to the Supreme Pontiff, so that all hope may be increased, and that the most benign God, considering the end of the ages that press upon us, may hasten the time when better times will finally arrive. – Nevertheless, His Holiness, although He greatly desires to expedite matters, as is proper –"

[*Latin ed. p. 109*]

From the Acts of Pope Pius XII, page 109: "The most religious Custodian of the customs of the Apostolic See declares that he does not wish to decide this most important matter before, in a Semi-Public Consistory, to be held on the fourth day of the coming month of April, the Cardinal Fathers and sacred Prelates, who have been summoned to express their opinion on this matter, have been asked for their judgment. In the meantime, through me, he reminds all of you who are present to seek the light of the Holy Spirit, with your prayers, and to most piously conciliate your minds."

CONSTITUTION OF THE HOLY APOSTOLIC SEE: Concerning the territory of the Archdiocese of St. Louis of Maragnano (Caxias do Maranhão), a portion is separated from it, and a new diocese is erected there, to be called "Caxias do Maranhão."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event:

If any diocese is too extensive in territory and the number of inhabitants

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is so great that it can scarcely be governed by one, even the most vigilant, pastor, then the Roman Pontiff, to whom the care of all the churches of the Catholic world is entrusted, in order to better provide for the governance of the faithful, takes care to separate a portion from it, so that a new diocese may be erected from it, and entrusted to another pastor.

Bearing these things in mind, after consultation with the Most Reverend Brothers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, and after the favorable vote of the Most Reverend Brother Benedict Aloisi Masella, titular Archbishop of Caesariensis in Mauretania and Apostolic Nuncio to the Republic of Brazil, we have gladly approved the request of the Most Reverend Brother Charles Carnieli de Vasconcellos Mottas, Archbishop of St. Louis of Maragnano, who, through prayers offered to this Apostolic See, requested that a large portion of his archdiocese be separated and a new diocese be established there.

Therefore, with full knowledge, after mature deliberation, and having fulfilled all that is necessary, including the consent of those who are concerned or who may presume to have an interest, by the fullness of Our Apostolic power, We decree...

[*Latin ed. p. 110*]

The Acts of the Apostolic See – Official Commentary. We separate from the archdiocese of St. Louis of Maragnano that portion of territory which comprises the municipalities of Caxias, Mattöes, San Francisco, Passagem Franca, Picos, Pastos Bons, Mirador, Loreto, Riachäo, Victoria do Alto Parnahïba, Flores, Burity Bravo, Wartha de Grajahù, Patos, Nova York, Balsas, and Benedict Leite; and we erect and establish this separated territory into a new diocese, which we wish to be called the Diocese of Caxias do Maranhão, situated in the State of Maranhão, and we decree. Its boundaries shall be: to the north, the archdiocese of St. Louis of Maragnano; to the west, the Prelature Nullius of St. Joseph of Grajahù; to the east, the Diocese of Piauhy; and to the south, the Prelature Nullius of Bom Jesu de Piauhy. We establish and define this newly erected diocese of Caxias do Maranhão, and we establish its episcopal see and cathedral in the aforementioned city of Caxias, from which the diocese itself, as we have said, derives its name, and we raise it to the rank of a diocese, granting it all the rights and privileges to which other dioceses are entitled by common law. Furthermore, we elevate the parish church dedicated to Our Lady of Remedies, located in the same city of Caxias, to the rank and dignity of a cathedral; and we grant to it, as well as to its respective bishops for the time being, all rights, honors, insignia, graces, and privileges to which other cathedrals and their prelates are entitled by common law; and we subject them to all the burdens and obligations to which others are subjected. Moreover, we constitute this new diocese as a suffragan of the metropolitan Church of St. Louis of Maragnano, and we subject its respective bishops to the jurisdic-

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tion of the metropolitan Archbishop of St. Louis. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons, we grant that, in the meantime, diocesan consultors be chosen to serve in place of the Canons for the purpose of legal proceedings. Furthermore, we desire that, in accordance with the prescriptions and norms of the Holy Congregation for Seminaries and Universities, a diocesan seminary be erected as soon as possible; and also that the new Diocese of Caxias do Maranhão, at its own expense, send two chosen young men, or at least one, to the Pontifical College of the Immaculate Conception in Rome, so that they may be formed under the eyes of the Roman Pontiff for the benefit of the Church. We also decree that the episcopal table of the Curia be established, supported by revenues and other offerings provided by the faithful, for whose benefit the diocese has been established, and especially by those goods which have already been collected for this purpose. As for the governance and administration of this diocese, concerning the election of a Capitular Vicar, or Apostolic Administrator, in the event of a vacancy,

[*Latin ed. p. 111*]

The Acts of Pope Pius XII, page 111, concerning the rights and duties of clergy and the faithful, and other matters of this kind, we command that those things which the sacred canons prescribe be observed. Concerning the clergy in particular, we decree that, as soon as these Letters concerning the erection of the diocese have been requested for execution, the clergy of the Church shall be considered to be assigned to that diocese, within whose territory they legitimately reside. Finally, we command that all documents and records pertaining to this new diocese of Caxias do Maranhão, and its clergy and faithful, be delivered from the chancery of the archdiocese of St. Louis of Maranhão to the chancery of the new diocese, so that they may be religiously preserved in its archives. For all of these matters, as above established and decreed, we appoint the Most Reverend Brother Benedict Aloisi Masella, whom we mentioned above, our Nuncio in the Republic of Brazil, to see to their execution, and we grant him the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, anyone to carry out the aforementioned purpose, and we impose upon him the duty of transmitting to the Sacred Congregation Consistorial, as soon as possible, an authentic copy of the records of the completed execution. Furthermore, these Letters and all that they contain, even if any person, whether one who is concerned or who believes his interests are involved, even if worthy of specific and individual mention, has not been heard or has not agreed to the foregoing, may never, at any time, be deemed to be subject to a flaw of deception or fraud, or of nullity or intention, or by any other, even substantial and unforeseen, defect, to be noted, challenged, or brought into controversy, but that they, as if made and issued with full knowledge and authority, shall always remain

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valid and effective, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply; and, if, by anyone, knowingly or unknowingly, anything should happen to interfere with these matters, we will and do declare it to be utterly void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and other contrary provisions, even those worthy of special mention, to all of which we hereby derogate. Finally, we decree that these Letters, even if printed, shall be given the same full faith, as if they were presented or shown, provided that they are transcribed, and signed by the hand of a public notary, and sealed with the seal of a person holding an ecclesiastical office or position. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, concession, subjection, statute, mandate, delegation, derogation, and our will. If anyone, with reckless audacity,

[*Latin ed. p. 112*]

The Acts of the Apostolic See – to attempt to comment upon which would presume to invite the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the twenty-second day of the month of July, in the first year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI Fr. RAPHAËL C. Card. ROSSI, Secretary of the Holy Roman Church, B. G. Consistorial, from the Secret Archives. Ioseph Wilpert, Dean of the Proto-Apostolic College. Alfonsus Carinci, Proto-Apostolic. Place £B Plumbi Reg. in Cane. Ap., Vol. LXII, n. 5. - Al. Trussardi.

Regarding the Archdioceses of St. Louis of Marignano and St. Joseph of Grajahù (Pinheiro): The Archdioceses of St. Louis of Marignano and St. Joseph of Grajahù are divided, and a new Prefecture "nullius" of Pinheiro is erected.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event:

For the greater good of the Christian faithful and to render their governance easier, it greatly helps to divide dioceses that are too extensive in territory and to establish new ecclesiastical circumscriptions from them.

Now, since it has come to Our knowledge that the faithful residing in the northeastern part of the State of Maranhão in Brazil are almost entirely lacking spiritual assistance and are located very far from the seats of their Bishops, We have deemed it necessary to provide assistance to them without delay.

Therefore, after consultation with Our venerable Brothers, the Cardinals

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of the Holy

Holy Roman Church, who preside over the Congregation Consistorial, and with the consent of the venerable Brothers Charles Carmel de Vasconcellos Mottas, Archbishop of St. Louis of Marignano, and Aeniilian Joseph Lonati, titular Bishop of Epiphania in Cilicia and Prefect of the Prefecture "nullius" of St. Joseph of Grajahù, and with the favorable opinion of the venerable Brother Benedict Aloisi Masella, titular Archbishop of Caesariensis in Mauretania and Apostolic Nuncio to the Brazilian Republic, We have decided as follows:

[*Latin ed. p. 113*]

By the grace of God, Pope Pius XII. To all who may concern themselves with this matter, or who may deem it to be of interest to them, with the consent of all, after mature deliberation, by the fullness of Our Apostolic authority, We separate and divide, for the benefit of both, the territory of the archdiocese of St. Louis of Maragnano and the territorial prelature of St. Joseph of Grajahú, as We have mentioned above, with boundaries to be defined as follows, and We erect and establish a new territorial prelature therefrom, which We wish to be called "Pinerense," from the city of Pinheiro. Therefore, the boundaries of this new prelature shall be the same as the present boundaries of the six municipalities of Pinheiro, Alcantara, Cururupù, and Guinwraes, which hitherto belonged to the archdiocese of St. Louis of Maragnano, and of Tury-Assu and Carutapera, which hitherto belonged to the territorial prelature of St. Joseph of Grajahú. We establish the seat of the prelature in the city of Pinheiro, from which it derives its name, and We elevate the church dedicated to St. Ignatius of Loyola, which is already located there, to the rank and dignity of a cathedral church of the prelature. To this seat and prelature of the Church, and to the territorial prelates of Pinerense for the time being, We grant all rights and privileges, with which the seats and prelatures of Churches and their prelates are commonly endowed; and We also subject the prelates themselves and their Church to all burdens and obligations, in accordance with the law. Furthermore, We decree that this new prelature of Pinerense shall be a suffragan of the metropolitan Church of St. Louis of Maragnano, and that its prelates shall be subject to the metropolitan jurisdiction of the Archbishop. With regard to the governance and administration of this prelature, the rights and obligations of the clergy, the transmission of documents, and other matters of this kind, We command that what is prescribed by the sacred canons be duly observed. With particular regard to the clergy, We decree that, as soon as these Our letters are demanded for execution, the clergy shall be considered to be attached to the Church in whose territory they legitimately reside. We assign and allocate to this prelature the offerings, subsidies, and all other goods that may be contributed for this purpose, in addition to those that have already been collected for this end. Finally, We wish

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and command that two chosen young men, or at least one, from this new prelature be sent to the Pontifical College Pio Brasileiro in the city of Rome, so that they may be formed under the watchful eye of the Roman Pontiff, for the benefit of the Church. For all of the above matters, as arranged and established, We entrust the execution to the Most Reverend Brother Benedict Aloisi Masella, Our Nuncio in the Republic of Brazil, whom We have previously mentioned, and We grant him the necessary and appropriate powers, including the power to delegate to any man of ecclesiastical standing, as he may deem fit, to carry out the aforementioned purpose, and We impose upon him this duty.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - We hereby publish the official commentary of the Most Holy Congregation of the Consistory, which is to be transmitted as soon as possible, containing the authentic record of the completed execution. These present Letters, and everything contained within them, even concerning those who are present, or who may believe they have an interest, even if they are worthy of specific and individual mention, who have not been heard or have not consented to the foregoing, shall never, at any time, be subject to any flaw of surreptitiousness or deceit, or of nullity, or of intention, or by any other, even substantial and unforeseen, defect, to be noted, impugned, or brought into controversy, but rather they shall always be considered valid and effective, having been enacted and issued with full knowledge and authority, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply; and, if, by anyone, with or without knowledge, it should happen to be attempted to alter these things, we will and decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of our Predecessors, the Roman Pontiffs, and other contrary provisions, even those worthy of special mention, to all of which we hereby derogate. Finally, we wish that these Letters, even if printed, shall be given the same full faith, if they were presented and shown by hand, provided that they are transcribed by a public notary and signed and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, concession, subjection, statute, mandate, delegation, derogation, and our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the twenty-second day of the month of July, in the first year of Our Pontificate. I. Card. GRANITO PIGNATELLI DI BELMONTE, 8. Fr. RAPHAEL C. Card. ROSSI, S. C. Consistorialis, from the College of

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Secrets, Dean. Alfonsus Carinci, Apostolic Protonotary. Carolus Respighi, Apostolic Protonotary. *Loco ℔ß Plumbi Reg. in Cane. Ap., Vol. LXII, n. 4. - D. Francini.*

[*Latin ed. p. 115*]

From the Acts of Pope Pius XII, Book III, concerning the Mission of Syria, of its own rite (Constantinople, or Istanbul): The entire region of Syria, commonly known as "Hatay," is joined to the Mission of its own rite. Furthermore, it is added to the Apostolic Vicariate of Constantinople, or Istanbul.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the lasting memory of this event:

For the greater spiritual good of the Christian faithful and to facilitate their governance, it is undoubtedly very beneficial if the ecclesiastical boundaries of the territory in which they reside correspond as closely as possible with the civil boundaries. Indeed, since the entire region of Hatay, formerly known as the "Sangiaccato of Alexandretta," has recently been annexed to Turkish jurisdiction, and considering the particular circumstances and conditions of the faithful residing there, it has seemed opportune to define the boundaries of that territory differently.

Therefore, after obtaining the consent of those who are concerned or who may presume to have an interest, after consultations with our beloved son, Eugene, Cardinal Tisserant, Prefect of the Congregation for the Oriental Churches, and after mature deliberation, by the fullness of our apostolic authority, we permanently unite the entire region of Hatay, which until now belonged to the ecclesiastical territory of the Mission of Syria of its own rite, to the Apostolic Vicariate of Constantinople, or Istanbul, and we decree that it, together with its clergy and people, shall henceforth be subject to the Apostolic Vicar for the time being, and shall remain so in the future.

We wish these present documents, and everything contained within them, to be considered valid and in force, notwithstanding any contrary provisions. Furthermore, we decree that the same faith shall be given to these documents as if they were presented and shown, provided that they are transcribed by a public notary and sealed with the seal of some person holding an ecclesiastical office or position.

To no one shall it be permitted to infringe upon or contradict this act of division, union, subjection, establishment, and our will. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and our own.

[*Latin ed. p. 116*]

110 Acta Apostolicae Sedis - Official Commentary, let it be known that [this document] contains the will, indignation, and judgment of the

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Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, in the year of Our Lord nineteen hundred and thirty-nine, on the fifth day of the month of He October, in the first year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI EUGENIUS, Card. TI S SER ANT, Secretary of the Holy Roman Church, for the Eastern Churches, Joseph Wilpert, Dean of the Apostolic College, Alfridus Vitali, Apostolic Protonotary, in the Register of Appeals, volume LXII, number 20 - Al. Trussardi IV.

ALEPPENSIS (FROM ISTANBUL)

FROM THE APOSTOLIC VICARIATE OF ALEP, THE TERRITORIES OF THE CITIES OF "ADANA," "MERSINA," AND "TARSO" ARE SEPARATED AND ADDED TO THE APOSTOLIC VICARIATE OF ISTANBUL.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE:

That the sacred pastors may more effectively and easily exercise the pastoral office entrusted to them for the good of souls, it is certainly beneficial if the ecclesiastical boundaries of a place correspond, as much as possible, to the civil boundaries of the time. We, therefore, considering the particular circumstances in which the faithful of the Latin rite living within the boundaries of the region of Cilicia find themselves, which for many years, like the neighboring region of Hatay, has been annexed to the dominion of the Turks, after consultation with Our beloved Son, Cardinal Eugenio Tisserant, Secretary of the Holy Congregation for the Eastern Churches, with the consent of those who are present or who may presume to have an interest, and after mature deliberation, by Our apostolic authority, We separate the region of Cilicia, encompassing the territories of the cities of Adana, Mersina, and Tarso, from the Apostolic Vicariate of Alep, to which they previously belonged, and, as We recently decreed regarding the region of Hatay in other Apostolic Letters, We annex and unite them to the Apostolic Vicariate of Istanbul, and We decree and determine that those territories, together with the clergy and the people, shall henceforth be subject to the jurisdiction of the Apostolic Vicar of Istanbul. These present Letters and everything contained therein...

[*Latin ed. p. 117*]

The acts of Pope Pius XII, number 117, are to be considered valid and effective, notwithstanding any contrary provisions. Furthermore, We decree that copies of these letters, whether handwritten or printed, duly signed by a public notary and sealed with the seal of some person holding ecclesiastical dignity or office, shall be accorded the same full faith and credit as if the original letters were presented or shown. To no one shall it be

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permitted to infringe or contravene this decree, this union, this subjection, this statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord 1939, on the ninth day of the month of December, in the first year of Our pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI EUGENIUS Card. TISSERANT, Secretary. 8. R. E. 8. C. for the Eastern Church, Alfonsus Carinci, Apostolic Protonotary, Ludovicus Kaas, Apostolic Protonotary. Loco ¡33 Plumbi Reg. in Cane. Ap., vol. LXII, n. 51 - Al. Trussardi. APOSTOLIC LETTERS CONCERNING THE ELEVATION TO THE TITLE AND HONORS OF A MINOR BASILICA OF THE ABBEY CHURCH OF BLESSED MARY OF THE GOLDEN VALLEY WITHIN THE TERRITORY OF THE DIOCESE OF NAMUR. PIUS PP. XII For the perpetual memory of the matter. — Today, within the territory of the diocese of Namur, there exists an abbey church of the Order of Cistercian Reformers, of stricter observance, called Aureum-vallense, commonly known as "Orval." In that very place, there was formerly an ancient abbey of the Cistercian Order, founded by St. Bernard of Clairvaux himself; and for many centuries, it flourished with a notable number of monks, who not only cared for their own spiritual well-being but also for the good of the faithful in the neighboring region. However, that abbey, due to the nefarious machinations of men during that time of upheaval, fell into ruin about a century ago; but in these present times, the venerable Order of the Cistercians has taken steps to rebuild it, aided and supported by the generosity of nobles and commoners from Belgium and Luxembourg. The abbey church,

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - The official record, a magnificent renewal of a palladium for the Belgian nation, rebuilt with great amplitude and splendor in the Gothic style, as they say, in a manner very pure of the Cîteaux tradition; and likewise, crowds of the faithful, as well as pilgrims, flock there to visit with piety; and in the abbatial church, annexed to the same temple, priests from various dioceses of Belgium willingly gather to perform sacred spiritual exercises. Therefore, when our beloved son, the current Abbot of the Valley of Gold, after fervent prayers, requested that, with the consent of votes from all orders of citizens and prominent figures of Catholic Belgium, we elevate the new church of the same abbey to the dignity of a Minor Basilica, for the increase of Christian piety and to enhance the ancient title of the abbey, we deem it fitting to grant this desired benevolent intention; and this all the more, since the Venerable Brother Archbishop, holding the title of Apamea in Syria, our Apostolic Nuncio in Belgium, has communicated the aforementioned requests with the utmost commendation. Therefore, after consultations with the Sacred Congregation of Rites, by the tenor of

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these present letters, with our Apostolic authority, we hereby elevate the aforementioned abbatial church of the Blessed Virgin Mary of the Valley of Gold, newly erected within the boundaries of the Namur diocese, to the title and dignity of a Minor Basilica, with the appropriate rights and privileges attached, permanently. Notwithstanding any objections to the contrary. We decree that these present letters shall remain firm, valid, and effective; and shall have their full and complete effect; and shall fully apply to the aforementioned church of the Valley of Gold; and shall be duly judged and defined; and shall be declared void from this moment and null and void, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's ring, on the eighth day of December, in the year 1939, in the first year of our pontificate. A. Card. MAGLIONE, Secretary of State. II. THE SHRINE OF THE BLESSED VIRGIN MARY OF ZAPOPAN, WITHIN THE BOUNDARIES OF THE DIOCESE OF GUADALAJARA, IS ORNAMENTED WITH THE TITLE OF MINOR BASILICA. PIUS PP. XII For the perpetual memory of this event. - It has come to our knowledge, from a petition presented by the General Commissary of the Order of the Friars Minor in Mexico, that the church or shrine of the Blessed Virgin Mary of Zapopan, within the boundaries of the Diocese of Guadalajara,

[*Latin ed. p. 119*]

From the Acts of Pope Pius XII, page 119: In the archdiocese of Guadalajara and the Mexican territory, there stands a very solid and respectable Doric structure, of considerable size, adorned with numerous artistic works, and richly furnished with sacred furnishings. In the year one thousand six hundred and ninety, a sanctuary was built for the brothers of the Minorite province of Saints Francis and James, and later it was solemnly consecrated. This sacred building is dedicated to the noble image of the Blessed Virgin Mary, which was carried by ancient missionaries who preached the Gospel in the Caliscorum region of India and proclaimed the Catholic faith; and therefore, both the inhabitants of the region and those who come from distant places and from abroad, with singular piety and devotion, venerate the Holy Image of the Blessed Virgin, celebrate her sanctuary, and devoutly attend the sacred functions that are held there, with the liturgical solemnity that is appropriate. Having these things in mind, the aforementioned General Commissary of the Order of Friars Minor, expressing common desires, earnestly requested that We elevate the aforementioned sanctuary to the dignity of a Minor Basilica; and these requests were supported by the Most Reverend Brother Archbishop of Guadalajara. We readily and willingly agree to grant these wishes. Therefore, after consultations with Our Venerable Brother, Our Holy Roman Church Cardinal Bishop of Praeneste, Prefect

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of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and with full awareness of the plenitude of Our Apostolic power, by the tenor of the present document, and forever, We promote the aforementioned temple or sanctuary of Zapopan, dedicated to the honor of the Blessed Virgin Mary, to the title and dignity of a Minor Basilica, with the rights and privileges that properly belong to it. These things We decree, establish, and ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall be fully observed by those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on and forever, if anything to the contrary, knowingly or unknowingly, should be attempted by anyone, by any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of January, in the year 1940, in the first year of Our pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 120*]

Acts 120 of the Apostolic See - Official Commentary 4. ACTS 88. SUPREME SACRED CONGREGATION. SACRED CONGREGATION OF THE HOLY OFFICE. DECREE CONCERNING BOOKS PROHIBITED. Thursday, the 28th of February, 1940. In the general assembly of the Supreme Sacred Congregation of the Holy Office, the Most Eminent and Reverend DD. Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the RR. DD. Consultors, declared two books written by Edmund Fleg to be condemned, and ordered that they be placed in the Index of Prohibited Books, according to canon 1399 of the Code of Canon Law. The titles of these books are: *L'enfant prophète, Jésus raconté par le juif errant*. And on the following Friday, the 29th of the same month and year, His Holiness, Pope Pius XII, by the Divine Providence, in his customary audience granted to the Most Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Reverend Fathers. Given at Rome, from the Offices of the Holy Office, on the 4th of March, 1940. Romulus Pantanetti, Notary of the Supreme Sacred Congregation of the Holy Office. SACRED CONSISTORIAL CONGREGATION. DECREE CONCERNING THE SEMI-PUBLIC CONSISTORY FOR THE OBTAINING OF VOTES FOR THE CANONIZATION OF THE BLESSED: MARY OF SAINT EUPhRASIA PELLETIER AND GEMMA GALGANI, VIRGINS. After the Consistories, both secret and public, held according to custom on the 10th day of the month of December of the year 1939, and on the 7th of this month of March, in the Apostolic Palace at the Vatican, His Holiness, Pope

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Pius, Div.

[*Latin ed. p. 121*]

The Sacred Congregational Consistory – His Holiness, Prefect of the Twelve Sacred Congregations, decreed that a semi-public Consistory shall be held on the fourth day of the coming month of April, in which the opinion of the Bishops will be sought concerning the canonization of Blessed Mary, founded by Saint Euphrasia Pelletier, a professed nun of the Order of Our Lady of Charity, and the foundress of the Institute of the Sisters of the Good Shepherd, and of Gemma Galgani, a secular virgin. Therefore, His Holiness commands that all Patriarchs, Archbishops, Bishops, Prelates, and Abbots of nullius dioceses, who are within one hundred leagues of the City, if they can, should hasten to Rome in time to attend the aforementioned Consistory, and to express their vote, with the briefest of prayers, and to be present in due time, should a solemn canonization be announced in the same Consistory. Furthermore, other prelates are informed of the matters mentioned above, and are, indeed, welcome if they wish to undertake a journey to Rome for the same purpose. However, in order that the ordinaries of the places may not be unduly burdened by frequent journeys, His Holiness benignly grants that those who, either on the occasion of the Consistory, have come to Rome, or who have attended the aforementioned solemnities, may, on the next occasion, be excused from the obligation of visiting the Sacred Thresholds; with the understanding that they must submit a report to this Sacred Congregation concerning the state of their diocese. Given at Rome, from the offices of the Sacred Congregational Consistory, on the 8th day of March, 1940. Fr. R. C. Card. Rossi, Secretary. L. S. V. Santoro, Assistant.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

DESIGNATIONS FOR APPEALS.

According to canon 1594 § 2 of the Code of Canon Law, for appeals, the Ordinary of the Apostolic Prefecture of Shunsen has designated the Tribunal of the Vicariate Apostolic of Wonsan (Gensan). This designation was approved by His Holiness, Pope Pius, Prefect of the Twelve Sacred Congregations, in an audience on December 13th, 1939.

Furthermore, the Ordinaries of Libya, to whom, by pontifical concession, the faculty had been granted to establish a single tribunal of first instance for matrimonial causes in Tripoli, have designated the Metropolitan Church of Palermo for appeals. This designation was approved by His Holiness in an audience on January 23rd, 1940.

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ACTA, vol. VII, n. 4. – 20-3-1940.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis — Official Commentary

SACRED CONGREGATION FOR RITES

IN ROMA, OR CÓRDOBA.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARIA OF THE HOLY HEART OF JESUS, FOUNDRESS OF THE HANDMAIDS OF THE MOST HOLY HEART OF JESUS.

ON A DOUBT: Whether a Commission for the Introduction of the Cause should be appointed in this case and to this effect.

Our most benign Savior, seeing all men burdened with anxieties and sorrows, invited them to Himself with these most comforting words, saying: "Come to me all you that labor and are burdened, and I will refresh you" (Matt. 11:28). In the seventeenth century, while the most terrible Jansenian heresy was raging, especially in Gallia, which preached that God should be feared as an implacable judge, rather than loved as a Father, the Most Holy Margaret Mary Alacoque, appearing to Him, mercifully repeated that He held aloft His most Sacred Heart, as a banner of peace and charity, undoubtedly foretelling victory in the struggle (Pius XI, Encyclical Miserentissimus). Consequently, by a certain divine impulse, countless religious families, pious societies, and unions arose from the bosom of the Church, which fostered the devotion to Him in a most salutary manner. Among these, the Institute of the Handmaids of the Most Holy Heart of Jesus, founded by Maria of the Holy Heart of Jesus, holds an honorable place, and, due to her outstanding virtues and the remarkable impetus she provided, it has achieved considerable renown in Christian society. These outstanding virtues, which, as if hidden under a bushel, remained concealed during the life of the Servant of God, were revealed upon her death, prompting the Institute to take steps to seek the honors of beatification for its Mother. And not in vain, as even a cursory examination of her life reveals.

On March 1st, in the year 1850, on a Friday, in the town of Pedro-Abad, not far from the city of Corduba, in Hispania, Raphaela, Francisca, and Rudesinda were born to pious parents, Ildefonso Porras and Raphaela Ayllon, a couple of noble birth and renowned for their piety. She was the tenth of thirteen children, and received these names, followed by the name Maria, in the sacred sacrament of baptism the following day.

[*Latin ed. p. 123*]

The Sacred Congregation of Rites, five years after, having been

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orphaned, was raised with a wise mother's care, both firmly and gently, in piety and in the rudiments of learning. How much she progressed in piety can be clearly seen from the fact that, as is said, at the age of barely seven, she was admitted to the Holy Table, a very rare occurrence at that time; and on the day of Saint Aloysius Gonzaga, in the year 1858, she was strengthened by the Sacrament of Confirmation. She made remarkable and constant progress on the path to perfection. At the age of fifteen, she bound herself with the vow of chastity. After her mother's death in 1869, she devoted herself entirely to works of piety and charity towards her neighbor. Perceiving a divine vocation to the religious life, she requested admission to the Society of the Sisters of Mary, Reparatrix, whose house in Cordoba was founded at the expense of herself and her sister Dolores, and she was accepted. However, when these Sisters left Cordoba in 1876, she was ordered to take charge of a new religious family, which, shortly after, founded a house in Madrid, in the city then under the jurisdiction of the Archbishop of Toledo, and, with the advice of that Archbishop, received the name of the Sisters of the Sacred Heart. However, the Apostolic See changed this name in 1886 in a decree, which is called a decree of praise, to that of the Handmaids of the Most Sacred Heart of Jesus, and the following year, a decree of definitive approval of the Institute was issued. In 1877, she made her temporary vows, and in 1888, her perpetual vows. The year before, she was unanimously elected as the Superior of her Institute, a position from which she resigned five years later. But, by the inscrutable will of God, it happened that this woman, like gold that is tested by fire, spent thirty-two years here in Rome, removed from all the offices of the Institute and almost neglected, dedicated to prayer and mortification of the flesh, living a hidden life in Christ, enduring sorrows and pains, which she generously bore with a spirit of humility until her death, which, after patiently enduring a most grievous illness, strengthened by the sacraments of the Church, she peacefully entered on January 6, 1925. After her death, her reputation for holiness followed. Therefore, eleven years after her death, an informative process concerning her reputation for holiness, her writings, and her cult, which had never been performed, began on February 1, 1936, by ordinary authority in the City, and was completed two years later. In the meantime, petitions were presented to the Supreme Pontiff, by four Cardinals of the Holy Roman Church, two Royal Princes, six Archbishops, and seven Bishops, to obtain the introduction of the Cause.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary concerning the Cathedral of Corduba, as well as from the Provincial Deputation, the Municipality, the College of Advocates, and the assembly of merchants of that city, and finally from the Municipality of Pedro-Abad, a village in the province

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of Serva Dei. On December 21st of the year 1938, the Sacred Congregation of Rites decreed that nothing in the documents presented hindered proceeding further. Therefore, after all matters had been duly considered, with the Reverend Father Charles Miccinelli, S.L., the Cause's Postulator, present, on November 21st of this year, in the Ordinary Session of the Sacred Congregation of Rites, the Most Eminent and Reverend Cardinal Peter Boetto, the Cause's Promoter or Relator, proposed the following question for discussion: Whether a Commission for the Introduction of the Cause should be appointed in this case, and for the purpose of which we are speaking. The Reverend Fathers, having heard the report of the Cardinal Promoter, and having received in writing the votes of the Official Prelates, and having also heard the Reverend Father Salvatore Natucci, General Promoter of the Faith, after considering all matters, it was decided to respond: Affirmative, that is to say, that the Commission for the Introduction of the Cause should be appointed, if it pleases His Holiness. Subsequently, His Holiness Pope Pius XII, having signed the document on the aforementioned date, and after receiving the report from the same Reverend General Promoter, having considered the response of the Reverend Fathers, His Holiness deigned to ratify the aforementioned response and, with His own hand, signed the Commission for the Introduction of the Cause of the Servant of God Mary of the Sacred Heart of Jesus. Given in Rome, on November 22nd, in the year of Our Lord 1939. C. Card. h. Ç£ SALOTTI, Prefect. S. A. Carinci, Secretary. II VICEN. OR BARCELONA. Concerning the Beatification and Canonization of the Venerable Servant of God Joachim de Vedruna, Widow of Mas, Foundress of the Institute of the Discalced Carmelites. Regarding the question: Whether, with the approval of virtues and of two miracles, it is permissible to proceed to the solemn Beatification of the aforementioned Venerable. And this, which is presently a moment of our tribulation, works in us, beyond measure, for an eternal weight of glory (2 Corinthians, 4:17). Although in this life we are overwhelmed by many tribulations, let us not fear, for with us is the Father and the God of all consolation (2 Corinthians, 1:3), "who, as the illustrious Saint Robert Bellarmine writes, makes it so that the tribulation is not poured upon us all at once, but rather, as it were, drop by drop, while the future glory is like a river."

[*Latin ed. p. 125*]

The Sacred Congregation of Rites, overflowing, according to that Psalm, 35:9: "You shall inebriate them with the torrent of your delights" (Explanation on Psalm, 90, 15). Indeed, Venerable Joachima de Vedruna, born in Aversa, suffered many trials for the glory of God and for His love. But God, while she lived, repaid the love of His handmaid generously, strengthening and consoling her, and afterwards, glorifying her greatly, even before the Church, thus clearly demonstrating that the faithful, in any state of life,

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with the help of His grace, can attain the summit of perfection. Furthermore, Venerable Joachima exhibited outstanding examples of sanctity in virginity, in marriage, in widowhood, and in religious life. In truth, on April 16th of the year of Our Lord 1783, she was regenerated with the sacred waters of baptism, and the names Joachima, Francisca de Paula, and Antonia were given to her. Her parents, Lawrence and Teresia Vidal, were distinguished by their noble lineage, but even more so by Christian virtues, and they educated their daughter, as well as their other seven children, with the utmost care in piety, to which Joachima responded so perfectly that even as a young girl, she directed even the smallest actions to God. At the age of twelve, she strongly desired to be counted among the Carmelite nuns, but it was not given to her to fulfill this wish. At the urging of her parents, and with the counsel of her spiritual director, she entered into marriage with a most pious young man, Theodore de Mas, whom she blessed with the tenderest love and nine children. After being widowed, she went to Vich, where for ten years she served as an example in the education of her children and in works of charity. In the year 1826, she founded, not without a special divine impulse, an Institute called "Carmel of Charity," canonically established by the Bishop of Vich, Paul a Iesu Corcuera, with a twofold purpose: the education of young girls and the care of the sick. This Institute was approved by the pious Pope Pius IX, and the constitutions, drawn up by Father Stephen ab Olot, of the Order of the Minor Capuchins, and revised by the Venerable Anthony M., were, as is customary, initially approved provisionally by the same Pontiff, and were later fully approved by Leo XIII. While she lived, Joachima founded many houses throughout Spain; after her death, many more were established throughout Europe and in foreign lands, to the great benefit of Christian society. During the war in Spain, she suffered exile and imprisonment. In founding and directing the Institute, she bravely overcame many difficulties, trusting in God. She reverently worshipped the adorable mystery of the Most Holy Trinity, finding delight in repeating the Trisagion throughout the day; she wonderfully promoted the cult of the Most Sacred Eucharist; and she held the Most Blessed Virgin in the tenderest devotion.

[*Latin ed. p. 126*]

The Acts of the Apostolic See – Official Commentary. She also sought to reconcile several intercessors with God, but among them, she showed particular devotion to the most chaste Bride of the same Blessed Mary, and to the Archangel Raphael, from whom she acknowledged having received many benefits. She alleviated the pains of those souls afflicted by the fire of Purgatory through prayers and the sufferings of her own body. Furthermore, the most perfect example of all virtues shone forth before everyone. Inspired by a prophetic spirit, she foretold many things, penetrated the secrets of hearts, and was adorned with other supernatural gifts

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by God. Afflicted by apoplexy and a choleric condition, she passed away in Barcelona on August 28th of the year 1854, strengthened by the sacraments of the dying, and went forth to the Lord. A reputation for holiness followed her precious death. Therefore, between the years 1909 and 1911, an investigative process was conducted in the Vicensi court, based on this very reputation, as well as on the lack of liturgical writings and cult. On January 22nd of the year 1919, dedicated to the most celebrated Spanish martyr, Vincent, this Holy Congregation issued a decree concerning the writings of the Servant of God. Pope Benedict XV, of blessed memory, on January 14th of the year 1920, appointed a Commission for the Introduction of the Cause. On July 13th of the year 1921, it was declared that no impediment existed to the veneration of her. After proper investigations and due examination, and after three discussions in the Sacred Rites Congregation, the last of which was held before the venerable memory of Pope Pius XI, it was decreed on June 16th, in the year of Our Lord 1935, that she had lived a life of heroic virtues. Finally, on January 28th of the immediately preceding year, it was declared that two miracles had been wrought through the intercession of her Servant. Lastly, in order to proceed further, a question was to be debated: namely, whether, with the approval of the virtues and of two miracles, it was permissible to proceed to the solemn beatification of the aforementioned Venerable. This was proposed by the undersigned Cardinal, Prefect of the Sacred Congregation and Promoter of the Cause, in a General Congregation before His Most Holy Highness Pope Pius XII, on the 13th of this month. To the affirmative opinion of all the present, including the Most Reverend Cardinals, Officials, and Consultor Fathers, the Most Blessed Father replied that he considered it prudent to delay for a time, so that he might bring this important matter before God, with fervent prayers. Therefore, he chose this Sunday, the third of Lent, as most opportune. For as is read in the Gospel of this Mass, the divine Master and Judge says: "Blessed are they who hear the word of God, and keep it," so the Vicar of Christ on earth commands that the Venerable Servant of God, who heard the word of God and kept it perfectly, be declared blessed soon.

[*Latin ed. p. 127*]

The Sacred Congregation of Rites, having heard the following Cardinal, Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, after most devoutly celebrating the Holy Sacrifice of the Mass, declared: that it is TUTO to proceed to the solemn Beatification of the Venerable Ioachima of Vedruna, a widow of Mas. And it was commanded that this decree be made public and recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters be issued under the Fisherman's ring. Given in Rome, on the 25th day of February in the year of Our Lord 1940.

[Signature] CAROLUS Card. SALOTTI, Bishop of Praenestinus, S. R. C.,

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Prefect.

[Signature] L. S. A. Carinci, Secretary.

III. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, PHILIPPA DUCHESNE, OF THE SOCIETY OF SISTERS OF THE SACRED HEART OF JESUS.

ON THE QUESTION OF WHETHER, with the approval of her virtues and of two miracles, it is TUTO to proceed to the solemn Beatification of the aforementioned Venerable.

("Although God... can accomplish all things by His own power alone, nevertheless, for the help of men, He has preferred to use men themselves, according to the benevolent counsel of His providence; and just as in the perfection of natural things, so too in those things which transcend the order of nature, He is accustomed to impart sanctity and salvation to men through the ministry of men.") (Leo XIII, Encyclical *Satis Cognitus* 1896, on the Unity of the Church).

Therefore, there has never been a time when those who, moved by divine grace, were concerned with the salvation of souls were lacking, both among the peoples who had long been illuminated by the light of faith, and among the nations who, not yet enjoying the benefits of divine revelation, were miserably struggling in the darkness and shadow of death, blinded by superstition.

The Venerable Philippa Duchesne, who in her heart cherished that unquenchable fire which our most beloved Lord Jesus Christ came to kindle upon earth, went to evangelize the peoples of Northern America, with the consent of Saint Magdalene Sophie Barat, on the 14th day of the month of March, in the year of Our Lord 1818, after twelve years of fervent prayer, having received grace from God.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Having implored a blessing for the missions, she boarded a ship in Burdigalae, with five companions entrusted to her care. On the holy Sabbath, the 21st of that month, she entered the Ocean, and on May 29th, she brought sacred relics to the American land, finally arriving in the city of S. Ludovici on August 24th. She spared no effort, was deterred by no hardship, and forgot herself, so that she might spread the devotion to the Divine Heart among the lumberjacks, and also among those whom one might rather call enemies of the Christian name than followers. For over forty years, she labored tirelessly in the vast diocese of S. Ludovici, and gathered a great harvest of souls. To aid the missionaries, she devoted herself and all her possessions, and was so determined to achieve this goal that she was even willing to say that she would gladly sell herself into slavery. This disposition of mind she constantly compared to herself through heroic prayer and rigorous penances. Adorned with all virtues, at the age of

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eighty-three, strengthened by the sacraments of the Church, she was called to the heavenly nuptials by the Divine Spouse whom she loved, whom she sought, and whom she always desired, on November 18th, in the year 1852, and peacefully passed away. The fame of her sanctity, with which she was commonly known as Philippina while she lived, increased even more after her death. Not only was she considered a saint by S. Magdalena Sophia Barat, the foundress of the Society of Sisters of the Sacred Heart of Jesus, and by the other members of this community, but also by all outsiders who had dealings with her, and even by the Potowatomii lumberjacks, who spoke of her as a woman who was always praying. Therefore, the canonical process in the Curia of S. Ludovici and in this venerable city was adorned, both in its ordinary and in its apostolic authority, with accounts of her virtues in general and in particular. After these were considered, on December 9th, 1909, Pope Pius X, of blessed memory, introduced the cause. On March 17th, 1935, the heroic virtues of the Venerable were recognized, with the approval of Pope Pius XI, of sacred memory. When God had pleased to confirm the virtues of His Handmaid through the testimony of miracles, these were carefully examined, and on January 28th, the decree of approval was issued by Pope Pius XII. Finally, in order to proceed to the solemnity of beatification, nothing remained except for the Sacred Congregation to express its opinion before the Most Holy Lord: which was done on the 13th of this month. The following Cardinal, in place of and in the stead of the Most Reverend Cardinal Boetto, the Prefect, proposed the following question: Whether, with the approval of virtues and of two miracles, it is TAUT to proceed to the beatification of the Venerable. To this question, the Most Reverend Car-

[*Latin ed. p. 129*]

The Sacred Congregation of Rites, with the official prelates and consultors unanimously responding affirmatively. The Most Blessed Father, however, postponed issuing his judgment, so that his mind might be illuminated by greater light from the Divine Spirit. He assigned this, the third Sunday of Lent, as the day on which he would open his mind. Therefore, with Cardinals Charles Salotti, Prefect of the Sacred Congregation of Rites, and Peter Boetto, Promoter of the Cause, and also with Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, present, and with the Divine Host before us, the following decree was made: It is permissible to proceed with the Beatification of the Venerable Philippine Duchesne. This decree is to be promulgated, recorded in the acts of the Sacred Congregation of Rites, and Apostolic Letters are to be issued under the Fisherman's ring. Given in Rome, on the 25th day of February in the year of Our Lord 1940.

6. CAROLUS Card. SALOTTI, Bishop of Praenestinus, Prefect.

L. © S. A. Carinci, Secretary.

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IV. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARIA CRUCIFIXA DI ROSA, FOUNDRESS OF THE CONGREGATION OF THE HANDMAIDS OF CHARITY.

ON THE QUESTION OF WHETHER AND ABOUT WHICH MIRACLES IT IS ESTABLISHED IN THE CASE AND TO THE EXTENT OF WHAT IS IN QUESTION: It is the height of charity towards one's neighbor to be willing to lay down one's very life for him, as the Lord says: "Greater love than this no man hath, that a man lay down his life for his friends" (John 15:13). This salutary admonition was deeply ingrained in the heart of the Venerable Maria Crucifixa di Rosa; from her childhood, she grew with her a compassion (Job 31:18), which, in the year 1836, at the very flower of her youth, impelled her to care for those afflicted with cholera in Brixiae. Not long afterward, inspired by the same spirit, she founded a new religious family, which would be dedicated to the care of the sick with Christian charity, to educate young girls, to bring back those in danger to the path of good, and to perform any other pious work of charity: hence the title of the Institute, the Handmaids of Charity. The Venerable foundress, for all spiritual matters...

[*Latin ed. p. 130*]

180 The Acts of the Apostolic See – officially documented, she led her daughters, providing them with an outstanding example of all virtues, especially charity. Her precious death completed her holy life on December 15th, 1855. Due to political disturbances, the process of her cause could not be quickly advanced, as was desired. However, despite this, on December 10th, 1913, Pope Pius X, of blessed memory, signed the commission for the introduction of her cause. On July 10th, 1932, it was decreed, with the approval of Pope Pius XI, of venerable memory, that she had exercised heroic virtues. When it was seen that God had worked several graces or miracles, two healings, which clearly bore the character of miracles, were presented to the Sacred Congregation of Rites.

I. The first healing occurred in 1906 in Cremona. Carolina Zucchi, who later became a Handmaid of Charity in the Institute founded by the Venerable Maria Crucifix, began to suffer from Pott's disease when she was sixteen years old, which caused irreparable lesions in the dorsal and cervical vertebrae, with a subsequent compression of the spinal cord, as is also evident from the paralysis of her limbs and sphincters. This diagnosis was made unanimously by eight doctors who treated her for twelve years, and it was recorded in the patient's clinical records. The experts appointed by this Sacred Congregation also agreed with this diagnosis. This disease had brought Carolina so close to death that she had been given the sacraments of the dying, and the doctor had predicted that she would only survive for a few hours, dying on the evening of October 10th. On the contrary, Carolina,

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after invoking the Venerable Maria Crucifix for two months, was perfectly healed at the first hour of the morning of December 11th, as declared by the primary physician of the Cremona hospital a few hours later, recognizing a miracle in her healing; three experts by profession, and two of the attending physicians, also attest to the intervention of a miracle.

II. The second healing occurred in 1929 in the place commonly called Gargnano, in the diocese of Brescia. It was evident from a surgical operation, which Rosa Gottardi underwent on March 11th, 1929, that she had been suffering from gallstones with a blockage of the bile duct, and other associated ailments. After this operation, the symptoms of the illness not only did not subside, but worsened, bringing her so close to death that, as the attending physician and another from the consultation affirmed on September 14th, 1929, she was almost at the threshold of death. Rosa was in this condition early in the morning of the 16th of the same month, when the doctor visited her. With medical science proving ineffective, fervent prayers were offered by the sick woman, along with her family.

[*Latin ed. p. 131*]

The Sacred Congregation of Rites, after examining numerous testimonies, has determined that miracles occurred through the intercession of the Venerable Mary Crucifix, in order to obtain healing. Indeed, her brother, on the same day, at half-past six in the morning, celebrated Mass with this intention. Immediately, Rosa felt herself healed, and all her ailments vanished. Rosa recognized that she had attained perfect health after approximately two hours, a fact confirmed by two expert physicians who, with unanimous agreement, found no probable indication of a relapse after six years. Three experts, by profession, and also a physician attending her, explicitly state that a miracle occurred in this healing; two other attending physicians agree. Investigations regarding these healings were conducted in the dioceses of Cremona and Brescia, and for their juridical value, this Sacred Congregation decreed on March 23, 1938. Both cases were discussed in a preparatory meeting before the undersigned Cardinal, Promoter of the Cause, on December 13, 1938; then in a preparatory meeting on April 25 of the following year, before the Most Reverend Cardinals; finally, before His Holiness Pope Pius XII on the 13th of this month, in a general meeting, in which the same Cardinal raised the question: "Concerning which miracles does it consist, and to what effect, in the case under consideration?" Furthermore, the Reverend Cardinals, the Official Prelates, and the Consultors presented their opinions. The Most Blessed Father, after carefully hearing the votes, urged that fervent prayers be offered, so that, in this matter of such importance, greater light might be shed by God Himself, before he would pronounce his judgment. He chose the 25th of February, the Third Sunday of Lent, as the day to deliver his final judgment. Therefore, with the undersigned

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Cardinal, Prefect of the Sacred Congregation of Rites, and Promoter of the Cause, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, present, and with the sacred Host reverently exposed, he declared: "It is established that two miracles occurred, brought about by God through the intercession of the Venerable Mary Crucifix, namely: the instantaneous and perfect healing of Carolina Zucchi from Pott's disease affecting the cervical and dorsal spine with compression of the spinal cord, and of Rosa Gottardi from a very serious hepatic syndrome with bile retention." He ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on the 25th day of February in the year of Our Lord 1940.

[Signature]

CAROLUS Card. SALOTTI, Bishop of Praenestinus, Prefect.

L. & S. A. Carinci, Secretary.

[*Latin ed. p. 132*]

Acts of the Apostolic See – A COMMENTARY, OFFICIAL DIARY of the ROMAN CURIA, SACRED CONGREGATION "for the Propagation of the Faith." The Sacred Congregation "for the Propagation of the Faith" has appointed: December 19, 1939. The Reverend Monsignor Giovanni Macmillan, Member of the Supreme General Council of the Pontifical Missionary Society for the Propagation of the Faith for England. January 8, 1940. The Reverend Father Edoardo Nécsey, President of the Pontifical Missionary Society for the Propagation of the Faith for Slovakia. The Reverend Monsignor Dionisio McDaid, Member of the Supreme General Council of the Pontifical Missionary Society for the Propagation of the Faith for Ireland. SACRED CONGREGATION OF RITES. With the presence of the Most Eminent and Reverend Lords Cardinals and the Reverend Prelates Officials, the Ordinary Session of the Holy Congregation of Rites was held, in which the writings of the following Servants of God were discussed: 1) Teodora Guérin, foundress of the Sisters of Providence. 2) Maria of the Cross (Giovanna Jugan), foundress of the Little Sisters of the Poor. 3) Marta Le Bouteiller, of the Congregation of the Sisters of the Christian School of Mercy. 4) Raffaele Captier and Companions, of the Order of Friars Preachers, killed in hatred of the Faith. 5) Giordano Maj, lay professed of the Order of Friars Minor. 6) Enrico Chaumont, secular priest. 7) Giovanni M. Giuseppe Lataste, of the Order of Preachers, founder of the Congregation of the Third Order of St. Dominic of Bethania. 8) Margherita of Hungary, commonly called Blessed. 9) Maria Clotilde of Savoy, widow of Napoleon. 10) Enrica Dominici, of the Institute of the Sisters of St. Anne and of Providence. 11) Maria Adelaide of St. Teresa, professed Sister of the Order of Discalced Carmelites. 12) Giovanni Poulain and Companions,

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killed in hatred of the Faith.

[*Latin ed. p. 133*]

Diarium Romanae Curiae, March 13th, Tuesday, March 5, 1940, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Most Holy Congregation of the Holy Roman Church was assembled, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Theological Consultors gave their votes:

1) Concerning the Cause for the Beatification of the Venerable Servant of God, Mary Crucified of Rosa, foundress of the Congregation of the Handmaids of Charity.

2) Concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Mary William Emilia de Rodat, foundress of the Sisters of the Holy Family.

SECRETARY OF STATE, BY ORDER:

By letters from the Secretary of State, dated February 17, 1940, the Holy Father, Pius XII, happily reigning, deigned benignly to appoint the Reverend Monsignor Ermenegildo Florit, and the Reverend Fathers Arnold van Lantschoot, O. Praem., Atanasio Miller, O. S. B., and Anthony Casamassa, O. E. S. A., as Consultors of the Pontifical Commission for Biblical Studies.

By an Apostolic Brief, the Holy Father, Pius XI, of blessed memory, deigned to appoint:

July 15, 1938.

Monsignor Carlo Casanueva, of the archdiocese of Santiago del Chile, as Apostolic Protonotary *ad instar participantium*.

By Apostolic Briefs, the Holy Father, Pius XII, happily reigning, deigned to appoint:

January 19, 1940.

The Most Illustrious and Reverend Monsignor Luigi Häver, as Cleric Prelate of the Reverend Apostolic Chamber.

The Most Eminent and Reverend Cardinal Luigi Maglione, as Protector of the Congregation of the Little Handmaids of the Sacred Heart (City of Castello).

The Most Eminent and Reverend Cardinal Vincenzo La Puma, as Protector of the Congregation of the Brothers Gelliti or Alessiani, of Aix-la-Chapelle.

The Most Eminent and Reverend Cardinal Eugenio Tisserant, as Protector of the Institute of the Ladies of Saint Clotilde, of Paris.

The Most Illustrious and Reverend Monsignor Pietro Coffano, as Prelate Voting.

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His Excellency, the Reverend Monsignor Giuseppe Beltrami, Archbishop-elect *titularis* of Damascus, as Apostolic Nuncio in Guatemala, of the Supreme Tribunal of the Apostolic Signature.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Official Commentary, February 20, 1940. His Excellency, Reverend Monsignor Giuseppe Beltrami, Archbishop elect, titular of Damascus, Apostolic Nuncio in El Salvador. Assistants at the Papal Throne: January 15, 1940. His Excellency, Reverend Monsignor Stefano Hanauer, Bishop of Vácz. January 29. His Excellency, Reverend Monsignor Luigi Ermini, Bishop of Fabriano and Matelica. Apostolic Protonotaries, participating in the same manner: August 30, 1939. Monsignor Francesco Szvoboda, of the diocese of Satu Mare. January 15, 1940. Monsignor Geisa Zebracky, of the Slovakian diocese of Cassovia. January 21. Monsignor Giovanni Giuseppe Alvares de Moura, of the diocese of Portalegre. January 29. Monsignor Vittore Martin, of the diocese of Strasbourg. February 27. Monsignor Lucio Ubezio, of the diocese of Vigevano. Domestic Prelates of His Holiness: August 16, 1939. Monsignor Francesco Lukman, of the diocese of Lavant. September 18. Monsignor Ivan Romanoff, of the Apostolic Vicariate of Sofia and Philippopolis. September 19. Monsignor Francesco Bartoss, of the Apostolic Administration of Debrecen. November 23. Monsignor Vincenzo Fulgosi, of the diocese of Spalato. December 4. Monsignor Giacomo A. Murphy, of the diocese of Charlottetown. December 20. Monsignor Adalberto Gajdatsy, of the diocese of Alba Julia. Monsignor Luigi Boga, of the same diocese. January 13, 1940. Monsignor Alfonso Martel, of the diocese of Lafayette. Monsignor Federico J. Ernst, of the diocese of San Giuseppe. Monsignor Giovanni J. O'Neill, of the same diocese. January 15. Monsignor Vincenzo Cirilli, of the diocese of Acquapendente. January 17. Monsignor Raffaele Negro, of the archdiocese of Otranto. Monsignor Antonio Tasso, of the diocese of Ivrea. Monsignor Enrico Jeannotte, of the archdiocese of Montréal. January 29. Monsignor Giuseppe di Gesù Ramírez, of the archdiocese of Durango. Monsignor Napoleone Minerva, of the diocese of Gallipoli. Monsignor Donato Pagano, of the diocese of Bovino. January 30. Monsignor Giovanni Senerchia, of the same diocese. Monsignor Luigi Pirelli, of the archdiocese of Milan. February 1. Monsignor Gustavo Serracchioli, of the archdiocese of Bologna. Monsignor Domenico Bornigia, of the diocese of Iesi. Monsignor Alfredo Vozzi, of the diocese of Anglona-Tursi. Monsignor Adriano Spinedi, of the diocese of Terni. Monsignor Pietro Amatéis, of the archdiocese of Turin. February 2. Monsignor Aurelio Belletti, of the diocese of Novara. February 6.

[*Latin ed. p. 135*]

Diarium Romanae Curiae 135, 8 Februarii, 1940. Reverendissimus Dominus Giovanni Ferencik, ex dioecesi Scepusio. 12. Reverendissimus

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Dominus Raffaele Casinari (Roma). 29. Reverendissimus Dominus Michele Giuseppe Gole, ex archidioecesi Halifax. Reverendissimus Dominus Giuseppe Emilio Bourneuf, ex eadem archidioecesi.

HONORES:

Per Breve Apostolicum, die 24 Ianuarii, 1939, Sanctissimus Pater Pius XI, de beatissima memoria, dignatus est conferre Commendam cum Placca Ordinis Sancti Gregorii Magni, classis civiles, domino Doctore Emilio Alvarez Lejarza, ex archidioecesi Managua.

Per Brevia Apostolica, Sanctissimus Pater Pius XII, feliciter regnans, dignatus est conferre:

Ordinem Supremum Christi: 2 Martii, 1940. Ad Reverendissimum Dominum Marcantonium Colonna, Principem Assistente ad Sedem.

Grandem Crucem Ordinis Pia: 16 Ianuarii, 1940. Ad Reverendissimum Dominum dominum Michele Cruchaga Tocornal, olim Ministrum Externorum Chili.

Grandem Crucem Ordinis Sancti Gregorii Magni, classis civiles: 23 Ianuarii, 1940. Ad dominum Marchionem Ludovicum Rangoni-Machiavelli (Roma).

Commendam Ordinis Sancti Gregorii Magni, classis civiles: 5 Decembris, 1939. Ad dominum equitem Claudium Pallandre, ex archidioecesi Lugduni.

7 Ianuarii, 1940. Ad dominum Ludovicum Bonnet-Eymard, ex dioecesi Grenobii.

29. Ad dominum Emiliom Romanet, ex eadem dioecesi.

Ad dominum Pium Casali (Roma).

Equitatum Ordinis Sancti Gregorii Magni, classis civiles: 7 Iulii, 1939. Ad dominum Giuseppe Lang, ex dioecesi Giavarini.

19 Septembris. Ad dominum Edoardum Salisbury, ex Vicariatu Apostolico Limonis.

5 Decembris. Ad dominum Eugenium Cannier, ex archidioecesi Lugduni.

Ad dominum Giovanni Caton, ex eadem archidioecesi.

Ad dominum Giovanni Faisant, ex eadem archidioecesi.

Ad dominum Honoratum Rousson, ex eadem archidioecesi.

Ad dominum Antonium Sapin, ex eadem archidioecesi.

7 Ianuarii, 1940. Ad dominum Giovanni Guglielmo Arturo Ollard, ex dioecesi Northamptoniae.

Ad dominum advocatum Ludovicum Grimaud, ex dioecesi Grenobii.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Official Commentary, January 1940. To the

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Most Reverend Count Paolo de Quinsonas, of the same diocese. 16 " " To the Most Reverend Vittorio Homsy, of the Greek-Melchite archdiocese of Aleppo. 31 " " To the Most Reverend J. Francesco McDermott, of the diocese of Omaha. 1 February " " To the Most Reverend Alfonso Franciosi, of the archdiocese of Naples. 2 " " To the Most Reverend Attorney Filippo Lodi, of the archdiocese of Ferrara. 6 " " To the Most Reverend Cesare Adami, of the diocese of Novara. 7 The Insignia of the Order of St. Sylvester the Pope: 9 January 1910. To the Most Reverend Commissioner Erminio Forni, of the archdiocese of Milan. The Commander's Cross with Insignia of the Order of St. Sylvester the Pope: 10 January 1940. To the Most Reverend Professor Doctor Aroldo Bodrito, of the archdiocese of Genoa. The Commander's Cross of the Order of St. Sylvester the Pope: 30 November 1939. To the Most Reverend Anthony Signoriello, of the archdiocese of Cagliari. 7 January 1940. To the Most Reverend Giuseppe Ignazio Rivero y Alonso, of the archdiocese of San Cristoforo of Havana. 17 " " To the Most Reverend Edoardo Tartaglia, of the archdiocese of Naples. 29 January " " To the Most Reverend Dino Ciaprini (Rome). 30 " " To the Most Reverend Vittorio Mandocchi, of the diocese of Penne. 31 " " To the Most Reverend Achille Giuseppe Costantini, of the diocese of Sora. 15 February " " To the Most Reverend Knight Giuseppe Albrecht (Rome). The Knighthood of the Order of St. Sylvester the Pope: 20 September 1939. To the Most Reverend Attorney Giovanni Giller, of the diocese of Rosnavia. 30 November " " To the Most Reverend Torello Giannoni, of the archdiocese of Cagliari. 13 January 1940. To the Most Reverend Mariano Barile, of the archdiocese of Benevento. 24 February " " To the Most Reverend Pio Mario Quadrelli, of the archdiocese of Milan. " " " To the Most Reverend Tarsicio Mentasti, of the same archdiocese.

NECROLOGY

29 January 1940. The Most Reverend Carlo Lamarche, Bishop of Chicoutimi. 30 " " The Most Reverend Pietro Celestino Cézérac, Archbishop of Albi. 10 February " " The Most Reverend Paolino Ladeuze, Titular Bishop of Tiberias. 8 March " " The Most Reverend Michele Kelly, Archbishop of Sydney. 18 " " The Most Reverend Gustavo Carlo de Majláth, Titular Archbishop of Soteropolis.

[*Latin ed. p. 137*]

19 April 1940, An. et vol. XXXII (Ser. II, v. TU) - No. 5

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

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ACTA PII PP. XII

SACRUM CONSISTORIUM

CONSISTORIUM SEMIPUBLICUM!

On Thursday, the 4th of April in the year 1940, a public Consistory was held in the customary hall of the Apostolic Palace at the Vatican, in which the Most Holy Pope Pius XII received the votes of the Most Reverend Fathers Cardinals, as well as of Patriarchs, Archbishops, and Bishops, and also of Prelates or Abbots who have the right to vote, concerning the future canonization of the Blessed Mary of Saint Euphrasia Pelletier, a professed nun of the Order of Our Lady of Charity, and the foundress of the Institute of the Sisters of the Good Shepherd, and of Gemma Galgani, a secular virgin from Lugo.

Before receiving the votes, the Most Blessed Father stated:

"REVEREND BROTHERS, The causes concerning the awarding of the honors of sanctity to the Blessed Mary of Saint Euphrasia Pelletier, a professed nun of the Order of Our Lady of Charity, and the legal mother of that Institute of the Sisters of the Good Shepherd, and also to the Blessed Gemma Galgani, a virgin from Lugo, have been examined with such diligent study, as you know, that the Apostolic See is accustomed to consider and examine matters of this kind. Indeed, after the Sacred Congregation, following the mandate of the Roman Pontiff, has most diligently examined the entire matter according to the prescribed rites, ACTA, vol. VII, n. 5. — 19-4-1940. 10"

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis – Official Commentary, and from this point forward, all reasons, as if placed in a just weighing, have balanced equally. We, too, have carefully examined the same cases presented to Us, and by Our Apostolic authority, We have decreed that it is safe to proceed to celebrate the solemn consecration of these Blessed Virgins. Furthermore, two Consistories were held on this matter, one in secret, the other public. Therefore, there is no doubt that everything was carefully and diligently considered and placed in its proper light. Nevertheless, We desire that the light of your counsel not be absent from Our mind; and therefore, We order that to each of you, individually and universally, legitimate commentaries on the lives of these Blessed Virgins be sent at an opportune time, so that it may be easy for you to obtain the necessary information for judging the proposed causes. Therefore, please, according to the rank of your dignity, communicate to Us openly and freely your opinions. With the exception of the votes of those present, the Most Reverend Lord added: We are very pleased to

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find that you agree with Us in a harmonious voice and with a harmonious spirit; and We are certain that Our common judgment will respond to the wishes and prayers of all the Christian faithful. Therefore, We see no reason to delay in opening Our mind to you. It has been decided by Us that the matter shall be carried out in the Basilica of Saint Peter with a solemn ceremony and solemn rites on the second day of next May, dedicated to the Ascension of Our Lord Jesus Christ. And in the meantime, We implore you all to not cease your prayers, so that this joyful event may contribute greatly to the glory of God by manifesting examples of holy living; and We also pray that this, which we all strive for with common desires, may be propitious, fortunate, and salutary for the Catholic Church, and for all of humankind, who are laboring in present afflictions. Then, Reverend Father Charles Respighi, Prefect of the Apostolic Ceremonies, in the absence of the fiscal procurator of the Apostolic Camera, Protonotaries...

[*Latin ed. p. 139*]

The Apostolic Acts, Book XII, page 139: The Apostolic Prefect requested, using the customary formula, that those present sign a document concerning the events that had taken place in the semi-public Consistory, for the perpetual memory of the matter. Then, the Reverend Father Alfred Vitali, accompanied by the senior Apostolic Protonotaries, promised to do so, saying, "We will do it," and turning to the Cubicularii, who were among those present near the seat [Solium], he addressed them, saying, "You, as witnesses."

CONSTITUTION CONCERNING THE APOSTOLIC ADMINISTRATION OF SOUTHERN ALBANIA: A portion of the territory of Southern Albania, previously belonging to the Archdiocese of Dyrrachium, is separated from it, and a new Apostolic Administration, named "Southern Albania," is established.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE MATTER: Among the regions to which the Most Blessed Pope Pius XI, by the Motu Proprio *Sancta Dei Ecclesia*, dated the twenty-fifth day of March of the past year, granted jurisdiction to the Sacred Congregation for the Eastern Churches, there exists the southern part of the Kingdom of Albania, which hitherto belonged to the Archdiocese of Dyrrachium. Since the number of the faithful in that region, both of the Latin and Byzantine rites, has increased so greatly, thanks be to God, and continues to increase daily, to the extent that the Archbishop of Dyrrachium finds it difficult to provide for their spiritual welfare, the Most Reverend Leo Giovanni Battista Nigris, titular Archbishop of Philippi, Apostolic Delegate in Albania, requested that we separate that portion from the Archdiocese of Dyrrachium and place it under the jurisdiction of the Sacred Congregation for the Eastern Churches, and that a new Apostolic Administration be established from it. We, diligently striving

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to provide for all that appears useful for the eternal salvation of souls, exercising the supreme office of our apostolic ministry, after consulting with the Most Reverend Fathers, our Cardinals, who preside over the Sacred Congregation for the Eastern Churches, and after also hearing the Archbishop of Dyrrachium today, having carefully considered the matter, we have decided to grant the request of the aforementioned Apostolic Delegate. Therefore, in order that what is necessary may be accomplished, we decree the following:

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - The Official Commentary states that, with the consent of those who have a legitimate interest, by the fullness of Our Apostolic authority, We separate from the Archdiocese of Durrës that portion encompassing the territory of Southern Albania, which lies within the boundaries of the civil Provinces commonly known as Elbasan, Korça, Berat, Vlora, and Gjirokastër, and from this separated territory, We establish a new Apostolic Administration, to be called the Apostolic Administration of Southern Albania, and We wish to place it under the jurisdiction of the Holy Congregation for the Eastern Churches. Furthermore, We grant to the Apostolic Administrator full jurisdiction over all parishes and missions, both of the Latin and Byzantine rites, established and to be established, as well as over all the faithful of both rites existing within the boundaries of this same Administration, and We grant to him all the rights and faculties pertaining to other Apostolic Administrators throughout the world, and We subject him to the same burdens and obligations to which others are subjected. All of these things, as above stated and established, We declare to be valid and effective, notwithstanding any contrary provisions. Finally, We wish that these Letters, whether transcribed or excerpted, even if printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, be given the same full faith as if these Letters themselves were presented or shown. To no one shall it be permitted to infringe upon or contradict this page of separation, constitution, concession, decree, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the eleventh day of the month of November, in the first year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI
EUGENIUS
Card. TISSERANT

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Cancellarius
8. R. E.
8. C. pro Ecclesia Orientali
a secretis
Franciscanus Hannibal Ferretti,
Proton. Apost.
Arthurus Mazzoni,
Proton. Apost.
Loco Plumbi
Reg. in Cane. Ap., vol. LXII, n. 32 - Al. Trussardi.

[*Latin ed. p. 141*]

Acta Pii Pp. XII 141 II NATALENSIS (CAICOËNSIS): From Natal, a certain portion of territory is separated from the Natal diocese, and a new diocese is established therefrom, to be called the "Caicöensis" diocese, a suffragan of the metropolitan see. We, the servants of the servants of God, deem it opportune, for the perpetual memory of this event, to separate a part from those dioceses which, because of the excessive extent of their territory, can scarcely be governed by one, or even the most diligent, prelate, and to establish new dioceses therefrom, so that, with an increase in the number of pastors, the flock may more abundantly receive the fruits of the Lord. With this in mind, after deliberation with the advice of our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, and after the favorable vote of the Venerable Brother Benedict Aloisi Masella, titular Archbishop of Caesariensis in Mauretania, Apostolic Nuncio to the Brazilian Republic, we have gladly accepted the petitions of the Venerable Brother Marcolino de Souza Dantas, Bishop of Natal, who requested from Us that, for the greater benefit of the Christian faithful, a portion be separated from the extensive territory of his diocese, from which a new diocese might be constituted. Therefore, with the consent of those who are concerned, or who may presume to have an interest, and by the fullness of Our apostolic power, we withdraw from the aforementioned Natal diocese a portion of territory consisting of two parishes located in the city of Caicö, as well as the parishes of the municipalities of Gurraes Novos, Acary, Jardin do Seridò, Parelhas, Serra Negra/Flores, and from this territory thus separated, we erect and establish a new diocese, which we wish to be called the "Caicöensis" diocese, and We decree accordingly. The boundaries of this new diocese shall be: to the north, the mountains of Santa Ana; to the east, the slopes of the mountains of Doutor and the border of the State of Parahyba; to the south and west, the northern boundaries of the same State. We establish the episcopal see of this diocese in the city of Caicö, from which, as We have already said, the diocese derives its name, and therefore We raise it to the rank of an episcopal city, and We grant it all

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the privileges and rights that belong to other episcopal cities. The bishops, however...

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - Commentarium Officiale. In the parochial church dedicated to Saint Anne, which exists in that place, we place an altar in honor of God, and we elevate it to the rank and dignity of a cathedral church; and therefore, and to the inhabitants of Caicó for the time being, we grant all rights, privileges, honors, insignia, favors, and graces, with which other cathedral churches and their prelates commonly enjoy and possess, and we subject them to the same burdens and obligations with which other cathedral churches and their prelates are burdened. We constitute the diocese of Caicó as a suffragan of the metropolitan church of Paraíba, and we subject the bishop of Caicó for the time being to the jurisdiction of the metropolitan archbishop of Paraíba. Since the circumstances of the present time do not permit the erection of a Chapter of Canons in this new diocese, we grant that, in the meantime, diocesan consultants be chosen and appointed to serve in place of the Canons for the purpose of legal proceedings. Furthermore, we command that, as soon as it is possible, at least a small seminary be established, according to the prescriptions and norms of the Sacred Congregation for Seminaries and Universities, and that two chosen young men, or at least one, from the new diocese of Caicó be sent to this city, without interruption, to be educated in the Pontifical Seminary of Brazil, for the benefit of the Church. With regard to the governance and administration of this new diocese, we strictly command that the election of a Capitular Vicar, or Administrator, in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, be observed in accordance with the prescriptions of the sacred canons. With regard to the clergy in particular, we decree that as soon as the Letters regarding the erection of this diocese of Caicó have been issued for execution, the clergy who legitimately reside in its territory shall be considered to be attached to it. We establish an Episcopal See, and the revenues and offerings that the faithful, for whose benefit the diocese has been erected, are accustomed to provide, in addition to those that have already been collected for this purpose, are assigned to it. Finally, we wish that the documents and acts pertaining to the diocese of Caicó and its clergy and faithful be delivered by the Chancery of the diocese of Natal to the Chancery of the new diocese, so that they may be preserved in its archives. For all of the matters above, as they have been ordered and established, we delegate the Most Reverend Brother Benedict Aloisi Masella, Apostolic Nuncio in the Republic of Brazil, to carry out the execution, as stated above, and we grant him all the necessary and appropriate powers for this purpose, including the power to delegate any person in ecclesiastical dignity to carry out the aforementioned purpose,

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and we impose upon him the obligation to send to the Sacred Congregation Consistorial an authentic copy of the acts of execution as soon as possible. These Letters and all that they contain, even from what is contained in them, are to be considered valid and effective.

[*Latin ed. p. 143*]

From the Acts of the Popes, Volume 143, Chapter 12: Any individual who is present, or who believes that their interests are involved, even if they are worthy of specific and individual mention, shall not, at any time, be considered to have been unheard, or to have disagreed with the foregoing, nor shall any defect, whether of deception or fraud, or of nullity, or of intention, or any other, even if substantial and unforeseen, be noted, impugned, or brought into controversy, but rather, these [acts] shall always be considered valid and effective, and shall produce their full and complete effects, and shall be inviolably observed by all to whom they apply; and if, by anyone, with or without authority, knowingly or unknowingly, anything should happen to contradict these, we will and declare that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions, even those worthy of special mention, to all of which we hereby derogate. Finally, we wish that these Letters, whether transcribed or printed, shall be given the same credence, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as if the present Letters were presented and exhibited. No one shall be permitted to infringe upon or contradict this page of dismemberment, erection, concession, subjection, statute, mandate, delegation, derogation, and our will. If anyone should presumptuously dare to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord 1839, on the twenty-fifth day of the month of November, in the first year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI

Fr. RAPHAËL C.

Card. ROSSI
Chancellor
8. R. E. 8. C. Consistorialis
a Secretis

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Alfridus Vitali, Proton. Apost.

Franciscan Hannibal Ferretti, Proton. Apost.

Loco 9j

Plumbi Reg. in Cane. Ap., vol. LXII, n. //8. - Al. Trussardi.

[*Latin ed. p. 144*]

Acta 144 Apostolicae Sedis - Official Commentary. LETTER TO HIS EMINENCE, ALOYSIUS, TITULAR ARCHBISHOP OF S. PUDENȚIANA, SECRETARY OF STATE, CARDINAL MAGLIONE, CONCERNING THE ESTABLISHMENT OF PRAYERS FOR THE RECONCILIATION OF PEOPLES. PIUS PP. XII.

Beloved Son, health and the Apostolic Blessing.

Last year, when the sky was darkened by ominous clouds, and the clamor of arms, threatening wars, filled everyone with dread, We, who share with paternal concern the anxieties and sorrows of Our children, sent you letters, through which We urged all Christians to offer prayers and vows to the most Holy Mother of God, so that this most benign Mother might reconcile with us, her poor children, offended by so many crimes committed, and that, with differences settled by just means and with calmed minds, the concord of peoples might be restored.

Now, however, with things taking a worse turn, as the raging war continues and has already brought about countless losses and sorrows, We cannot help but earnestly implore all Our children, wherever they may be, to approach the altar of the Virgin Mary daily during the coming month, which is dedicated to her, and to supplicate her earnestly.

Indeed, everyone knows that from the beginning of this war, We have spared nothing to encourage, by every means possible – through public documents, prayers, and discussions – all to strive for peace and reconciliation, which should be based on justice and accomplished through mutual fraternal charity. And you, Beloved Son, who are so close to Us in the governance of the entire Church, and with whom We maintain such intimate relations, know very well how deeply We are grieved by the sufferings and torments of the warring peoples, so that We can repeat the words of the Apostle Paul: "Who is weak, and I am not weak? "

Furthermore, not only are We filled with the greatest sorrow for the most terrible evils that befall the warring nations, but also for the divisions, which are becoming more and more frightening, and which seem to threaten other nations as well. But, as We have said, We have spared nothing, whatever human resources and human counsel may offer, to remove this accumulation of evils; nevertheless, We place Our greatest hope in Him who alone can do all things, who encompasses the earth with His hand, and in whose hands are the destinies of peoples and their own.

1. Epistle, dated April 20, 1939.

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2. I Corinthians, XI, 29.

[*Latin ed. p. 145*]

Acts of the Popes, 145, XII, moderating minds and wills. Therefore, we desire that all may join our prayers, and that their prayers, in some way, may be included, so that the Lord of mercy may, with His powerful will, bring a swift end to this grievous storm. Indeed, as the blessed Bernard affirms, "Thus is His [God's] will, who wished to have all things through Mary," let all flee to Mary, let them bring prayers, tears, and sorrows to her most holy altar, and let them seek solace and comfort from her. This, as history tells us, our predecessors have always diligently practiced in times of anxiety and uncertainty, and we, trusting in their example, shall not cease to do so in the present danger in which we are. For the Blessed Virgin possesses such great grace with God, and enjoys such power with her Only Begotten Son, that whoever is in need of help will not fail to turn to her, lest he try to fly, as Alighieri sings, without any wings. Indeed, she is the most powerful Mother of God, and, which is most pleasing, our most loving Mother; therefore, let it be pleasing to us all to receive her protection and faith, and to find rest in her maternal goodness.

Moreover, we especially desire, beloved Son, that during the coming month, numerous crowds of innocent boys and girls may humbly adorn the sacred Virgin's house with offerings; and that, through this intercessor and supplicant for peace, times of peace may be obtained for all peoples and nations by God. Let them come daily to the altar of the heavenly Mother, and, kneeling with raised hands, offer flowers with their prayers, flowers themselves being the verdant garden of the mystical Church. We certainly place great hope in their supplications, for their "angels... always see the face of the Father," their very appearance exuding innocence, and in their bright eyes, something of the light of heaven seems to shine. For we know that the Divine Redeemer embraces them with a special charity, and that His most holy Mother loves them with a more tender benevolence; we know that their prayers penetrate the heavens, appease divine justice, and obtain heavenly gifts for themselves and for others. Therefore, let them, through a pious competition of prayers, earnestly strive and urge each other, and let them never cease, remembering that promise: "Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you."

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis - Official Commentary. And may the most benign God, moved by so many pleading voices, especially those of innocent girls, grant that, with calmed and united hearts, joined by fraternal love, and with affairs arranged in proper order and tranquility, the blessed times of peace and happiness may soon arrive for the human race. You, Our

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Beloved Son, should make these wishes and exhortations of Ours known, in the manner that you deem most fitting, to all, and especially to the sacred prelates of the entire Catholic world, whom we have always found most devoted to Our will, and whose pastoral concern we have observed in so many ways. In the meantime, under the auspices of divine grace and as a witness of Our paternal will, We impart, with heartfelt affection, the Apostolic Blessing to you, Our Beloved Son, and to all those who will willingly heed this Our exhortation, and especially to the most beloved to Us, the group of young boys. Given in Rome, at Saint Peter's, on the fifteenth day of the month of April, in the year 1940, in the second year of Our Pontificate. PIUS PP. XII. HOMILY OF THE MOST HOLY FATHER POPE PIUS XII, GIVEN ON THE TWENTY-FOURTH DAY OF THE MONTH OF MARCH OF THE YEAR 1940, IN THE BASILICA VATICANA, DURING THE SACRED PASCHAL CELEBRATIONS. Venerable Brothers and Beloved Sons, "Let the angelic host of heaven rejoice; let the divine mysteries rejoice... let the earth also rejoice, illuminated by such splendors!" The lamentations of the most sorrowful prophets are silent, and the temples, freed from squalor, resound with festive music and are adorned with festive decorations; and the trophy of the Cross is adorned with a palm of victory. For the Divine Redeemer, having risen victorious from His triumphant death, has brought us, as a sacred inheritance, life, peace, and salvation. Although at the present time, almost all peoples are suffering, either agitated by a raging war, or fearing the uncertainties of the future, the Paschal celebrations nevertheless recall the minds of mortals to heavenly joys, and cause them to revive. 1 Miss. Rom., Sab. S.

[*Latin ed. p. 147*]

The Acts of the Popes, volume 147, chapter 12, eloquently express the virtues of the Christian faith, hope, and charity, which are so greatly needed. And may it be so, Venerable Brothers and beloved Sons, that just as today heavenly joy fills our hearts and yours with these virtues, so may all people throughout the world hear the sacred voice of this day, and may they be filled with that sacred joy, which alone can nourish the sorrows of this life, cleanse tears, and calm anxieties. We indeed remember with the greatest sorrow those whose minds are not illuminated by the light of divine truth, and to whom it has not been given, in their afflictions, to draw hope from the heavenly heights, lest they be deceived, and may they not know the comfort of the true name. Therefore, we pray that the Lord, the Conqueror of Death, may illuminate them with his heavenly light, and that his merciful grace may so renew them, that they too may attain the joys of Easter, which are indeed pledges of eternal blessedness. For each and every person, the sacred Resurrection of Jesus Christ, which we commemorate today with festive observance, should be the beginning of spiritual renewal, so that, as history clearly teaches, a new order of

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the ages has truly been born from it. For, after Christ the Lord, having « destroyed the sting of death », opened the gates of heaven to the faithful, a new age, and a happier one, was brought to all of humankind. Indeed, just as when the sun rises in the morning from the peaks of the mountains, it dispels the mists and fogs, and restores light, warmth, and life, so too, Jesus Christ, rising from the tomb, « drives away wickedness, washes away sins... restores innocence to the fallen... brings joy to the sorrowful; drives away hatred, and prepares harmony... » The Apostles, who had previously been fearful and trembling, and had abandoned their Master, after marveling at his victory over the power of hell, strengthened their wavering faith, and rekindled the flame of divine love, which had almost been extinguished in their hearts. Therefore, strengthened by heavenly power and aided by heavenly grace, they sought to share with others that new spiritual life which they had received from Jesus Christ, and to subdue the entire world, not with bloody weapons, but with truth and charity. Therefore, « their sound hath gone forth into all the earth: and their words unto the ends of the world. » Towns, cities, and the most populous regions, awakened by a new light, and filled with a new love.

[*Latin ed. p. 148*]

148 The Acts of the Apostolic See – An Official Commentary, inspired and excited, they felt the need to renew themselves. And wherever the most holy Apostles place their footsteps among the nations, there, as if a truly new spring has arisen, wondrous flowers of holiness bloom, and a sweet fragrance is emitted; indeed, confessors and propagators of the Christian faith, pure virgins who preserve their chastity, like unblemished lilies, and valiant martyrs, who consecrate the palms of victory with their abundant blood. We speak of so many martyrs, especially those who, in this beloved City, Rome, the capital of the Roman Empire and the name of Christ, strengthened the foundations of the Catholic Church with their blood; and who, already longing for death as a victory, with such a fearless heart resisted roaring lions, so that those magnificent words of Saint Ignatius, Bishop of the Church of Antioch, may be attributed to each of them: "I am the bread of Christ; let the beasts grind my teeth, that I may be found to be the bread of God!" But, as we have said, and as the annals of the Church proclaim, the triumph of Jesus Christ over death brought about a wondrous restoration and renewal of the entire world; therefore, we too, who desire to follow in the footsteps of the Divine Redeemer, must diligently and laboriously strive to reflect this spiritual restoration in ourselves. This, indeed – as we all know to our peril – is not an easy thing; for such renewal is accomplished only by Christian virtue; and virtue, to which human weakness opposes itself, requires effort and demands that each one shape his own life according to it. But Christ the Lord, Venerable Brothers and Beloved Sons, not only gave us commandments; not only did

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He confirm those commandments with the wondrous example of His own life, but He also promised us heavenly assistance, and with the greatest kindness, He continually grants it to those who humbly and earnestly ask for it. Therefore, nothing is difficult for the followers of Jesus Christ; indeed, as we know from experience, the more fierce the struggle against "the powers of darkness," the sweeter, the more delightful the victory. Therefore, we must strive with all our might and with all our strength "For we are buried together with him by baptism into death: that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life," and "Instructing us, that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world,"

[*Latin ed. p. 149*]

Acta Pii PP. 149 XII Thus, that "stripping off the old man, with his deeds, and putting on the new, which is being renewed in knowledge, according to the image of Him who created him," may truly and happily occur, "And Christ died for all: that they also who live may not now live to themselves, but unto him who died for them and rose again." If we conform our lives to this manner of acting, which, as we have seen, the Apostle of the Gentiles describes so clearly and commends so strongly, then the sacred solemnities of Easter will bring to each and every one of us, that we may, with tireless effort, strive to express the image of Jesus Christ in our conduct; and thus, in the storms and tempests with which the world is today fearfully shaken, and in all kinds of troubles with which human life is so greatly afflicted, we may enjoy heavenly peace, be strengthened by the hope of eternal goods, and be filled with heavenly consolations. For, "if we have been made one with Him in death, we shall also be with Him in life; if we suffer for Him, we shall also reign with Him; if we are comforted, we shall also glorify Him." But there is another reason, Venerable Brothers and beloved Sons, why we so earnestly commend to you and to all men this spiritual renewal and restoration through Christ. This necessary work does not merely demand the private life and the private good of each individual, but also the supreme salvation of the entire human association. And this is especially true in this present time, when the most grievous things are brought to our eyes, and even more fearful things are feared for the future. You know what age has befallen us. The concord of peoples lies miserably shattered; agreements and conventions, which were given in faith and solemnly confirmed on both sides, are sometimes changed by only one party, or are broken altogether, without prior mutual agreements and definite settlements; and the voice of fraternal love and fraternal kinship is silent. Almost everything that human ingenuity has conceived and tried, everything of strength, everything of fortune and wealth, is either devoted to warfare, or is used for the accumulation of possessions, increasing daily. Those things which used to contribute to the prosperity of peoples and to the greater progress of

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things, are now, with a changed course, devoted to...

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - Commentarium Officiale. And so, in a precise order, these things are turned to their ruin and destruction. All kinds of peaceful commerce languish, beset by treachery; and therefore, especially the poorer classes of citizens suffer from a lack of necessities. And furthermore—which is worse—in many places, on land, at sea, and even in the very heavens, the image of the eternal homeland is defiled by hatred and violence, and by fraternal bloodshed. And we also observe, with great sorrow, that the laws by which civilized nations are held together are violated time and again: hence, it has sadly come to pass that cities, without defenses, and farming communities and villages, are terrified by flaming missiles, consumed by fire, and devastated by ruins; and that unarmed citizens, and even the weak, wavering elderly, and innocent children, are driven from their homes and are often killed. With these evils increasing, what hope of remedy remains, except that which arises from Christ, from His grace, and from His teaching, which can most healthily permeate the very veins of society? Indeed, Christ alone, by His law and by His grace, can renew and restore both private and public morals; He can restore the just balance of rights and duties; He can moderate the desire for excessive possessions; He can restrain greed; and He can perfect and fulfill justice with His abundant charity. He who was able to command the winds and the storms, and to calm the waves of the sea and make them tranquil, He alone can also bend the wills of men towards concord and fraternal love; and He can bring it about that—with all things among nations composed spontaneously and happily, not by force, but by the principles of truth, justice, and charity—swords may be sheathed and weapons may fall from hands, which may one day be joined in a bond of friendship. Therefore, we, who, as we have a paternal heart towards all, share in the sorrow and anguish of our children, implore the Divine Redeemer, on this solemn and joyful day, with fervent prayer, that He may deign to grant peace, concord, and unity to Kings and Princes, and to the entire Christian people. Amen. 13 13 Cf. Litan. Sanctorum.

[*Latin ed. p. 151*]

The Sacred Consistorial Congregation, 151. ACTS OF THE HOLY CONGREGATIONS. THE SACRED CONSISTORIAL CONGREGATION. DECREE CONCERNING CHURCHES. Our Most Holy Lord Pope Pius, by divine Providence the Twelfth, having, through successive decrees of the Sacred Consistorial Congregation, deigned to provide each of the following Churches with a new Pastor, namely: on March 19, 191$. — To the Cathedral Church of Bismarck, he appointed the Reverend Vincent J. Ryan, Vicar General of the diocese of Fargo. — To the titular episcopal Church of

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Coelena, he appointed the Reverend George J. Donnelly, the Prelate Urban, Chancellor of the archiepiscopal Curia of St. Louis, whom he designated as an Auxiliary to His Excellency Patrick John Glennon, Archbishop of St. Louis. — To the titular episcopal Church of Sita, he appointed the Reverend Henry O'Brien, Rector of the Seminary of St. Thomas, in the diocese of Hartford, whom he designated as an Auxiliary to His Excellency Maurice Me Auliffe, Bishop of the same diocese of Hartford. On March 25, 191$. — To the archiepiscopal Church of Ancona, with the annexed titularity of Numana, he appointed the Reverend Mark John Della Pietra, of the Order of the Friars Minor. — To the Cathedral Churches of Aeserni and Venafrana, equally and principally united, he appointed the Reverend Albert Carinci, a theological canon of the metropolitan Chapter of Lanciano. On March 28, 191$. — To the metropolitan Church of Modena and the abbey of Nullius Nonantula, perpetually united with each other, he appointed His Excellency Caesar Boccoleri, hitherto Bishop of Interamna and Narni. — To the Cathedral Church of San Carlo Ancudía, he appointed the Reverend Hernando Frias Hurtado, a parish priest in the city of San Jacobo in Chile. On April 2, 191$. — To the titular episcopal Church of Bosa, he appointed the Reverend Vincent Brizgys, Professor of the Seminary of Vilkaviškis, whom he designated as an Auxiliary to His Excellency Joseph Skvireckas, Archbishop of Kaunas.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE EASTERN CHURCH

DECREE ON THE PROPER INSTITUTION OF THE EASTERN CLERGY IN PATRIARCHAL TERRITORIES

It has always been the concern of the Apostolic See that those whom the Lord, through His goodness, calls to the exalted dignity of the priesthood, may be thoroughly instructed in spiritual and scientific disciplines, so that, in truth, they may be the salt of the earth and the light of the world, and may be held in esteem. This maternal concern for the young men destined for the sacred ministry, the hope of the Holy Church, the future pastors of souls, has, in these our times, found expression in the Encyclical Letter "Ad catholici sacerdotii," as well as in the Apostolic Constitution "Deus scientiarum Dominus," issued by Our Predecessors, Pope Pius XI: documents of which one is more concerned with the formation of character, and the other with the organization of studies for the clerical life. The Sacred Congregation for the Eastern Church, which, under the immediate direction of the Supreme Pontress, fosters the good of the Eastern faithful with particular care, and especially of those who, raised to the dignity of the priesthood, must lead and guide the souls of others through the many

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and wondrous varieties of sacred rites, having considered the needs of the numerous and increasingly important regions and peoples entrusted to its care, believes that it is its duty that the documents mentioned above, as far as possible, should also be applied specifically to the young Eastern clerics, who, besides the duties common to all priests, are, by a certain natural necessity, also called to be missionaries to those who do not have the Catholic faith, and also apologists for their dissenting brethren, among whom or with whom they must live. Furthermore, other reasons of no less importance are added, if we consider the present times and the things that are progressing everywhere. For, while in former times, progress was usually only seen in cities, today, on the contrary, it is clearly evident even in villages and hamlets; and therefore, priests endowed with sanctity and knowledge are absolutely necessary there: namely, those who, with apostolic zeal, doctrine, and...

[*Latin ed. p. 153*]

The Sacred Congregation for the Eastern Church urges all to be vigilant, lest the faithful be exposed to the dangers of error and easy corruption. It must not be overlooked that a most grave duty is incumbent upon every priest: to preach and teach the divine truth everywhere, according to the words: "You are the salt of the earth, you are the light of the world." This is indeed a most grave duty, which, if neglected, is a sin; yet, it cannot be fulfilled unless priests are endowed with a rich store of knowledge and outstanding virtues. Just as, in other professions, such as law, government, medicine, etc., it is necessary to devote many years to appropriate studies and to acquire the prescribed qualifications; indeed, even those who practice manual arts require long preparation before they can exercise their craft, so much more is a lengthy and diligent training required for those who are called to the service of Christ, both because of the exalted dignity of the priesthood, and finally, because of the most grave responsibility attached to it, namely, the care of souls, for whom account must be given to Christ. It is truly unthinkable that priests—whose duty it is to feed the flock with the word of life, to teach the truth, to guide and strengthen souls redeemed by Christ—should be less learned and prepared than those who are concerned only with the body or with worldly matters. Therefore, with the aim of bringing this most noble purpose to fruition as much as possible, namely, to provide sufficient and solid moral and doctrinal training for those who are called to the service of the Lord, and to prevent abuses that may have crept in, perhaps unnoticed, in the conferral of the sacred Orders, this Sacred Congregation, in a Plenary Session of its Cardinals, held on March 20, 1939, carefully examined the entire matter, and, after mature deliberation, established and decreed the following:

I. Concerning the Admission of Candidates:

1° That anyone who is admitted to a seminary or religious house, in

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order to subsequently receive the sacred Orders, must present a written testimony of an unblemished life, given by his own parish priest or Ordinary, which they must not issue unless they are fully convinced before God.

2° That those who have been dismissed from other seminaries, monasteries, or pious institutions should not be admitted, unless prior consultation has been held with the Sacred Congregation for the Eastern Church.

3° If someone who is called to the sacred Orders is not found to be suitable for the duties inherent in those Orders—namely, the administration of the sacraments—

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - Commentarium Officiale: Nemini, qui praedicationem verbi Dei, christianam catechesim, et vitam animi et corporis non sit praedito ad obstantia quae ab unitate Ecclesiae separant, licet in seminariis, in domibus clericalium studiorum, vel in religiosis institutis, ut alumnus, retineri, neque denique in sacris constitui, et sacerdotio initiari.

II - De institutione alumnorum in seminariis:

4° Doctrina, tum moralis et ascetica, alumnorum in seminariis impertienda est, praesertim in collegiis seu domibus reservatis tantum alumnis sacerdotio initiandis, quaeque ad huiusmodi finem apposite constituta et ordinata sint.

5° Expleto superiore curriculo litterarum, ad sacerdotium candidati unum saltem annum philosophiae studio, tres vero sacrae theologiae impendere debent, firma tamen studiorum ratione Seminariorum atque Institutorum Religiosorum in quibus cursus philosophicus ac theologicus amplior et perfectior laudabiliter iam absolvitur. Patriarchae erit harum rationem disciplinarum seu, ut aiunt, "programma" conficere et ad Sacram Congregationem pro approbatione transmittere.

6° Peculiari denique sollicitudine Sacra Congregatio commendat, ut candidati idoneos quoque se reddant ad docendum in scholis publicis, necessariamque attestationem, seu diploma, a civili auctoritate adipiscantur, ita ut ad munus publici magistri eligi possint.

III - De ascensu ad Ordines Sacros:

7° Episcopus nequit manum cuiquam imponere, nisi prius moraliter ac positive certior factus fuerit de canonica idoneitate eligendi; alioquin non modo gravissime peccat, sed et periculo se committit cum peccatis alienis communicandi. Quamobrem attestationem sibi procuret necesse est Superioris seminarii seu domus vel monasterii, ubi studiorum curriculum candidatus peregerit, necnon sententiam sive iudicium Commissionis, quam vocant, Ordinandorum Examinatricis, uti per ea quae sequuntur, statuitur.

8° Attestatio Superioris seminarii, monasterii seu domus piae, per secretum scrutinium et cum maiore parte suffragiorum exquirenda, in consilio

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professorum confici debet; inde vero Ordinario, seu Supremo Ordinis Moderatori, si de religioso agitur, scripto communicari, simulque Commissioni Ordinandorum Examinatrici.

9° Antequam Sacros Ordines conferat, Episcopus sedulo quoque perpendat, se, cum ad sacerdotium aliquem admittit, eum accipere.

[*Latin ed. p. 155*]

The Holy Congregation for the Eastern Church, mindful of the duty of providing for the clergy, namely those to whom a diocese and the care of souls have been entrusted, and therefore subject to its authority not only with regard to their status or condition, but also with regard to their temporal support, unless they possess a personal, secure, and truly sufficient title of support.

10° From this most serious episcopal office concerning the state and temporal condition of priests, it necessarily follows that the Holy Orders should be conferred only upon those for whom the good of souls demands it. It is truly sacrilegious to abuse the fullness of the sacred character by conferring the priesthood upon someone out of favor with a family or faction, at the urging of friends or powerful people, or for any human advantage whatsoever.

11° Every candidate for the higher Holy Orders, whatever his age or condition, must appear before the Examining Commission before receiving the Order, and must satisfy the Commission regarding his preparation.

12° Each Patriarchate shall have an Examining Commission, in accordance with this Decree. This Commission must: a) consist of a certain number of members, namely 5, 7, or 9; but never fewer than three, selected from the secular and regular clergy, of either rite; b) be constituted by the Patriarch together with the Apostolic Delegate; and be approved by the same Delegate, in the name of this Holy Congregation; c) have examiners who have regularly obtained the title of study in theological and philosophical faculties, or who have at least completed the entire course of studies at a certain faculty or seminary, and who are known to possess sound doctrine; d) the Ordinary or Superior to whom the office of ordaining belongs must promptly promote the meeting of the Examining Commission in due time – unless the Patriarch has determined certain times – and send the candidates to it; e) it is within the power of the Ordinary or Superior, for reasons of time or convenience, to present candidates to the Examining Commission of another Patriarchate; f) the Commission shall give its opinion in writing, in duplicate, one copy of which shall be kept in the archive of the Eparchy or Order to which the candidate belongs, and the other in the archive of the seminary or institute where he has completed his studies; g) whenever the Commission is convened for examinations, it must have at least three members, and shall give its judgment by secret ballot, which must be unanimous in order for anyone to be admitted to the

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higher Holy Orders. If the candidate does not receive a unanimous vote, the Commission...

[*Latin ed. p. 156*]

£56 Acta Apostolicae Sedis – After a certain period of time has elapsed, the right to present oneself anew is restored, and recourse against a decision is permitted to the Sacred Congregation; g) In undergoing the examination before the Commission, each candidate must demonstrate: 1) his own moral and ascetic preparation; 2) the practical and theological knowledge necessary for any Order; 3) doctrinal instruction, with particular attention to dogmatic, moral, and sacramental theology, liturgy, and canon law; h) This examination must be passed before the candidate is admitted to the Sacred Orders, and again, a second time, before he is initiated into the priesthood. 13° In order that newly ordained priests may properly fulfill their office, they are required for the entire five years from the beginning of their priesthood to present themselves annually to the Examining Commission, so that they may demonstrate their knowledge in various disciplines of sacred science, previously appropriately designated, and participate in special courses or discussions, which the Ordinary of the place and the Sacred Congregation have endeavored to promote each year. A document confirming the outcome of the annual examination is sent to the Bishop, or, if the case concerns religious, to the Superior of the Order, as well as to the Sacred Congregation for the Oriental Churches. 14° All candidates, whether celibate or married, are subject to the conditions that we have outlined concerning preparation and advancement to the Sacred Orders. IV - Exceptions and Penalties 1.5° Any exception or dispensation from those things established by the present decree, especially those concerning the obligation and duration of residence in the seminary or ecclesiastical house, is reserved to the judgment of the Superior of the seminary or pious institute, as well as to the Examining Commission, and to the Sacred Congregation. 16° Whoever has been initiated into the Sacred Orders without a prior period of residence in a seminary or ecclesiastical house, or without the favorable documents listed above and required, is, by that very fact, suspended from the exercise of the order, and must appeal to the Holy See. 17° The Bishop also incurs a suspension from conferring the Sacred Orders, if he knowingly confers the Sacred Orders upon a candidate about whom the foregoing provision (number 16) applies. All of these matters, reported to His Most Holy Name, Pope Pius XII, during an audience held by the undersigned Cardinal Secretary on January 27, 1940.

[*Latin ed. p. 157*]

The Sacred Congregation for the Eastern Church, having been deemed worthy to approve, has ordered that the following be made public, notwithstanding any objections whatsoever. Given in Rome, from the offices of the

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Sacred Congregation for the Eastern Church, on the 27th of January, in the year of Our Lord 1940, on the feast of Saint John Chrysostom. EUGENIUS L. CARDINAL TISSERANT, Secretary. P. JOSEPH CESARMI, Assistant.

SACRED CONGREGATION FOR RITES.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY GUILHELMA DE RODAT, FOUNDRESS OF THE SISTERS OF THE HOLY FAMILY.

ON THE QUESTION OF WHETHER AND CONCERNING WHICH MIRACLES IT IS ESTABLISHED IN THE CASE, AND TO WHAT EFFECT, THAT THE MERCIFUL COUNSEL OF DIVINE PROVIDENCE BROUGHT IT ABOUT THAT, while, at the close of the eighteenth century, a nearly infinite flood of wickedness disturbed the French nation in every way, especially through the influence of the Encyclopedists, a multitude of martyrs did not hesitate to generously shed their blood before altars and hearths, and that many, who offered an effective remedy to so great a ruin through word, deed, and example, arose. For these reasons, Mary Guilhauma Emilia de Rodat is rightly worthy of consideration, who was born in the diocese of Ruthenensi in the year 1797, who not only distinguished herself through the heroic exercise of all virtues, but also devoted her life, along with the religious family she founded, to the happy education and instruction of young girls. In order to bring this great work to fruition, she placed all her trust fully in God, so that it was commonly said of her: "She grasped God with her right hand, and devoted herself to Him and to souls with her left." Fortified by this confidence, she overcame bitterness, pain, and all adversities, and, as it appears, she earned for herself the heavenly crown, ascending to the divine Bridegroom on the 19th of September in the year of Our Lord 1852.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis - Official Commentary. Since the fame of her sanctity had not diminished after her blessed death, the ordinary authority conducted investigations, and, with the necessary formalities observed, her Cause for Canonization was entrusted to this Congregation by Pope Pius IX, of blessed memory, on March 7, 1871. After an Apostolic process was established, and after the question of her virtues was discussed in the Sacred Congregation, by the authority of Leo XIII, on June 14, 1901, it was decreed that she had shone forth with heroic virtues. Diligent investigators presented two remarkable healings, obtained through her intercession, for examination by the Sacred Congregation, which, if recognized as true miracles, would pave the way for her solemn Beatification. These are: I. Maria Verdier, a widow of Culmore, was afflicted in the early part of the year 1894 with a cancerous tumor in her left breast, accompanied by swelling

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of the glands in the left armpit. This diagnosis, which had been made by one doctor and two surgeons, was not only confirmed by three experts appointed by the office, but two others, also added, fully approved of it as being entirely correct. Cancer is, indeed, a disease incurable by human means. Therefore, the prognosis was unfavorable. Truly, Maria, her relatives, and the Sisters of the Sacred Family, poured forth fervent prayers to God, and also applied relics of the Venerable Emilia to the sick woman, so that through her intercession, the afflicted woman might be healed. To the astonishment of the doctors and others, Maria was perfectly healed within a few days, and she did not relapse into the illness. Both the attending physicians and the official experts acknowledge that this healing was brought about by God. II. Gabriela Hambrouch, a widow of Rodez (-Vabres), was suffering from a severe postoperative peritonitis with an entero-cutaneous fistula, with no hope of recovery, according to the judgment of two doctors, who predicted that she would only last a few hours; therefore, on the evening of Sunday, March 13, 1921, she was anointed with holy oil. This diagnosis and prognosis were fully confirmed by three experts appointed by this Sacred Congregation. When natural and medical remedies proved ineffective, the Venerable Emilia was fervently invoked, and a part of her relics was placed on the body of the dying woman. The sick woman peacefully rested and fell asleep; in the middle of the night, a Sister said that she felt well again and fell asleep again. In the morning, the sick woman realized that there was no sign of the serious illness, and the Sister who was attending her recognized this. A few hours later, the doctor declared that she was perfectly healed. She persevered in this restored health. Both the attending physicians and three experts appointed by the office unanimously agree that this was a miracle. Regarding these healings, Apostolic investigations were conducted in Ruthenensi and...

[*Latin ed. p. 159*]

The Sacred Congregation of Rites was adorned in the Parisian and Mechlin courts, and concerning their juridical value, a decree was issued on the 1st of February of the past year. On the 27th of June, a preparatory meeting of this Sacred Congregation took place before the Most Reverend Cardinal Alexander Verde, who served as the Advocate or Relator. A preparatory meeting followed on November 7th before the Most Reverend Cardinals. Finally, on the 5th of March of this year, before His Holiness Pope Pius XII in the general assembly, the aforementioned Most Reverend Cardinal proposed a question for discussion: Whether and by what miracles it is established in the case and for the purpose in question. The Most Reverend Cardinals, the Official Prelates, and the Consultor Fathers each gave their votes. The Most Blessed Father, having listened to this attentively, decided to postpone his judgment, urging those present to implore divine light together. However, wishing to express his opinion, he chose this Sunday of

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Palms, the 17th of March, wisely hoping that, just as God commanded the dove to announce peace on earth through the olive branch (or. in bened. palm.), so too, through the supplications of the Venerable Emilia, who is happily progressing towards the honors of the altar through this decree, may God deign to mercifully grant peace to the world, so gravely disturbed by wars. Therefore, with the Most Reverend Cardinals Charles Salotti, Prefect of the Sacred Congregation of Rites, and Alexander Verde, Advocate, and with the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, present, the most sacred Host was reverently celebrated, and it was decreed: That two miracles, wrought by God through the intercession of the Venerable Mary Guilelma Emilia of Rodat, are established, namely: The instantaneous and perfect healing of Mary Verdier, the widow of Girard, from a painful tumor in her left breast, accompanied by swelling of the axillary glands, and the healing of Gabriela Hambrouch, the widow of Breithoff, from a severe and lethal peritonitis, accompanied by an enterocutaneous fistula. Given in Rome, on the 17th of March, the Sunday of Palms, in the year of Our Lord 1940.

Charles Card. Salotti, Bishop of Palestrina, Prefect.

L. Ib Sa. Carinci, Secretary.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Official Commentary II. BRESCIA. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARIA CRUCIFIXA DI ROSA, FOUNDRESS OF THE CONGREGATION OF THE HANDMAIDS OF CHARITY. ON THE QUESTION OF WHETHER, GIVEN THE APPROVAL OF HER VIRTUES AND TWO MIRACLES, IT IS PERMISSIBLE TO PROCEED TO THE SOLEMN BEATIFICATION OF THE SAID VENERABLE WOMAN. "We, brothers," writes Augustine, "if we truly love Christ, we must imitate Him. We cannot offer a better fruit of our love than the example of imitation. For Christ suffered for us, leaving us an example that we should follow in His footsteps." The Apostle Peter seems to have seen this, that Christ suffered only for those who follow in His footsteps (Serm., 304, 2). The Venerable Maria Crucifixa Di Rosa, inflamed by the love of Christ, desired to be conformed to Christ in the Cross, and took this name in her religious life, so that the memory of her beloved Spouse might always be present in her mind, and she might follow in His footsteps, so that, as He loved the Church and gave Himself up for it (Ephesians 5:25), so too she might give herself entirely for the salvation of souls and bodies of her neighbors, who are His body. She was born in a noble place, Brescia, on November 6, 1813, to Clemente and Camilla Albani, a Countess, who were distinguished by their Christian virtues, and, through baptism, she was reborn into heaven, receiving the names Paula, Francisca Maria. From her childhood, she gave clear signs of piety towards God, which, as she

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grew older, and especially after she had been confirmed with the Sacred Chrism and nourished with the heavenly bread, became more and more evident, so that the nuns of the monastery of the Visitation, among whom, after her mother's death, she was entrusted by her father to be educated and raised, kept a vivid and pleasant memory of the girl's virtues. At the age of seventeen, she was taken to the monastery, and her father appointed her as the supervisor of the workshop, where she managed the work of the entire family and the sewing done for the poor. She performed this task so prudently and diligently that she not only vigilantly protected the family's affairs, but also cared for the spiritual well-being of the household and the workers. Nor was the charity of Christ, which urged her, confined within the walls of the home, but wherever an opportunity for an act of mercy arose, she hastened there, comforting the afflicted, supporting the poor, and helping young girls in danger.

[*Latin ed. p. 161*]

The Sacred Congregation of Rites, mindful of those ensnared by vice and seeking to lead them back to good, consoled all as much as it could. In the year 1836, when a virulent epidemic of cholera raged, deeply moved by the miserable fate of the sick, abandoned by all out of fear of contagion, it took upon itself, as if of its own right, the care of these afflicted, thus demonstrating a remarkable example of charity to the entire city. To accomplish this great and heroic undertaking, it associated with itself the widow, Gabriella Bornati, whose virtues it knew well, a noble member of the Congregation of the Handmaids of Charity. This Congregation, founded in the year 1839, was first approved by political and episcopal authority in 1843, and shortly thereafter by the Holy See, and has brought forth abundant fruits for the salvation of souls. In this arduous work, she endured much, which she overcame with great fortitude in God, and which, together with the exercise of her other virtues, earned her a crown of glory; on December 15, 1855, she was called to the embrace of the heavenly Spouse, whom she had faithfully followed, mourned by her daughters and by all the citizens of Brixiensi. Her reputation for sanctity remained vivid, and therefore, after proper inquiries were conducted in the Brixiensi Curia, Pope Pius X, of blessed memory, on December 10, 1913, ordered that her cause be introduced before the Sacred Congregation. The decree concerning the liturgical veneration of the Servant of God was issued on March 22, 1916. After Apostolic investigations concerning her virtues were duly completed, as evidenced by the decree of December 11, 1918, and after three discussions on the matter, with Pope Pius XI, of blessed memory, approving, the decree for heroic virtues was issued on July 10, 1932. Since certain healings, seemingly wrought by God above the powers of nature, through the intercession of the Venerable, appeared to have occurred, diligent investigators presented two of these to this Sacred Congregation, which Pope Pius XII, Our Holy Father, declared

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to be true miracles by a decree issued on the 25th of the aforementioned month. In order that the process for the solemn Beatification might proceed, it was wisely established by law that the matter be discussed in a general Congregation: Whether, with the approval of her virtues and two miracles, it is permissible to proceed to the solemn Beatification of the Venerable. This was proposed on the 5th of this month by the undersigned Cardinal Relator. The Reverend Cardinals and all the Officials, Prelates, or Fathers Consultors responded with a unanimous affirmative vote. The Most Blessed Father, however, considered it necessary to delay for some time, in order to acknowledge the divine will through repeated prayers. To open his mind, he chose this day, which was a Sunday, in...

[*Latin ed. p. 162*]

Acts of the Apostolic See – Official Commentary, Palm Sunday. Wherefore, the undersigned Cardinal, Reverend Father Salvatore Natucci, Promoter of the Faith, and I, the undersigned Secretary, were received by him. After most devoutly celebrating the Divine Eucharistic Sacrifice, he declared: It is possible to proceed with the solemn Beatification of the Venerable Mary Crucified Di Rosa. He ordered that this decree be made public, that it be recorded in the acts of the Congregation of Sacred Rites, and that Apostolic Letters be issued under the Fisherman's ring. Given in Rome, on the 17th of March, Palm Sunday, in the year of Our Lord 1910.

Charles Card. Salotti, Bishop of Praenestinus, Prefect.

L. © S. A. Carinci, Secretary.

[*Latin ed. p. 163*]

Decree of the Sacred Congregation of Holy Orders concerning the conditions required for the conferral of a theological canonry.

These regulations, established by the Most Holy Pope Pius XI in his Motu Proprio "Bibliorum scientiam" of April 27, 1924 (Acta Apost. Sedis, 16, 1924, page 181), under section II, concerning the requirements for one to whom a benefice is to be conferred, in which the canonical duty of explaining the Holy Scriptures to the people is inherent, are to be interpreted in such a way that, all other things being equal, he who holds a Laurea or Licence in Biblical Studies shall be preferred, even over a Doctor in Sacred Theology (as mentioned in Canon 399, § 1).

Given in Audience on April 8, 1940.

F. Card. TEDESCHINI, of the Sacred Roman Church, Datary.

L.©S. Joseph Guerri, Regent.

[*Latin ed. p. 164*]

164 Acta Apostolicae DIARII Sedis – Commentarium ROMANAE Officiale CURIAE SACRA CONGREGAZIONE DEI RITI. Martedì, 2 aprile 1910, in Palatio Apostolico Vaticano, in augusta praesentia

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Sanctissimi Patris, congregatio generalis Sacrorum Rituum convenit, cum praesentia Reverendissimorum Dominorum Cardinalium, Praelatorum officialium et Consultorum theologorum, qui suffragium dederunt de causis beatificationis Venerabilis Servae Dei Mariae Guglielmae Emilae de Rodat, fundatricis Congregationis Sororum a S. Familia, et de miraculis quae asseruntur a Deo operatis per intercessionem Venerabilis Servi Dei Ignatii de Laconi, laici professi Ordinis Minorum Capuccinorum. Martedì, 9 aprilis 1940, in Palatio Apostolico Vaticano, Sacra Congregatio Rituum ordinaria et extraordinaria convenit, cum praesentia Reverendissimorum Dominorum Cardinalium et Reverendissimorum Praelatorum officialium, qui disserunt: I. De introductione causarum beatificationis Servarum Dei: a) Mariae Eugeniae de Iesu, fundatricis Instituti Sororum Assumptionis. b) Iosephinae Gand (Sororis Sancti Dominici de Cruce), fundatricis Congregationis Sanctae Catharinae de Senis et Tertii Ordinis Sancti Dominici. II. De resumptione causae canonizationis Beatae Bartholomeae Capitanio, fundatricis Congregationis Sororum Caritatis. III. De validitate processuum miraculorum Beatae Catharinae Labouré, Societatis Filiorum Caritatis Sancti Vincentii de Paoli, et Venerabilis Servae Dei Theresiae Eustachiae Verzeri, fundatricis Instituti Filiorum Sacri Cordis Iesu. IV. De validitate processuum virtutum Servi Dei Frederici Albert, sacerdotis, vicarii parochialis et foranei. SAGRA PENITENTIERIA APOSTOLICA. AVVISO DE CONCORSU. In Sacro Tribunali Penitentiae Apostolicae, concursus est inditus ad Officium Substituti, per titulos et examina. Sacerdotes qui hoc officio uti volunt, praesupponitur quod triginta quinque annos complaverint et approbati sint ad audiendas confessiones fidelium utriusque sexus.

[*Latin ed. p. 165*]

The Roman Diary, number 165, requires that those desiring to enter the Curia present their application, accompanied by the necessary authorization from their respective Ordinary and the Vicariate of Rome, along with documents attesting to their studies, academic degrees, and any other relevant qualifications, to the Secretariat of the same Tribunal by May 15th of the current year. Particular consideration will be given to knowledge of foreign languages. The examinations will consist of a written and oral examination on matters of moral theology and canon law, and will take place in the offices of the Secretariat (Palazzo del Sant'Uffizio) on days and at times that will be communicated directly to those interested. Rome, from the Sacred Penitentiary Apostolic, April 5, 1940. "S. Luzio, Regent."

SECRETARY OF STATE

By a letter from the Secretary of State dated April 10, 1940, the Holy Father Pius XII, happily reigning, deigned to appoint His Excellency, Don

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Leone Massimo, of the Princes of Arsoli, Duke of Anticoli Corrado, as Coadjutor to His Excellency, Prince Don Camillo Francesco Massimo, in the Office of General Superintendent of the Post Office.

Likewise, by letters from the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

Secretaries of the Holy See, extraordinary:

May 17

May 18

June 29

August 3

August 10

August (repeated several times)

1939.

Most Reverend Anthony Mantica, of the archdiocese of Bucharest.

Most Reverend Joseph Delgado, of the archdiocese of Parahyba.

Most Reverend John Continho, of the same archdiocese.

Most Reverend Manoel Soares, of the archdiocese of San Sebastiano of Rio de Janeiro.

Most Reverend Marino Cappellini, of the diocese of Campos.

Most Reverend Joseph de Deus, of the diocese of Campanha.

Most Reverend Adrian Dienes, of the diocese of Cassovia.

Most Reverend Joseph Fogarassy, of the apostolic administration of Cassovia Slovak.

Most Reverend Valentino Belali, of the same apostolic administration.

Most Reverend Geysa Joseph Fekete, of the diocese of Cassovia.

Most Reverend Nicholas Pfeiffer, of the same diocese.

Most Reverend Joachim Pereira Seco, of the diocese of Guarda.

[*Latin ed. p. 166*]

166 Acta Apostolicae – Official Commentary 1939. Monsignor Porfirio da Cruz Quíntela, of the Patriarchate of Lisbon. September 7th. Monsignor Abele Méndez Telles, of the diocese of Riberäo Preto. September 28th. Monsignor Paolo A. Marques, of the Patriarchate of Lisbon. Monsignor Guglielmo Arnold, of the diocese of Riberäo Preto. Monsignor Giuseppe Mendes, of the same diocese. December 14th. Monsignor Vincenzo Jacono, of the diocese of Agrigento. Monsignor Francesco Vannini, of the archdiocese of Ancona. Monsignor Sante Milano, of the archdiocese of Bari. Monsignor Domenico Trisoglio, of the diocese of Casal Monferrato. Monsignor Carlo Isotti, of the diocese of Fano. Monsignor Giuseppe Potentini, of the archdiocese of Fermo. Monsignor Fabio Fabbi, of the diocese of Norcia. Monsignor Dante Barbieri, of the archdiocese of

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Spoleto. January 11th, 1940. Monsignor Vito Staffieri, of the archdiocese of Matera. January 18th. Monsignor Giovanni Barlassina, of the diocese of Novara. Monsignor Ettore Morisi, of the diocese of Piacenza. January 19th. Monsignor Agostino Pallaroni, of the same diocese. Monsignor Alfonso Fermi, of the same diocese. Monsignor Paolo Checchi, of the same diocese. Monsignor Alessandro Bersani, of the same diocese. Monsignor Giulio Razza, of the same diocese. Monsignor Tarquinio Mosconi, of the same diocese. Monsignor Guglielmo Bertuzzi, of the same diocese. Monsignor Giuseppe Latini, of the diocese of Teramo. Monsignor Pietro Iobbi, of the same diocese. Monsignor Giulio Albani, of the same diocese. February 8th. Monsignor Giuseppe Chiot, of the diocese of Verona. Monsignor Fortunato Bonetti, of the same diocese. February 25th. Monsignor Agostino Wolf, of the diocese of Sirmio. Monsignor Adolfo Dosio, of the archdiocese of Turin. February 1st. Monsignor Paolo Buttigieg, of the diocese of Malta. Monsignor Teodoro Ermanno Andrea Maria van der Mark, of the diocese of Rur emonda. Monsignor Giuseppe Adriano Kwisthout, of the same diocese. Monsignor Raffaele Montaruli, of the diocese of Ruvo e Bitonto. Monsignor Rocco Gramegna, of the same diocese. Monsignor Giuseppe Mazzoni, of the same diocese. August 8th. Monsignor Paolo Comparato, of the diocese of Agrigento. August 21st. Sedis.

[*Latin ed. p. 167*]

Diarium Romanae Curiae, February 8, 1940.

Most Reverend James G. Duñy, of the diocese of Cleveland.

Most Reverend George A. Whitehead, of the same diocese.

Most Reverend Robert B. Navin, of the same diocese.

Most Reverend Dominic Cambiaso, of the archdiocese of Genoa.

Most Reverend Vincent Galleni, of the diocese of Apuania.

Most Reverend Louis Figna, of the diocese of Imola.

Most Reverend Achilles Leleu, of the diocese of Lille.

Most Reverend Anthony Jacobs, of the archdiocese of Los Angeles.

Most Reverend Emilio Guano, of the archdiocese of Genoa.

Most Reverend Franco Costa, of the same archdiocese.

Most Reverend Crescenzio Amodeo, of the diocese of Avellino.

Most Reverend Anthony Zara D'Aulisio, of the diocese of Caserta.

Secret Chamberlains, Supernumerary, of Sword and Cape of His Holiness:

April 20, July 5, 1939.

Mr. Enrico de Courcy May, of the diocese of Nice.

Mr. Marquess Pasquale Pinto, of the apostolic vicariate of Aleppo.

Mr. Cirillo Rocke, of the archdiocese of Westminster.

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September 29.

Mr. Emanuel Francesco de Barros, Viscount of Santarem, of the patriarchate of Lisbon.

December 14.

Mr. Rudolph Marchant et d'Ansembourg, of the diocese of Ruremonda.

January 11, 1940.

Mr. Paul Cassinis (Rome).

February 15.

Mr. Louis Tagliapietra, of the patriarchate of Venice.

March 7.

The Noble Antonino Catalano, of the Lords of Marcato of Melilli, of the archdiocese of Catania.

Honorary Chamberlains in purple vestments of His Holiness:

August 10, 1939.

Most Reverend Stephen Demeter, of the apostolic administration of Cassovia, Slovak.

Most Reverend John Dobránsk, of the same apostolic administration.

Most Reverend Louis Kristof, of the same apostolic administration.

Most Reverend Joseph Lenz, of the same apostolic administration.

Most Reverend Louis Otto, of the same apostolic administration.

Most Reverend Alexander Spesz, of the same apostolic administration.

Most Reverend Stephen Cselényi, of the diocese of Cassovia.

Most Reverend Michael Palyó, of the same diocese.

Most Reverend Albert Wiek, of the same diocese.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - Official Commentary, September 7, 1939. Monsignor Biagio Baffa, of the diocese of Rio Preto. January 19, 1940. Monsignor Vincenzo Gandolfi, of the archdiocese of Bologna. Monsignor Luigi Roncagli, of the same archdiocese. Monsignor Giacinto Marcozzi, of the diocese of Teramo. Monsignor Gaetano Cicioni, of the same diocese. Monsignor Alfredo Ferri, of the diocese of Imola. February 15, Monsignor Francesco Veglia, of the diocese of Mondovì. Monsignor Felice Basile, of the diocese of Nola. Monsignor Fortunato Giuseppe Mantovani, of the diocese of Verona. Felice Di Giulio, of the archdiocese of Lucca. February 22. Monsignor. February 29. Monsignor Angelo Capobianco, of the diocese of Avellino. Monsignor Antonio Vecchi, of the same diocese. February 15. Monsignor Stefano Mondino, of the diocese of Mondovì. Honorary Supernumerary Knights of the Sword and Cape of His Holiness: March 9, 1939. Mr. Lorenzo Valeri (Rome). January 19, 1940. Mr. Domenico Piani, of the diocese of Imola. February 31. Mr. Pio Girelli (Rome). February 15.

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Mr. Pio Folchi (Rome). March 7. Mr. Giuseppe Breccia, of the archdiocese of Fermo. March 9. Mr. Gino Maggia, of the diocese of Padua. February 15. Mr. Luigi Meda, of the archdiocese of Milan. Honorary Chaplains of His Holiness: January 19, 1940. Monsignor Celso Venturi, of the archdiocese of Bologna. Monsignor Emilio Faggioli, of the same archdiocese. Honorary Chaplains Extra Urbem of His Holiness: January 19, 1940. Monsignor Giuseppe Cappelli, of the diocese of Piacenza. February 15. Monsignor Angelico Comuzzi, of the archdiocese of Udine. February 29. Monsignor Giuseppe Pasquariello, of the diocese of Avellino. NECROLOGY: February 28, 1940. Monsignor Emanuele Hanisch, titular Bishop of Gor. March 14. Monsignor Giovanni Onorato Carcaterra, titular Bishop of Ipso. Monsignor Renato Pontes, Bishop of Valencia in Brazil. April 2. His Eminence Cardinal GIOVANNI VERDIER, Archbishop of Paris. March 9. Monsignor Dionisio Njaradi, Bishop of Crisio. March 14. Monsignor Nicola Cola, Bishop of Nocera and Gualdo Tadino.

[*Latin ed. p. 169*]

(Series II, Volume VII) - Numbers 6, May 25, 1940. ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII DURING THE SOLEMN CANONIZATION OF BLESSED MARY OF SAINT EUPhRASIA PELLETIER, PROFESSED NUN OF THE ORDER OF OUR LADY OF CHARITY AND FOUNDRESS OF THE INSTITUTE OF SISTERS OF THE GOOD SHEPHERD, AND ALSO OF BLESSED GEMMA GALGANI, VIRGIN OF LUGO, IN THE BASILICA OF THE VATICAN, ON THE SECOND DAY OF MAY, DURING THE FEAST OF THE ASCENSION OF OUR LORD JESUS CHRIST, IN THE YEAR 1940. In response to the urgent request made by the Advocate* of the Sacred Consistory, Augustum Milani, from the Most Eminent Cardinal Charles Salotti, Prefect of the Congregation for Divine Worship, Reverend Monsignor Anthony Bacci, Secretary for Affairs with Princes, on behalf of His Holiness, replied as follows:

I. That you, earnestly pleading, have presented to the mind of the Holy Father, with your customary eloquence, the cause for the canonization of the blessed virgins, Mary of Saint Euphrasia Pelletier and Gemma Galgani; this deeply moves the Pontiff to grant your request, and the desires of all. And this not only because these blessed virgins, while enjoying the benefits of this mortal life, exhibited the excellence of evangelical virtues as an example – a most illustrious virtue which God Himself has clearly testified through miracles, at their supplication – but also because their extraordinary lives, in almost the same manner as the acts of sanctity, which are never lacking in the annals of the Church, demonstrate matters of the highest importance and of the utmost gravity. Indeed, if, throughout the course of time, the efforts of wicked men to undermine the divine work of Jesus Christ on earth have often been evident; so too, sometimes the Catholic

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faith has been weakened and languished, and the conduct of Christians, neglecting or postponing the most sacred...

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary on the Gospel: The laws, most wretchedly perverted, have fallen; but in the Church of God, the splendor of holiness – as a celestial light shining forth for those wandering on crooked paths – has never been lacking, nor has it ever been the case that this age, sterile in the praise of Christian virtue, has failed to recognize it. Indeed, the Divine Redeemer Himself willed to mark His most chaste Bride with this sign of sanctity throughout all time, so that all who behold her, with minds free from preconceived opinions, might recognize and venerate her as truly divine. These considerations move the heart and incite assent, all the more because there is hope that these blessed virgins, whose cult will be increased and solemnly consecrated, may obtain heavenly help and celestial consolations for the human race, which is presently laboring and trembling in anxious and troubled circumstances. However, before the Supreme Pontiff, with His unchanging oracle, pronounces judgment, He desires to implore the entire heavenly court, and He demands that you all offer fervent prayers to the same, so that more abundant lights of the mind may shine forth from the heavenly realms. After the chanting of the Litany of the Saints, in response to the repeated and urgent request, the same Reverend Prelate replied: I. Before the August Pope grants your repeated request, he desires that all things be observed with the utmost religiousness, which are customarily followed in the Roman Church, according to established custom, in matters of such gravity. Therefore, he intends to postpone his decree for a time, while all implore the abundant light of the Holy Spirit through the customary hymn. Following this, and with the Most Holy Lord preceding, the hymn "Veni Creator Spiritus" was sung, accompanied by a suitable prayer; upon its completion, the third urgent request received this response: III. "From the chair founded upon Peter, by the voice of the Lord, you will soon hear a judgment, which will undoubtedly be ratified in the very court of heaven, by the promises of Jesus Christ." Therefore, let all incline their venerable foreheads; and just as the arches of the shining Basilica of Peter are illuminated by countless lights, so may the Catholic faith shine brightly in your hearts, may Christian charity be kindled, and may piety towards these blessed virgins, adorned with the splendor of holiness, be aroused in all, so that, through their powerful intercession, abundant gifts of divine grace may descend upon us, upon our affairs, and upon the entire human family, troubled by so many divisions and anxieties. 11 St. Cyprian, Ep. XLIII, 5; Migne, PL, 4, 345.

[*Latin ed. p. 171*]

From the Acts of Pope Pius XII, 171: Then Our Most Holy Lord, before

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all the nations, Himself sitting upon the Chair and wearing the mitre, solemnly pronounced thus: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own, after mature deliberation and frequently imploring divine assistance, and with the counsel of Venerable Brothers, Our Cardinals, Patriarchs, Archbishops, and Bishops present in the City of the Holy Roman Church, We decree and define that Blessed MARY of the Holy Euphrasia Pelletier and GEMMA Galgani are Saints, and We add them to the Catalogue of Saints; We decree that their memory should be observed each year on the day of their birth by the entire Church, namely, the Blessed MARY of the Holy Euphrasia Pelletier on the twenty-fourth of April, and the Blessed GEMMA on the eleventh of April, among the holy Virgins who are not martyrs, with pious devotion. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. In the solemn Papal Mass, after the Gospel, this was the Homily of Our Most Holy Lord: Venerable Brothers, beloved sons: In the midst of so many anxieties in which we are pressed on all sides, the sacred celebrations which we celebrate today not only comfort Our hearts and yours with heavenly consolation, but also increase hope for the attainment of heavenly blessedness. Indeed, as We use the words of Our Predecessor Leo the Great, "The Ascension of Christ is our progress, and just as the Head preceded in glory, so too is the body called to follow. ... Today, indeed, we are not only confirmed as possessors of Paradise, but we have also penetrated into the heavens in Christ, having obtained greater things through the unspeakable grace of Christ than we had lost through the envy of the devil. For those who are afflicted by a virulent

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Commentarium Officiale: "inimicus primi habitaculi felicitate deiecit, eos sibi concorporales Dei Filius ad dexteram Patris collocavit." Verily, as you well know, in order that we may attain that eternal glory which the Divine Redeemer has merited for us, it is absolutely necessary that, while we live on earth, we follow most closely in His most holy footsteps. Christian virtue, indeed, is nourished by the palm of victory; and, as the Apostle Paul teaches us, "no one is crowned unless he has lawfully contended." If, at times, the path to heaven seems narrow and arduous, and if we, looking at the distant goal, feel our spirit and strength failing, let us remember, Venerable Brothers and beloved Sons, that divine help will never be lacking to those who humbly and confidently ask for it; and let us turn the eyes of our minds to those who, before attaining that eternal happiness which they now enjoy, endured many difficulties and struggles in this mortal life, which, with the help of divine grace, they happily overcame.

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And today, in a special way, those two blessed souls are brought to our consideration and to our imitation, whom we have recently been most pleased to honor with the laurel of sanctity, namely, Mary, by Saint Euphrasia Pelletier, and Gemma Galgani. Both shone with virginity, with that sweet and heavenly virtue which "makes mortals rivals of the angels," and which attracts the hearts of all, even of the wicked at times, so that it seems to draw them upwards and, in a certain way, to enkindle them. Both burned with such fervent charity that they not only offered themselves to the Eternal God as a sacrifice of expiation for so many and such great sins of men, but also sought to enkindle the flame of heavenly love in others as much as they could. And both, with the greatest care, preserved these virtues of the soul, guarded as by thorns of penance, and never neglected to nourish them throughout their lives with constant prayer.

3 Sermo LXXIII, de Ascens. Dom., 1, n. 4; Migne, PL, 54, 396 B.

1 2 2 Timothy, II, 5. St. John Chrysostom, De Virginitate, c. 11; Migne, PG, 48, 540.

[*Latin ed. p. 173*]

We desire to observe and propose for imitation in each virgin a certain special praise of virtue, as if it were a proper mark of sanctity; and in another, namely in Mary, we can admire the Christian fortitude and greatness of spirit, by which she was able, through the most grievous storm of her homeland, to overcome all difficulties, and to accomplish such remarkable deeds for the glory of God and the salvation of souls. In these matters, we cannot pass over in silence the fact that, seeing almost countless young girls unfortunately straying from the right path into the ways of vice, she most piously wished to open to them a refuge of virtue and an asylum of penance; where they could not only renew and restore their morals, but, if they wished, embrace the institution of evangelical perfection. Therefore, considering all that this woman, supported by almost no human aid, was enough to accomplish, it is evident that the natural greatness of the soul, if it serves not earthly things, but heavenly reasons, can be multiplied immensely, and that it can accomplish all things with the help of God. Another, whose name is a fitting omen, is rightly and deservedly called the Flower of the Lord's Passion; and her entire life was "hidden with Christ in God." For she was so ardently devoted to the Divine Redeemer crucified that she had nothing older, nothing sweeter, than, far from the clamor of worldly things, to meditate on the most holy wounds of Jesus Christ, and to be so affected by his grievous sufferings that she experienced in herself that which the Apostle of the Gentiles experienced: "For I live, now not I; but Christ liveth in me." To her, the Virgin of Lugo, "who setteth up the humble on high, and comforteth with health those that mourn," were bestowed gifts and charisms, truly marvelous; and it is so that whoever beholds her virginal countenance and her virginal eyes, sees a vivid image

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of an innocent soul, and is most sweetly drawn away from earthly things, as if transported to the heavens. Therefore, it often happened that even men of corrupt morals, "For you are dead.", Gal 2:20, and Job 5:11.

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis -. Considering only its official commentary, as if struck by a sudden heavenly light and grace, it aroused fervor for Christian virtue. How far this present age differs from the most holy life of these virgins! For indeed, so many people today seek not heavenly things, but earthly ones, and pursue them with great eagerness; they do not strive to attain their reward through penance and pious endurance, but rather they pursue immoderate pleasures and desires, and repeatedly indulge in them, forgetting their eternal homeland. Moreover, due to an excessive desire to attain worldly greatness and to increase power, and because of the rejection of God's law, it sometimes happens even in public affairs that, with a certain obscuration of the mind, the reasons of truth and the precepts of charity are set aside, and the bonds of mutual fellowship between nations are broken, and justice is overthrown. The outcome of these things, as you well know, is a lamentable war, by which our most beloved peoples are cruelly tormented for already eight months; a war in which countless riches have been lost and regions devastated by iron and fire; a war in which many citizens, made exiles, lament their distant homeland; a war in which innocent children are orphaned, and in which finally, fathers and mothers mourn the loss of their families. Therefore, turning our eyes to heavenly things from these terrible events, as we today solemnly venerate our Savior ascending into heaven, and we desire to follow in His footsteps, we implore these blessed virgins, who already enjoy the happiness of His glory, not only that they may deign to look upon us, exiles, and that we, through the steps of Christian virtue, may, with divine grace, be brought together with them into the eternal homeland; but also that they may plead with God that all nations and peoples, mindful of their common nature and their common Father and Creator, may, if divided by strife, restore unity; if agitated by hatred, restore concord; if contending with violence, may they finally restore peace. Amen!

[*Latin ed. p. 175*]

Acta Pii PP. XII 175. CONSTITUTIONES APOSTOLICAE. I. DE LUAPULA (SAKANÏENSIS). PRAEFECTURA APOSTOLICA DE LUAPULA SUPERIORE IN CONGO BELGICO. IN VICARIATUM APOSTOLICUM, NOMINE « SAKANIENSEM », EVEHITUR.

PIUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM.

Si sedulo Evangelii praeconum studio et opera indefessa, Deo auctore,

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quaevis Praefectura Apostolica in Christi regno prolatando ceperit incrementum, digna sane censetur, quae ad Vicariatus Apostolici gradum provehatur. Quod quidem pro Praefectura Apostolica de Luapula Superiore in Congo Belgico, iubenti animo hodie Nos exsequi satagimus.

Quum etenim sedulis Missionalium Societatis S. Francisci Salesii laboribus laeti in Praefectura illa postremo hoc tempore progressus, quamvis omnimodae difficultates praepedirent, comparati sint, ac propterea dilectus filius Societatis illius, Rector Maior, ab hac Apostolica Sede enixe postulaverit ut Missio illa ad potioris dignitatis gradum et dignitatem evehatur, Nos, attento venerabilis Fratris Ioannis Dellepiane, Archiepiscopi titularis Stauropolitani, in Congo Belgico Delegati Apostolici, favorabili voto, de venerabilium Fratrum Nostrorum, S. R. E. Cardinalium, S. Congregationi de Propaganda Fide praepositorum, consilio, re mature perpensa, praefatis precibus annuendum censuimus.

Quare, suppleto, quatenus opus sit, quorum intersit, vel eorum qui sua interesse praesumant consensu, de apostolicae Nostrae potestatis plenitudine, Praefecturam Apostolicam de Luapula Superiore in Vicariatum Apostolicum evehimus, erigimus et constituimus eumque flakamensem posthac nuncupari decernimus; atque eidem S. Francisci Salesii Societati, ad Nostrum tamen et Sedis Apostolicae beneplacitum, sicut antea, concreditum volumus.

Novo igitur Apostolico huic Vicariatui Sakaniensi eiusque pro tempore Vicariis Apostolicis omnia tribuimus iura, privilegia, honores et potestates, quibus ceteri per orbem Vicariatus Apostolici eorumque Praesules iure communi fruuntur et gau-

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary, and We bind them equally with the same burdens and obligations with which others are bound. We wish and command that all of these things be considered valid and effective, notwithstanding any contrary provisions. However, copies or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the very same validity as if they were presented or shown. To no one shall it be permitted to infringe or contradict this decree, edict, constitution, commission, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the fourteenth day of the month of November, in the first year of Our pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FÜMASONI BIONDI, Secretary of the Holy Roman Church, Prefect of the Congregation for the Propagation of the Faith. Joseph Wilpert, Dean of the Pontifical

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College. Alfridus Vitali, Pontifical Delegate. Registered in Lead, in the Archives of the Congregation, Volume LXII, No. 27. - Al. Trussardi. II. OF THE HOLY FAITH - The territory belonging to the Archdiocese of Santa Fe and the Diocese of Tucson is separated, and a new Diocese of "Gallup" is erected, as a suffragan of the Metropolitan Church of Santa Fe. The Bishop, Servant of the Servants of God, for the perpetual memory of this event: It is most beneficial for the salvation of souls that the boundaries of dioceses be arranged or changed in such a way as to respond most closely to the needs of the faithful, and to the circumstances of time and place.

[*Latin ed. p. 177*]

Acta Pii Pp. XII 177. Since, for this reason, it has been requested by the Apostolic See that the territory of the Archdiocese of Santa Fe and the Diocese of Tucson be divided to erect a new diocese, We, after consultation with the venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation of the Consistory; and with the assistance of the venerable Brother Hametus Ioannes Cicognani, titular Archbishop of Laodicea in Phrygia, Apostolic Delegate in the United States of America, having maturely considered the matter, and after offering prayers, We have decided to approve. Therefore, in order that the work may be completed, and with the consent of those who may have an interest, We, by the fullness of Our Apostolic authority, decree that the following civil counties be separated from the territory of the Archdiocese of Santa Fe: San Juan, McKinley, Catron, and also parts of the territories of the civil counties of Rio Arriba, Sandoval, Bernalillo, and Valencia, according to the meridian line of 106 degrees, 52′, 41″ west longitude; and that the entire territory of the civil counties of Mohave, Coconino, Yavapai, Navajo, and Apache be separated from the Diocese of Tucson. From these territories thus separated, We erect a new diocese, which shall be called the Diocese of Gallup, from the city of Gallup. Thus, the boundaries of the Dioceses of Santa Fe and Tucson are reduced. Furthermore, We establish the seat and the episcopal cathedral of the new Diocese of Gallup in the city of Gallup, from which the diocese itself takes its name; therefore, We raise it to the rank and dignity of an episcopal see, and We grant to that seat and cathedral all the rights and privileges that other episcopal sees and cathedrals enjoy by common right. We dedicate the church, dedicated to the Most Sacred Heart of Jesus, which exists in that city, to the rank and dignity of a cathedral church; and We grant to it and to the Bishops of Gallup, for the time being, all the rights, privileges, insignia, favors, and prerogatives pertaining to other cathedral churches and their prelates; and We subject them to all the burdens and obligations to which other cathedrals and their Bishops are subject. We further decree that the cathedral church of Gallup shall be a suffragan of the metropolitan Church of Santa Fe, and shall belong to the same ecclesiastical province; and therefore, We subject the Bishops of Gallup, for the time being, to the

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jurisdiction of the metropolitan Archbishop of Santa Fe. Since, however, a cathedral chapter cannot be erected in this new diocese at present, We grant that, until it is established, "canonical" diocesan Consultors be chosen and appointed to serve as a temporary substitute. Furthermore, with regard to the clergy in particular, We decree that as soon as these Letters are given for execution, the clergy who are legitimately present in the territory of the new diocese shall be considered to be attached to that Church. With regard to the governance and administration of this Diocese of Gallup...

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - Official Commentary. We command that those things be observed, pertaining to the establishment of the diocesan seminary, to the rights and duties of clerics and the faithful, and other matters of this kind, which the sacred canons and also the Third Plenary Council of Baltimore prescribe. Finally, we order that all documents and acts pertaining to the new diocese be delivered as soon as possible by the chancellors of both the archdiocese of Santa Fe and the diocese of Tucson to the episcopal curia of the diocese of Gallup, so that they may be preserved in its archives. For all of the above matters, as established and decreed, we entrust the execution to the Most Reverend Brother Hamlet John Cicognani, whom we mentioned above, the Apostolic Delegate in the United States of America, delegating to him the necessary and appropriate powers for this purpose, including the power to delegate any person holding ecclesiastical office, and we impose upon him the duty of promptly transmitting to the Sacred Congregation Consistorial a certified copy of the acts of execution. Furthermore, these Letters and everything contained therein, even though any person may be concerned, or who may believe their interests are involved, even if they are worthy of specific and individual mention, and have not been heard or have not consented to the foregoing, shall never, at any time, be deemed to be subject to the flaw of surreptitiousness or fraud, or of nullity or intention, or by any other, even substantial and unforeseen, defect, to be rashly impugned or brought into controversy, but they shall, as made and issued with full knowledge and authority, always remain valid and effective, and shall fully produce and obtain their effects, and shall be inviolably observed by all to whom they apply; and, if, by anyone, knowingly or unknowingly, anything should happen to be attempted against these things, we will and order that it be entirely void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal councils, general or special Apostolic Constitutions and Ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary things, even those worthy of special mention, to all of which we derogate by these present enactments. Finally, we wish that these Letters, even if printed, shall be given the same validity as if they were presented and shown, provided that they are transcribed by the hand of

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a public notary and sealed with the seal of a person holding ecclesiastical office. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, subjection, statute, mandate, delegation, derogation, and our will. If anyone, with reckless audacity, should attempt to do so...

[*Latin ed. p. 179*]

The Acts of Pope Pius XII, dated December 16th, in the year 1939, during the first year of his pontificate, state that he is aware of the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, near St. Peter's.

Fr. TH. PIUS, O. P., Card. BOGGIANI, Fr. RAPHAËL C., Card. ROSSI, Chancellor.

8. R. E. 8. C. Consistorialis.

Ioseph Wilpert, Dean of the College.

Proton. Apost. Arthurus Mazzoni, Proton. Apost.

Loco © Plumbi Reg. in Cane. Ap., vol. LXII, n. 50. - Al. Trussardi.

APOSTOLIC LETTERS

CONCERNING THE CHURCH OF SAINT LAWRENCE THE MARTYR, IN THE TOWN OF MORTARA, WITHIN THE TERRITORY OF THE VIGLEVANENSIS DIOCESE, WHICH IS ENRICHED WITH THE PRIVILEGES OF A MINOR BASILICA, PIUS PP. XII.

For the perpetual memory of this event.

The prelate-parish priest of the church of Saint Lawrence the Martyr, in the town of "Mortara," within the territory of the Viglevanensis diocese, reports to Us that the prelate's church, of Lombard-Gothic style, is quite conspicuous for its beauty and elegance. This sacred building, constructed towards the end of the fourteenth century, is adorned with numerous sculpted and painted works; having been damaged by the ravages of time and age, it was renovated a few years ago and restored to its former splendor. Formerly, this church depended on the Abbey of Saint Albino, but Saint Charles Borromeo, at that time Apostolic Visitor, established it as a parish church under its own jurisdiction within the walls of Mortara, in the year 1586. Later, by Our Predecessor, Pope Urban VIII, the church of Saint Lawrence in Mortara was raised to the status of a prelate's church, as were the prelates' churches of Milan, and it was subsequently endowed with a distinguished chapter of Canons and Chaplains, which is now lacking due to the vicissitudes of time. However, We have learned from the present prelate-parish priest that his church is now adequately served by a sufficient number of clergy, so that the sacred functions can be performed with great solemnity and with the benefit of souls; and that nothing is

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lacking for this purpose.

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - The official commentary requires suitable and ample furnishings, as well as the splendor of many relics, which the faithful devoutly venerate. Therefore, since the superior himself, with fervent prayers, requests that We adorn the aforementioned church with the title and privileges of a minor basilica, and the Venerable Brother, the Bishop of Vigevano, strongly recommends such requests, We, after consulting with Our Venerable Brother, the Cardinal Bishop of Praenestina, Prefect of the Sacred Congregation of Rites, deem it fitting and welcome to grant the petition made to Us. Therefore, having considered all relevant circumstances, with certain knowledge and mature deliberation, by the fullness of Our Apostolic power, We hereby, by these present letters, and perpetually, declare the parish church of Saint Lawrence the Martyr in "Mortara," within the diocese of Vigevano, to be a minor basilica, with all the rights, privileges, and immunities attached thereto. Contrary to anything to the contrary. We decree, order, and declare that these present letters shall remain forever valid and effective; shall have and obtain their full and complete effect; and shall be fully and completely observed by those to whom they pertain, now and in the future; and that they shall be duly judged and determined; and that if anything contrary to these matters should occur, knowingly or unknowingly, by anyone, by any authority whatsoever, it shall be declared void from this moment and null. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of January, in the year 1940, in the first year of Our pontificate. A. Card. Maglione, Secretary of State.

II. SAINT CLEMENT WILLIBRORD, E.C., IS DECLARED THE PRIMARY PATRON OF THE ECCLESIASTICAL PROVINCE OF ULTRAIECTENSIS, AND IT IS DECREED THAT HIS FEAST BE CELEBRATED WITH THE RITE OF THE FIRST CLASS, WITH THE OCTAVE, IN ALL THE DIOCESES OF THE NETHERLANDS.

PIUS PP. XII. For the perpetual memory of this matter. — In the two hundredth year since the death of Saint Willibrord, Bishop of Traiectensis, who preached the Gospel in Frisia and Denmark, We ourselves, through Our Apostolic letters, have fostered and promoted the sacred observances that were to be held in honor of the same Saint; and therefore, We deem it fitting and welcome to grant the requests of the Venerable Brother, the Archbishop of Ultraiectensis, who, together with the Venerable Brothers of the archdiocese of Ultraiectensis, has made such requests.

[*Latin ed. p. 181*]

The Acts of Pope Pius XII, year 181, which are the Bishops of Budanus, and Bois-le-Duc, and Roermond, and Harlem, together with the votes of

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the faithful and devout people of their respective dioceses, implore Us to deign to declare Saint Willibrord the principal patron of the entire ecclesiastical province of Utrecht. Therefore, after having also heard our Venerable Brother, the Cardinal of the Holy Roman Church, Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, and after carefully considering all aspects of the matter, with certain knowledge and mature deliberation, by the fullness of Our Apostolic power, We declare and establish, by the tenor of these present letters and forever, that Saint Willibrord, Bishop and Confessor, is the principal patron, before God, of the entire ecclesiastical province of Utrecht, in order to foster and increase the devotion of the clergy and people of that region towards the Apostle of the Frisians and of Denmark. Furthermore, by Our authority, We decree that the feast of this same Saint shall be observed annually in all the dioceses of the Netherlands, with Mass and Office according to the double rite of the First Class, and with a common octave, observing the rubrics and other regulations. These things We decree and command, declaring that these present letters shall remain forever firm, valid, and efficacious, and shall have their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on if anything to the contrary, whether knowingly or unknowingly, should be attempted by anyone, by any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eleventh day of the month of January, in the year 1940, the first of Our pontificate. A. Card. Maglione, Secretary of State.

PRAYER SPOKEN BY HIS HOLINESS POPE PIUS XII IN THE BASILICA OF SAINT MARY MAJOR, ON THE FIFTH DAY OF MAY, IN THE YEAR 1940, AFTER THE SACRED AND SOLEMN CELEBRATIONS IN HONOR OF SAINT FRANCIS OF ASSISI AND SAINT CATHERINE OF SIENA, PRINCIPAL PATRONS OF ITALY.

A most admirable spectacle, and one entirely worthy of the universal apostolic fatherhood, Venerable Brothers and beloved Sons, it has been, in centuries not so distant from our own, to see the Successors of Peter, Our Predecessors, come to this illustrious temple of Saint Mary Major.

[*Latin ed. p. 182*]

The Acts of the Apostolic See – an official record – with a solemn procession to celebrate the divine mysteries during the joyous feast of the Annunciation, and to honor with loving care the public distribution of dowries for young women, both for cloistered life and marriage, esteeming, as they did, sacred virginity dedicated to God and honest family motherhood, watching over, together with the celestial angels, the pure cradles, nests of human angels. On this happy historical commemoration, Our heart rejoices among Our beloved people who surround Us devotedly; and in the vision of the

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past, though beautiful with a different light, We contemplate anew and presented, in a feast of double and newest splendor, the glory of this altar, beneath which lie the venerated remains of an heroic virgin, Spouse of Christ, champion of the Church, mother of the people, angel of peace to the Italian family.

Before Our gaze, alongside her, raises his head a poor man, dressed in a habit and girded with a rope, with a seraphic appearance, with hands and feet marked with scars, with an eye that contemplates the sky, the mountains and the valleys, the courses of rivers and seas, and in his love and his greeting, he embraces the lamb and the wolf, the unhappy and the happy, the fellow citizens and the strangers. These are you, O Italy, your exalted Patrons in the sight of God, who also favored you above all the shores of the Mediterranean and the oceans, establishing in you, through the wondrous events of a valiant people, ignorant of divine counsel and hand, the seat and the peaceful empire of the universal Shepherd of souls, redeemed by the blood of Christ.

Catherine and Francis, under the beatifying gaze of God, look upon Rome and the Italian regions, because the love that they nourished here while living and working, does not extinguish in heaven, but is rekindled in the imperishable love of God. Charity, which does not fail towards God and towards brothers and sisters, and which directs the mind of man towards God and its actions, is religion, which, the more it ascends to heaven and adores, the more it expands and grows as it descends among men, illuminating and warming, like the rays emanating from the sun. And Catherine was the sun of Siena, just as Francis was the sun of Assisi. Their rays were light and warmth not only for Umbria and Tuscany, but also for the lands and the sky of Italy, and beyond the borders of the Alps and the sea. Two giant souls in fragile bodies: the soul of a warrior, the virgin of Siena; the soul of a knight, the young man of Assisi. Equal and different; for it is the boast of sanctity to equate its heroes in the ardor and fire of spirit; as it is its art to differentiate them in the ways and works even of the same good, and to make one more ready to converse with the humble, the other more ready to deal with the great; one clothed in his dark habit of Patriarch of the Franciscan militia, the other in a white habit under the black Dominican mantle.

[*Latin ed. p. 183*]

Acts of Pope Pius XII, 183. The Dominican habit and the Franciscan tunic, which already, in their time, the Eternal City witnessed embracing in Saint Dominic and Saint Francis with a palpable sense of perpetual friendship, today meet in the shadow of this glorious temple, before the tomb of Saint Catherine of Siena, and fraternally unite in exalting in Rome the two principal heavenly Patrons of Italy. If the sacred remains of Dominic and Francis are distant, here are present the sons of one Patriarch and the other; and

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from their lips issues a voice that forms a single resounding chorus of the names of Catherine and Francis, enveloping them in the same praise and invocation, which no amount of time that separates them can diminish, while uniting them in the same holy purpose of striving for Christ, for the Church, and for Italy. God made Catherine a great and active woman; He made Francis a great and active man, exalting in them, with traits of divine and supreme images, the roots of the human family, and crowning both with the seal of an ineffable passion, open in Francis, invisible in Catherine (while she lived), as if to demonstrate that even under the veil of the flesh, the same suffering is experienced and the same works are accomplished in love. This is the mystery of the life and work of the saints, the heroes and heroines of Christ: to be sublimated in love, to be plunged into suffering, which is an imitation of Christ, compassion for the unhappy, a sacrifice and holocaust of themselves for their regeneration and concord, the restoration of morals, a remedy for evils, a struggle for good and for peace, a victory and triumph of truth in justice and charity among brothers and peoples; in a suffering that does not stifle or extinguish the smile on the lips, nor the kindness of the word, nor in the heart the surge of tenderness and the ardor of courage. Is this not the joy of Paul in the midst of his tribulations? "Superabundo gaudio in omni tribulatione nostra." (2 Corinthians 7:4). Catherine was born with a woman's heart and a martyr's zeal, with a ready mind and a virile spirit; and in her you see a shining example of what a strong woman can accomplish in times of great turmoil. If, from beneath this altar, she were to rise alive among us, you would hear, better than from her marvelous letters, the ardent and gentle impetus of an apostolic zeal, vibrating in the voice of a virgin, who knows no homeland other than heaven, and who would even wish to have her earthly homeland transformed into heaven. The Church of Christ, she writes, is a glorious garden, where God places His workers to cultivate it, and those workers are all of us; in one way, all faithful Christians, who must work with humble and holy prayers, and with true obedience and reverence for the Holy Church; in another way, those who...

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Official Commentary, which are appointed for the ministers of the holy sacraments to pasture and spiritually nourish the faithful; in a third way, those who faithfully serve the Church with their possessions and their persons for its increase and its exaltation, "striving manfully with true and holy intention for the sweet Bride of Christ." This, she says (the Virgin of Siena), is the sweetest labor, and of more utility than any other labor in the world." Everything is sweet to her, who tastes of sweetness in the cross and in death, in heaven and on earth. And in this service of the Church, you well understand, beloved Sons, how Catherine anticipated our times, with an action that amplifies the Catholic soul and

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places it alongside the ministers of the faith, subject and cooperating in the spreading and defense of the truth and in the moral and social restoration of civil life. "Now is the time of new martyrs," she exclaimed, "for, serving the Church and the Vicar of Christ, you serve... Christ crucified." And the heroic Virgin of Siena, supported by the vision and the mandate of her sweet Jesus, fought for the Church and for the Vicar of Christ; a new Deborah, liberator of her people; a new Judith without iron. If for her the Church was the garden of Christians, it was also together the vineyard of the Lord, in which it behooves to cultivate the vineyard of our soul and the vineyard of our neighbor, which is that of brothers by blood, by neighborhood, by homeland; among whom she felt a daughter, a sister, a mother of affection, of compassion, and of help.

And does not her soul's work speak for itself, through the virgin lilies of her heart and the fire of charity, by which she was in love with God and her neighbor? In the brief span of her thirty-three years, what did not this angelic Virgin of Italy accomplish! From her work, you will understand the character and the sadness of her time, when the See of Peter was exiled from the Urbe, when widowed Rome was in the grip of factions, when Italian municipalities were taking sides and fiercely warring, some for the Guelphs, others for the Ghibellines. In the actions of this strong woman, everything shines forth that is true, honest, just, holy, and lovable, everything that makes a good name, that is virtue and praise of discipline. To her belongs the greatest glory of having brought the Pontiff back to Rome, an achievement to which did not suffice the most harmonious lyre of her century, tempered by Italian sweetness. For Urban VI, Catherine was the reborn Maud of Canossa; and with letters to queens, to princes, to municipalities, she kept Italy faithful, humbling.

[*Latin ed. p. 185*]

Acta Pii Pp. 185 XII recounts the enemy's boasting about the victory achieved at Marino by the army of Alberico da Balbiano. In Rome, the heroic woman died; she died in the seventh decade of her years, filled with ardent life; she died surrounded by her spiritual family, deeply moved, with her most sorrowful mother present. A memorable and sublime spectacle at that hour of birth, not to the earth, but to heaven! She died praying for the Pope and for the Church, the divine guardian of the faith and the glory of Italy; and in the tranquility of death, awaiting the renewing resurrection of a more brilliant and imperishable life, we contemplate her beneath this altar and invoke her powerful name for the protection not only of Rome, but of all Italy. Alongside this holy heroine of Siena, it is fitting to invoke the name of the holy hero of Assisi: Francis, a knight who loved the poverty of Christ, ambitious for heaven, which is his, father of the sacred legions of the friends of the people, instigator of the diffusive charity of peace and goodness among men and in families. And truly, in no less sorrowful times,

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he preceded Catherine, and, like her, he was to Italy a dawn of spiritual renewal and peace. A naked athlete among the ravenous for gold, with a heart larger than human misery, despising all scorn, he was nevertheless the flower of the young, prodigal and fond of luxury, the singer and the entertainer of merry gatherings, a warrior captured in Perugia, prostrated by God on the road to Apulia, to rise again as a vessel of election to carry the name of Christ among the people and the nations. His love for the poor and the sick made him, among the poor, the poorest; for in the poor he contemplated the image of Christ; for in this great valley of humanity, there are more humble and poor than great and fortunate, just as there are more valleys and plains than mountains on the face of the earth. Mystical nuptials he contracted before his stern parent with poverty, ascending with her the path of life, joyful and industrious, until the mountain where the crucified Christ was sealed in his flesh. Such nakedness of earthly goods placed him above honors and insults, temptations and discomforts, all that the world calls goods and evils, granting him that wealth of spirit, which, having nothing, has everything, because he desires nothing, or, to speak more accurately, he desires nothing, because in his nothingness he finds everything, having laid aside every desire from this world in order to place all his longing in the heavenly Father who feeds the birds of the air and clothes the lilies of the field. The poor man of Assisi, covered with a habit embroidered with glorious patches, received from a beggar in exchange for his ornamented garments, raised, here in Rome, on the thresholds of the ancient basilica of the Prince of the Apostles, the ACTA, vol. VII, n. 6. — 2 5 - 5 - 9 4 0 . 13

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis— Commentarium Officiale. The banner of poverty, the more tattered it was, the more beautiful it appeared, and it opened a new path for champions of holiness and virtue, for those who moderate human passions, for conciliators of civic discord, for restorers of family and social harmony, for renewers of public peace and tranquility. How many followed in his footsteps! How many gathered beneath the mats of his huts at the *bella*! How many virgins, along with Clare of Assisi, were his disciples! How many Minor and Tertiary Friars looked to him! *Roma* saw Francis the pilgrim many times in its streets; it saw him kneeling before the Pope, approving of his Rule; it saw him embracing Dominic; and it saw both of them venerate the Holy Roman Church as Mother, brothers in serving her, in spreading her, and in defending her, just as they were brothers in following the first precept of Christ. The poverty of Christ does not diminish the heart, nor does it restrict or extinguish the ardor of a generous soul, but it lightens the burden of the journey, puts wings on the feet, and inflames the zeal to kindle that fire in every land that the Redeemer came to bring down to earth. Thus, the love of Christ drew

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Francis from his *Tebaida*, made him a herald of the Gospel, an apostle and gatherer of apostles, a peacemaker and father of mystical knights of peace and goodness, an announcer of the Kingdom of Heaven in Umbria, in *Italia*, in Europe, in the world. His word resounded in Assisi, in the valley of Spoleto, throughout the Italian regions; his feet left footprints on the streets of Spain, on the soil of Egypt, of Syria and Palestine, beyond the Adriatic; peoples of diverse languages and customs listened to his voice, the Sultan of the Nile, the birds of the forest. His heart, burning with zeal, yearned for all of God's creatures, and the sun, the moon, and the stars, the wind, the water, the fire, and our mother earth were his brothers and sisters. Messenger of the great King, he sent missionaries throughout Europe and *Africa* from the general chapters of his beloved brothers, and he greatly loved the land where God had given him such a sweet homeland, and he often traveled back and forth across the Apennines, spreading the fragrance of that courtesy, joy, and love of God and nature, ardent with the meekness and peace of Christ, which, with his children, he made *Italia* the land of Francis, fervently devoted to him, girding Franciscan Popes and kings, rich and poor, happy and unfortunate, families and common people of every condition and of every age. Therefore, invoke, O Romans, invoke, O beloved sons of *Italia*, Francis of Assisi, and together with him, Catherine of Siena, as your exalted patrons before God. At the feet of many heroes of holiness, you already bow, praying, imploring, thanking, and praising, and your devotion and piety...

[*Latin ed. p. 187*]

Acta Pii PP. XII, page 187, which with the greatest fervor and filial devotion is offered to the Queen of the Saints, ascends to Heaven, no less pleasing to her than to her divine Son, the glorifier of the saints. But God, as in the variety of the stars in the firmament, sometimes exalts, among the ranks of His heroes, souls which He has fashioned for great things, preparing them for the storms of the times, making them wonders of their age and of the centuries, mirrors of virtue and industry, models and spurs to posterity, in the sad and joyous events of civil life, to renew and strengthen themselves in goodness for the benefit of the family, of fellow citizens, for the Church, and for the homeland. We see such heroic souls in Catherine and Francis. Although the great woman, whom we here venerate and exalt, did not, as did Francis, cross the seas, nor venture among barbarians and infidels, she was no less courageous of heart; and she also, by pacifying Italy in the Christian manner, by working and suffering for the Church and for the Roman Pontificate, suffered and worked for the honor of Italy and for the universal good of the peoples. They are two most brilliant glories of Italy, Catherine and Francis; in them, more than in chivalrous virtues, in the arts, in letters, and in the sciences, the Italian name triumphs. They knew how to unite brothers and God in love, and never to separate service

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to God from service to their brothers. Therefore, beloved sons, admire these two heroes of Italian character, whom faith elevates to Heaven; and from up there, they invoke, benign and powerful, as protectors of the beloved Italian people, so close to the seat of Peter. This hour, beloved sons, for you, for all, great and small, happy and unhappy, for the world of peoples, for Italy, is a time for prayer and for invoking the patronage and help of the saints; while the whirlwind of war, unleashed from the depths of human passions and selfishness, overwhelms noble nations in tearful struggles on land, at sea, and in the air, rumbling darkly and threateningly beyond the barriers of the Alps; while God, Lord of the universe, from whom all empires depend, and who alone is He who raises and lowers thrones and makes vain the thoughts of the peoples, looks down to see if there is a man who meditates on so many ruins and takes heed, and extends his hand to justice, which calls for peace. Before this God, who, by forgiving, makes His power more manifest, we implore the intercession of our illustrious protectors, Catherine and Francis, guardians and defenders of Italy. O Jesus, almighty Word, King of the ages, who, in dividing the nations and separating the sons of Adam, fixed the boundaries of the peoples, and within the confines of Italy, You elected and established the holy place where Your Vicar sits, look benignly upon this people and this land chosen by You. 7 Ps., 32, 10. * Deut., 32, 8.

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Commentarium Officiale. Beloved [city], watered by the blood of the Princes of your Apostles and of so many martyrs, consecrated by the virtues and the works of so many of your Vicars, bishops, priests, virgins, and good and faithful servants. Here, faith in you has always shone brightly, sanctifying the dwellings and refuges of your faithful, purifying the temples of false gods, and raising to you basilicas of gold from one shore to the other of the seas that surround it; here, your people have more and more gathered around your altars, forgetting dissensions, eager for the concord of minds; and here, this same people implores you, O divine King of nations, to strengthen with your grace and your favor the intercession that, for our protection, we entrust in a higher and more particular way to your two great servants, Francis and Catherine, before your throne of benevolence and mercy. Hear, O Jesus, our prayer, which we present to you through their hands. You loved them, you made them great and powerful; you also love us, who humbly pray to you; and your infinite love keeps you present on this altar, food and drink to us, pilgrims towards heaven, in a valley of miseries, fears, and dangers. Through the heavenly patronage of your glorious servants, may your grace, your forgiveness, your munificence, and your peace triumph in us. Triumph, O great God, in us, in families, in all the lands of Italia, in the plains and the mountains, in palaces and in hovels, in monasteries and in public offices, in youth and in

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old age, in the dawns and the twilights of life. Triumph in the world, O God of hosts; and may that peace, which your heart offers to Italia, that peace which you left to your Apostles, and which we invoke for all men, return among peoples and nations, that the forgetfulness of your love may not separate them, that hatred may not poison them, and that vengeance may not inflame them. O Jesus, disperse the whirlwind of death that presses upon humanity, by you redeemed; make of your faithful sheep and strays a single, peaceful flock; so that all may hear and follow your voice; may all nations adore and serve you, and may all, in the same faith, hope, and love, ascend from the irreversible course of time into the ineffable peace of blessed eternity. So be it.

[*Latin ed. p. 189*]

The Sacred Consistorial Congregation, 189. ACTA.

SS. SACRED CONGREGATION.

SACRED CONSISTORIAL CONGREGATION.

DECREE CONCERNING THE ALTERATION OF BOUNDARIES.

For the better safeguarding of the spiritual welfare of the faithful, a request was made to the Apostolic See by the Territorial Prelature of Bananalensis, that its boundaries be extended. Furthermore, Our Most Holy Lord, Pope Pius XII, considering the suitability of the petition, deemed it fitting to grant it with benevolence. Wherefore, having considered the favorable opinion of His Excellency, Most Reverend Benedict Aloisi Masella, titular Archbishop of Cassanensis in Mauritania and Apostolic Nuncio in the Brazilian Republic, as well as the consent of His Excellency, Most Reverend Emmanuel Gomez de Oliveira, Archbishop of Goyasensis, and His Excellency, Most Reverend Alan Du Noday, Bishop of Portus Nationalis, and the Reverend Father Francis Prada Carrera, Apostolic Administrator of the Territorial Prelature of Saint Joseph of Alto Tocantins, and having ensured that the consent of others with an interest, or presumed to have an interest, has been obtained, the Apostolic authority, with full power, decrees, by the present Consistorial Decree, that the territories which are listed below shall be assigned to the Territorial Prelature of Bananalensis, both in spiritual and temporal matters:

a) From the Archdiocese of Goyasensis, the entire territory of the parishes of Our Lady of Conception of Barra, Our Lady of Pilar of Ouro Fino, Saint Joseph of Massamedes, and Saint Rita;

b) From the Territorial Prelature of Saint Joseph of Alto Tocantins, the territory of the parish of Crixas, including the Chapel of Saint Joseph of

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Araguaya, which is subject to that parish;

c) From the Diocese of Portus Nationalis, that part of the territory which lies adjacent to the Araguaya River.

Furthermore, Our Most Holy Lord has deigned to entrust the execution of this to the Most Reverend Apostolic Nuncio in the Brazilian Republic.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Official Commentary. His Most Reverend Benedict Aloisi Masella, titular Archbishop of Caesarea in Mauretania, grants the necessary and appropriate powers, including the power of delegation, to any man established in ecclesiastical dignity, with the obligation to send to this Holy Congregation, as soon as possible after receiving the present Decree, an authentic copy of the executed act. All contrary things notwithstanding. Given in Rome, from the halls of the Holy Congregation Consistorial, on the 13th of May, 1939. Fr. R. C. Card. Rossi, Secretary. L. © S. V. Santoro, Assistant.

II APPOINTMENTS OF BISHOPS. Our Lord Pope Pius XII, through divine Providence, has deigned to provide each of the following churches with a new pastor, through successive decrees of the Sacred Congregation Consistorial, namely:

On April 18, 1919: To the titular archbishopric of the Church of Soteropolis, His Most Reverend Claude Volio, previously titular Bishop of Laranda.

On April 20, 1919: To the metropolitan Church of Cardiff, His Most Reverend Michael McGrath, previously Bishop of Menevia.

On April 27, 1919: To the titular archbishopric of the Church of Pompeiopolis in Cilicia, His Most Reverend Joseph Guadalupe Ortiz y Lopez, previously Archbishop of Monterrey.

On May 8, 1919: To the titular bishopric of the Church of Limyra, His Most Reverend Raphael Joachim d'Assunçao, previously Bishop of Saint James of the Green Cape.

On May 11, 1919: To the metropolitan Church of Paris, His Eminence Emmanuel Coelestin, Cardinal Suhard, previously Archbishop of Rheims.

To the metropolitan Church of Rennes, His Most Reverend Aemilius Roques, previously Archbishop of Aix.

To the metropolitan Church of Aix, His Most Reverend Florentin Du Bois De La Villerabel, previously Bishop of Annecy.

To the metropolitan Church of Albi, His Most Reverend Joseph Jean Amat Moussaron, previously Bishop of Cahors.

To the titular bishopric of the Church of Livias, Reverend Francis Ryder.

[*Latin ed. p. 191*]

The Sacred Consistorial Congregation, 191 Wood, Chancellor of the Archdiocesan Curia of Winnipeg, and pastor of the Cathedral Church,

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whom it appointed as an Auxiliary to His Excellency, the Most Reverend Alafridi Areturi Sinnott, Archbishop of that same Archdiocese. May 18, 191$. — To the Cathedral Church of Trenton, His Excellency, the Most Reverend William Griffin, formerly the Titular Bishop of Sanavus. — To the Titular Archbishopric of Amoria, His Excellency, the Most Reverend Joseph Charbonneau, formerly the Bishop of Hearst, whom it appointed as a Coadjutor with the right of succession to His Excellency, the Most Reverend George Gauthier, Archbishop of Marianopolis. May 21, 191$. — To the Cathedral Church of Chicoutimi, the Reverend George Melançon, a pastor in the Diocese of Mcoletan. — To the Titular Bishopric of Hirina, the Reverend Thomas Roland, Chancellor of the Archdiocesan Curia of Newark, whom it appointed as an Auxiliary to His Excellency, the Most Reverend Thomas Joseph Walsh, Archbishop of that same Archdiocese.

THE SACRED CONGREGATION FOR THE EASTERN CHURCH AND FOR THE GOVERNMENT OF THE CHURCH.

His Holiness, Pope Pius XII, by decree of the Sacred Congregation for the Eastern Church, dated April 12, in the year 1940, appointed the Reverend Basil Aftenie, Rector of the Metropolitan Seminary in the city of Blaj, as the Titular Bishop of Ulpiana, and appointed him as an Auxiliary to His Excellency, the Most Reverend Alexander Mcolescu, Archbishop of Pogarasia and Alba Iulia.

II. NOTICE. Let it be known to all priests, Anthony Jazbek Khairallah, from the city of Gibail, in Lebanon, and Nematallah Saliba, born in Berytus, that they have no permission to reside in North America, where they have been residing unlawfully for several years; they are, moreover, suspended from the sacred ministry and are entirely deprived of the ability to collect stipends for Masses and other alms.

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

AT SANTA ROSA DE OSOS

DECREE: THE SEMINARY OF YARUMAL IS DECLARED A MISSIONARY SEMINARY UNDER THE JURISDICTION OF THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

To this Sacred Council, dedicated to the propagation of the Christian name, prayers have recently been offered that the Seminary of Yarumal, established in the Colombian diocese of Santa Rosa de Osos in the year 1927, which until now has remained under the jurisdiction of the Sacred

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Congregation for Seminaries and Universities, be declared a Missionary Seminary and transferred to the jurisdiction of this Sacred Council.

After mature deliberation, and having considered the current statutes of the aforementioned Seminary, and having taken into account the Decree of the Sacred Congregation for Seminaries and Universities, ratified on June 29, 1937, by His Most Holy Father, Pope Pius XI of Divine Providence, this same Sacred Council, by virtue of the powers granted to it by His Most Holy Father, Pope Pius XII, hereby establishes the aforementioned Seminary as a Missionary Seminary under its jurisdiction, under the title: "Seminary of Yarumal for the Missions ad gentes," and grants it all the rights and privileges enjoyed by such institutions.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 29th day of the month of October, in the Feast of Christ the King, in the year of Our Lord 1939.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f Celsus Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 193*]

The Sacred Congregation for the Propagation of the Faith, 1939, II, concerning Wuchang and Kichow. DECREE CONCERNING THE ALTERATION OF VICARIATES.

Since the Apostolic Vicars of Wuchang and Kichow in China, having considered what is most opportune for their respective missions, have agreed, it was decided that whatever hitherto belonged to the Vicariate of Kichow, either situated in the middle of the Yangtze River, or on the right bank of that same river, should henceforth belong to the Apostolic Vicariate of Wuchang. The Most Eminent Fathers, presiding over this Holy Congregation for the Propagation of the Faith, in a solemn session held on the 4th day of the month of December, having considered the favorable opinion of those concerned, decreed that the left bank of the Yangtze River should henceforth be the dividing line between the Apostolic Vicariates of Wuchang and Kichow.

This decision of the Most Eminent Fathers was ratified and confirmed by Our Most Holy Lord Pope Pius XII, in an audience granted this day, the 7th of the month of December, to the undersigned Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, and the present Decree was ordered to be drawn up and promulgated.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 7th day of the month of December in the year of Our Lord 1939.

P. Card. FUMASONI BIONDI, Prefect.

L. Egidio Costantini, Archbishop titular of Theodos, Secretary.

III. CONCERNING KANDY. DECREE CONCERNING THE FORMULA

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OF OATH TO BE TAKEN BY STUDENTS OF THE KANDY SEMINARY.

Considering the newly established missions among the Indians, the Most Eminent Fathers, presiding over this Holy Congregation for the Propagation of the Christian Faith, in general assemblies held on the 8th day of the month of January, decreed:

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary: The following words are to be removed from the formula of the oath that students of the Pontifical Seminary of Kandy are required to recite: "Furthermore, I vow and I swear that, whether I enter the religious life or remain in the secular state, if I am within the boundaries of Europe, in each year; and if outside, in each two years, I will inform the Sacred Congregation for the Propagation of the Faith of my own activities and status, and of the place where I reside." The opinion of the Most Reverend Fathers regarding this matter, presented by the undersigned Secretary of this Sacred Congregation, to His Holiness, our Most Holy Father Pius XII, Divine Providence, in an audience held today, was graciously approved and ratified by His Holiness, and the present decree concerning this matter was ordered to be issued, notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 12th day of January, in the year of Our Lord 1940. P. Card. FUMASONI BIONDI, Prefect. L. © S. f Celsus Constantini, Archbishop titular of Theodosius, Secretary. IV DE KEEWATIN - SINUS DE HUDSON: DECREE CONCERNING THE CHANGE OF BOUNDARIES OF VICARIATES. The Apostolic Vicar of Keewatin, having observed that a certain tribe of Indians, commonly called Montagnards, migrate from his territory to the neighboring region, which belongs to the Apostolic Vicariate of Sinus de Hudson, during the summer months, and in order to better serve these inhabitants, he deemed it opportune to request the Holy See, through the Most Reverend Apostolic Delegate in Canada, to separate the entire region inhabited by the aforementioned Indians from his territory and to assign it to the Apostolic Vicariate of Sinus de Hudson. This matter was undertaken by the Most Reverend Fathers of this Holy Council, for the propagation of the Christian name, in plenary sessions held on the 8th of this month. Considering, however, the consent of the Apostolic Vicar of Sinus de Hudson, as well as the favorable opinion of the Most Reverend Apostolic Delegate in Canada, the aforementioned Most Reverend Fathers decided that the petition should be approved, and that the region in question should be separated from the Apostolic Vicariate of Keewatin and attached to the Apostolic Vicariate of Sinus de Hudson, thus...

[*Latin ed. p. 195*]

The Sacred Congregation for the Propagation of the Faith, 195, decrees

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that the boundary between the two Vicariates shall henceforth be established by a line parallel to the 58th degree and a meridian of 98 degrees. The opinion of the esteemed Fathers, reported to His Holiness by the undersigned Secretary of this Holy Council, in the audience of the preceding day, was entirely approved and ratified by Our Most Holy Lord Pope Pius XII, who ordered the present Decree to be published for the common good. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 13th day of the month of January, in the year of Our Lord 1940. P. Card. L. FUMASONI BIONDI, Prefect. Rev. Celsus Costantini, Archbishop titular of Theodos, Secretary.

DECREE CONCERNING THE VICARIATE APOSTOLIC OF THE IVORY COAST, WHICH, HAVING LOST A PORTION OF ITS TERRITORY, SHALL HEREAFTER BE CALLED "ABIDJANENSIS."

Since, within the French territories of West Africa, a considerable portion of the territory of the Vicariate Apostolic of the Ivory Coast has been separated from that Vicariate by the erection of the Vicariate Apostolic of Sassandra, to the extent that the aforementioned Vicariate Apostolic no longer extends throughout the entire region known as the Ivory Coast, the esteemed and Reverend Fathers presiding over this Holy Congregation for the Propagation of the Faith, in a plenary session held on the 8th day of the current month, judged that the name of the Vicariate of the Ivory Coast should henceforth be changed to the Vicariate Apostolic of Abidjanensis, from the name of the city where the Ordinary of that Vicariate resides.

The opinion of the esteemed Fathers, reported to Our Holy Father by the undersigned Secretary of this Holy Congregation in the audience of the 9th day of this month and year, was received with benevolence by the Supreme Pontiff, who ratified and confirmed it, and ordered the present Decree to be issued. Given in Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the 9th day of the month of April, in the year of Our Lord 1940. P. Card. FUMASONI BIONDI, Prefect. Rev. Celsus Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis — Official Commentary VI PROVISIONS FOR CHURCHES. With the decrees, as detailed below, issued by the Sacred Congregation for the Propagation of the Faith, Our Most Holy Father Pius, having attained the dignity of Pope XII, deigned to provide for the following churches, namely: on April 9, 191$. — He appointed the Reverend Thomas Pothacamury, as the Ordinary of the Cathedral Church of Guntur, and as the urban pastor. — He appointed the Reverend Oubagaraswami Bernadotte, as the pastor of the Cathedral Church of Coimbatore, within the Archdiocese of Pondicherry. — He appointed the Reverend Alphonsus Kirmann, a member of the Society for Missions to the Africans, as the titular bishop of the Church of Assurita, and established him as the

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Apostolic Vicar of Sassandre. VII NOMINATIONS. By decrees, as detailed below, issued by the Sacred Congregation for the Propagation of the Faith, the following were appointed: on April 5, 191$. — The Reverend Anthony Michelato, of the Order of the Servants of Mary, as Apostolic Prefect of Aysen. on April 18, 191$. — The Reverend Hermenegildus a Losenstein (formerly Isidorus Hintringer), of the Order of the Friars Minor Capuchin, as Apostolic Prefect of Kiamusze. VIII APPOINTMENT FOR APPEAL. According to canon 1594 § 2 of the Code of Canon Law, for the purpose of appeal, the Ordinary of the Apostolic Prefecture of Bhamo in Burma designated the Tribunal of the Apostolic Vicariate of Mandalay. This designation was approved by Our Most Holy Father Pius XII in an audience on February 27, 1940.

[*Latin ed. p. 197*]

The Sacred Congregation of Rites.

197. THE SACRED CONGREGATION OF RITES.

BLESSING FOR HOSPITALS AND OTHER HOUSES FOR THE CARE OF THE SICK.

Antiphon: All who were sick, Christ healed: He took our infirmities, and bore our diseases (Matthew, VIII, 17).

Psalm 6.

O Lord, rebuke me not in thy wrath, nor correct me in thy displeasure. Have mercy on me, O Lord, for I am weak: O Lord, heal me, for my bones are troubled. And my soul is also very sad: But thou, O Lord, how long? Turn, O Lord, and deliver my soul: Save me, for thy mercy's sake. For there is no remembrance of thee in death: in the grave, who shall give thee thanks? I am weary of my groaning, I have washed my bed all the night: I water my couch with my tears. My eye is troubled by weeping: I am become weak among all my enemies. Depart from me, all ye that work wickedness: for the Lord hath heard the voice of my supplication. The Lord hath heard my supplication: The Lord hath received my prayer. Let all my enemies be confounded and ashamed: let them be turned backward and let them be struck with dismay. Glory to the Father, and to the Son, and to the Holy Ghost.

(The Antiphon is repeated.)

V. Help us in the name of the Lord.

R. Who made heaven and earth.

V. The Lord be with you.

R. And with thy spirit.

Let us pray. O God, who wonderfully created man, and who, with even

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greater wonder, has reformed him, and who, having been held back by the manifold infirmities of human frailty, has deigned to help with manifold remedies; grant thy holy blessing upon...

[*Latin ed. p. 198*]

Acts of the Apostolic See - The Official Commentary: May this house be blessed, so that the sick, who come here, may be healed in body and soul, that you may protect them with your paternal piety, and that after the course of their lives, you may transfer them to eternal joys. Through Christ our Lord. RJ. Amen. Let us pray, O Lord Jesus Christ, only remedy and salvation of our weakness, who delivered Peter's father-in-law and the son of Ægule from great fevers, who strengthened the paralytic, cleansed the lepers, healed the son of the Centurion, saved the woman from the issue of blood, raised the languid man lying by the pool, and who healed every infirmity and weakness in the cities and villages surrounding you: bless, we beseech you, and sanctify this house; that all who are sick and about to die here may be delivered from every infirmity, may be endowed with the health of mind and body, and may always be able to praise your power. Who lives and reigns in the ages of ages. Amen. Then, the principal places of the hospital are sprinkled with holy water, and the following is added: Show us, O Lord, your mercy. RJ. And grant us your salvation. F. O Lord, hear my prayer. RJ. And let my cry come to you. F. The Lord be with you. RJ. And with your spirit. Let us pray: Almighty and eternal God, who drive away the infirmities of souls and bodies, show the power of your help to the sick, that through the help of your mercy, all the services of your piety may be restored. Grant to your servants, we beseech you, O God, to enjoy perpetual health of mind and body, and, through the glorious intercession of the ever-Virgin Mary, to be freed from present sorrow and to enjoy eternal joy. O God, who, with wondrous providence, deigned to choose blessed Joseph as the spouse of your most holy Mother; grant, we beseech you, that we may deserve to have him as an intercessor in heaven, whom we venerate as protector on earth.

[*Latin ed. p. 199*]

The Holy Congregation of Rites: God, Father of mercies, through the merits and intercession of the Saints Canilius and John of God, whom You have adorned with the virtues of mercy, making them helpers and consolers of the sick: deign to be favorably present to the sick being cared for in this [institution], that, freed from the infirmities of the body, and comforted in their sorrows, they may return to their former health and, through their actions, may perpetually offer thanks for Your deserved mercies. Through Christ our Lord. Amen.

URBIS ET ORBIS: At the urgent request of the Reverend Father Prefect General of the Clerics Regular Ministers to the Sick, the Holy Congregation

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of Rites, by virtue of the special faculties granted to it by our Most Holy Pope Pius XII, has approved the aforementioned formula of blessing for the sick in hospitals and other institutions, and benignly grants its use. Contrary to any and all obstacles. July 18, 1939.

C. Card. L. © SALOTTI, Prefect.

S. A. Carinci, Secretary.

II. RITE OF THE PAPAL BLESSING TO BE RECITED BY PRIESTS TO WHOM THIS FACULTY HAS BEEN GRANTED BY THE HOLY SEE.

1. The people should be informed of the day and hour at which the pontifical blessing will be given. After the people have gathered in the church, they should be stirred to sentiments of contrition and devotion by a pious and brief discourse. Then, the priest, without any ministers attending, wearing the cope and white stole, kneeling before the altar, should implore God's help with the following verses:

* ″Adiutorium nostrum in nomine Domini.″ (Our help is in the name of the Lord.)

* ″Qui fecit cœlum et terram.″ (Who made heaven and earth.)

* ″Salvum fac populum tuum, Dómine.″ (Save Your people, O Lord.)

* ″Et benedic hereditáti tuae.″ (And bless Your inheritance.)

* ″Dominus vobiscum.″ (The Lord be with you.)

* ″Et cum spiritu tuo.″ (And with your spirit.)

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary. Then, standing, he shall recite the following prayer: Almighty and merciful God, grant us help through the Holy One, and may the people of this place, with humility of heart, ask for forgiveness of their sins, and may they receive your blessing and grace; hear them mercifully: extend your right hand over him, and pour forth the fullness of divine blessing, so that, enriched with all good things, they may attain eternal happiness and life. Through Christ our Lord. Amen. 2. Afterwards, he shall approach the Epistle side; and standing there, with a single blessing, namely, with a single sign of the cross, he shall bless, pronouncing aloud these words: May Almighty God, the Father, and the Son, and the Holy Spirit, bless you. Amen. 3. Priests who enjoy the faculty of granting the Papal Blessing shall observe the prescribed formula; they shall use this faculty only in the designated church; and not on the same day and in the same place where the Bishop grants it. OF THE CITY AND THE WORLD. When, by the gracious concession of the Supreme Pontiff, the Sacred Apostolic Penitentiary sometimes grants to priests the faculty of granting the Papal Blessing together with a plenary Indulgence, due to particular circumstances and events occurring outside the ordinary course, the Cardinals Ennius and Rñius D. Lauri, Chamberlains and Major Penitentiaries of the Holy Roman Church, requested this Sacred

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Congregation of Rites to establish a formula by which the aforementioned Papal Blessing could be imparted to the faithful. The Sacred Congregation of Rites, having before its eyes the rite which is found in the Roman Ritual itself (title VIII, chapter 32), and the regulations concerning the granting of the Apostolic Blessing to the people on fixed days, after hearing the opinion of a Special Liturgical Commission, decided that this formula of the rite should be observed and used by all priests, both secular and regular, who enjoy the Indult granted by the Apostolic See to grant the Papal Blessing with a plenary Indulgence, from now on. After all of the above, a report was made to His Holiness Pope Pius XII on March 6, 1940, by the aforementioned Cardinal Prefect of the Sacred Congregation of Rites, and His Holiness approved the request of the Sacred Congregation.

[*Latin ed. p. 201*]

The Sacred Congregation of Rites has benignly approved this matter and has ordered that it be made public. Notwithstanding any objections whatsoever. Given in Rome, from the Sacred Congregation of Rites, on the 12th of March, in the year 1940. £& C. Card. SALOTTI, Bishop of Praeneste, Prefect. L.©S. A. Carinci, Secretary. III. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY WILLIAM EMILIA DE RODAT, FOUNDRESS OF THE CONGREGATION OF THE SISTERS OF THE HOLY FAMILY.

ON THE QUESTION OF WHETHER, with the approval of virtues and of two miracles, it is possible to proceed to the solemn Beatification of the Venerable Servant of God, Mary William Emilia de Rodat. The most illustrious Father Lacordaire says that the reason to be considered is in the love of God and of neighbor, in a certain sublime excess, according to the Lord's words: "Jesus said to him: Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind." And "thou shalt love thy neighbor as thyself" (Matt. 22, 37-39). Those chosen men and women, bringing this precept into practice with eager and ever-new ingenuity, have elevated themselves to the summit of sanctity by loving God; and by helping the needy, the poor, and those in misfortune, they have loved their neighbor. Among the noble women who, in the past century, sought to offer solace amidst the ruins of the French Revolution, Mary William Emilia de Rodat holds a prominent place. The Venerable one, our Mary William Emilia, was born on September 6, 1787, in the ancestral castle of Druelle, by parents distinguished not only by nobility but also by piety, Amantio de Rodat and Henrica de Pomairols; and from childhood, she was most piously instructed in all virtues by her grandmother, a most religious woman, and displayed many examples of outstanding piety. Detached from the vanities of the world, nothing pleased and delighted her more than to dedicate herself to the contemplation of divine things and to prayer; she showed a merciful spirit to girls, especially the poor and the sick,

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and assisted them with devoted care. Feeling herself called to the religious life, she, after taking the vows,

[*Latin ed. p. 202*]

The Acts of the Apostolic See, in its official commentary, left nothing unexamined, but, as God willed, all things came to naught; and she was compelled to return to the house of the Lady of Saint Cyr, where she already taught young girls Christian doctrine as a mistress. But when she observed that, with the expulsion of the nuns by the French sedition, those who freely educated the girls were gone, the daughters of the poor were left in the greatest ignorance of things pertaining to salvation, the thought of establishing a new Congregation arose in her mind, whose purpose would be the Christian instruction of poor girls. Therefore, after deliberation with her spiritual director, and with three young women of great virtue associated with her, she laid the foundation for that institution which still exists and flourishes under the name of the Holy Family. For how abundantly and generously God has poured forth His blessings upon this institution, and how diligently His handmaid has labored to confirm and expand it, is clearly demonstrated by the progress of the Congregation and the founding of new houses in many regions. For she was not solely concerned with educating and providing for poor girls, but also established other institutions for more privileged individuals; and soon, retaining the cloistered rule, she added sisters to care for the sick and to console those who were in custody; and she also opened houses for infants and homes for receiving women returning from prostitution: all of which she accomplished through the most numerous labors, anxieties, and sorrows, by which God often tests His servants and their works, with unwavering spirit. Having accumulated virtues and merits, and with her bodily strength finally failing, she died a precious death in the sight of the Lord on the thirteenth day before October in the year 1852. How great was the reputation for sanctity that Emilia had acquired in life, especially because of the various miracles which were said to have been wrought through her intercession, is evident from the fact that, scarcely eight years after her death, investigative proceedings were initiated in the diocesan court, which were brought before our forum and led to the introduction of the Cause, marked by a commission established by the Most Blessed Pope Pius IX on March 2, 1872. After due examination according to the customs of this Holy See, the heroic nature of her virtues was approved by decree on May 19, 1901, by the Most Holy Pope Leo XIII. To this testimony of human witnesses, as if with God's assistance, miracles were added, and after they were duly proven, the cause was reopened, and an investigation was initiated regarding two remarkable healings obtained through the intercession of the Venerable Emilia de Rodat; concerning which the Most Holy Pope Pius XII declared, by decree issued on March 17, 1940, that they were to be considered. After these things, it remains to

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be inquired, according to the statutes of this Holy See, whether the honors of the blessed in heaven can safely be conferred upon the Venerable Servant of God, Mary Guilelma Emilia de Rodat. And so, in the general meeting of this Holy Congregation, held before the Most Holy Pope...

[*Latin ed. p. 203*]

The Sacred Congregation of Rites, 203. To Our Holy Pope XII, on the 2nd of April of this year, His Eminence Cardinal Alexander Verde, promoter of the cause, proposed the following question for discussion: Whether, with the approval of virtues and two miracles, it is possible to proceed safely to the solemn beatification of the Venerable Servant of God, Mary Guilelma Emilia de Rodai. Although the Reverend Fathers Cardinals and Official Prelates, and the Consultor Fathers, unanimously responded that it is possible to proceed safely, nevertheless, the Most Blessed Father postponed his final judgment to another day, so that he and others might have ample opportunity to implore divine assistance. Finally, on this day, the Sunday after the third Sunday after Easter, after the Holy Sacrifice was offered with fervent devotion, the Reverend Cardinals Charles Salotti, Bishop of Palestrina, Prefect of the Sacred Congregation of Rites, and Alexander Verde, promoter of the cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and I, the undersigned Substitute, were present, and he duly pronounced: It is possible to proceed safely to the beatification of the Venerable Servant of God, Mary Guilelma Emilia de Rodai. He ordered that this decree be made public, be recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters be issued in the form of a Brief, concerning the solemn celebration of the beatification in the Patriarchal Basilica of the Vatican, where it is first permissible. Given in Rome, on the 14th of April, the first Sunday after the third Sunday after Easter, in the year 1940.

[Signature] C. Card. SALOTTI, Bishop of Palestrina, Prefect of the S. R. G.

[Signature] L. © S. H. Dante, Substitute.

IV. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, Ignatius of Laconi, LAY BROTHER OF THE ORDER OF MINOR FRATERS CAPUCHIN. REGARDING THE QUESTION OF Whether and concerning which miracles it is established, that in the case and for the purpose under consideration, the island of Sardinia still resounds with shouts of joy concerning the glorification of Saint Salvator of Horta, while a new joy is being prepared for all the citizens, on account of the auspicious glory of another true son: namely, Ignatius of Laconi. Similar causes converge for these twin joys: humble lay brothers,

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the first from the Order of Minor Friars, from the Capuchin branch.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis — Official Commentary. Another one, imbued with heavenly wisdom, devoted souls to Christ through countless divine works and miracles. In this present age, in which men, confident in their own powers and puffed up by the progress of sciences, despise heavenly things and, having abandoned the law of the Gospel, devour one another with hatred, the Most High God, wondrously in this Servant, willed to enrich him with such marvelous gifts, so that we may most clearly recognize that which is said by Paul: "But the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong. And God hath chosen the base things of the world, and the things that are despised, and such as are not, that he may destroy those things that are" (1 Corinthians 1:27-28). Laconii, born in the Diocese of Arborensis on December 17, 1701, was a Servant of God, born of pious and honest parents. In religion, he changed his name to Ignatius. He preserved the most innocent life that he led in the world, for he burned with a more vivid flame of heavenly piety, and began to progress more eagerly along the path of evangelical perfection. He was diligent in the observance of the rigorous Capuchin rule, most devoted to poverty, fervent in spirit in prayer, and was a wonder to all. While performing the duties of an inquisitor, he assisted the poor from what he collected through the charity of the faithful; he was present to the sick; he raised all to God through his gentle conversation. He showed himself to be most courageous in enduring the most grievous pains of illness with cheerful fortitude, until the very end. The sanctity of this Servant of God was crowned by countless divine graces and miracles. Finally, weakened by old age and a slow illness, he departed to the Lord on May 11, 1781. As the fame of his sanctity grew more and more each day after his death, it happened that, by ordinary authority, an inquiry was made into his life, and, after the facts were reported to the Holy Congregation of Rites, a Commission for the introduction of the cause was signed on May 4, 1854, with all due formalities observed. Subsequently, the apostolic proceedings contributed to the approval of the heroic virtues by decree on May 26, 1869. Divine Providence willed that the judgment of the virtues in the heroic degree of this Servant of God should be confirmed by miracles; and because, according to the strict norms of this Tribunal, four miracles were required in order to proceed to beatification, a dispensation for the fourth miracle was benignly requested and obtained from Pope Pius XI, of blessed memory. The three Patrons of this Cause chose three remarkable healings, which, after a legal inquiry, are described here. The first remarkable healing occurred in the city of Alghero. Aloysius Salis, a boy of five years, had been suffering for two years from a tuberculous ulcer

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on his left leg, and various remedies attempted by several doctors had been in vain.

[*Latin ed. p. 205*]

The Sacred Congregation of Rites, number 205, ceased. On the 22nd of August, in the year 1923, at the twentieth hour, after invoking the Servant of God Ignatius and sprinkling his tomb with dust, at the repeated request of a boy, a fistula was applied, and immediately Aloysius was healed: for he peacefully slept until the 7th hour of the following day, at which hour the fistula, already containing pus, was found closed, and all the other symptoms of the most grievous illness had completely disappeared, so that the boy, rising from his bed, walked freely, as his mother and other witnesses testified. The physicians, having examined the case, and experts appointed by this Holy Congregation, declared that this healing surpassed the powers of nature. Another healing was experienced in the year 1928 by Barbara Loi, a married woman from the town of Sanluri, who was suffering from a very serious tumor in her liver. The existence of this anatomical disease, which was most grievous and incurable, was recognized not only by the physicians, but also by a radiological examination. Since no progress was made with the treatments, the physicians declared that it was necessary to resort to the surgeon's knife. Therefore, Barbara, having been informed, requested admission to the clinic to undergo a surgical operation. But the sick woman, who had for a long time implored the help of the Venerable Ignatius of Laconi, while she was already standing before the clinic doors, and was praying for the recovery of her health, was immediately restored to health, to the astonishment of those present, including the surgeon who was about to examine her. In October of the year 1933, a third healing occurred. Franciscus Romagna, a farmer, aged 60 years, had been suffering for two years from an inflamed and irreducible inguinal hernia, which had begun to invade the peritoneum. This disease had progressed to the point that surgical intervention seemed necessary. Given these very serious circumstances, fervent prayers were offered by the family to implore the intercession of the Venerable Ignatius. And while on the 11th of October, the disease was raging in all its severity, a few hours later, all its symptoms disappeared, as the experts unanimously affirmed. Regarding these three miraculous healings, a three-fold process was initiated: first, in a preparatory meeting held with the Reverend Cardinal Alexander Verde, Promoter of the Cause, on January 18th of the year 1938, concerning the first two healings, and on June 27th, 1939, concerning the third; second, in a preparatory meeting convened at the Vatican on December 19th of the year 1939; and finally, in a general session held before His Holiness Pope Pius XII on April 2nd of this year, at which the aforementioned Reverend Cardinal Alexander Verde proposed the question: Concerning which miracles does the case consist, and to what effect does it pertain? The Reverend Cardinals,

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Official Prelates, and Consultor Fathers expressed their opinions. The Most Blessed Father, readily accepting the opinions of all, postponed his final judgment to another day, taking time for himself and others to seek the light of divine inspiration in this very serious matter.

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis — Official Commentary. Today, the present day, being the Sunday three days after the Paschal feasts, His Holiness commanded that I, along with the Most Reverend Cardinals Charles Salotti, Bishop of Palestrina, Prefect of the Congregation for the Sacred Rites, and Alexander Verde, Promoter of the Cause or Relator, together with the Reverend Father Salvatore Catucci, General Promoter of the Faith, and myself, the undersigned Substitute, be summoned; and in their presence, He pronounced the following: It is established that three miracles, brought about by God through the intercession of the Venerable Ignatius of Laconi, have occurred; namely, the first: the instantaneous and perfect healing of Aloysius Balis from a suppurating tuberculous lesion on his left hip; the second: the instantaneous and perfect healing of Barbara Loi from a very serious tumor in her liver; the third: the instantaneous and perfect healing of Francis of Romagna from an inflamed and irreducible inguinal hernia. And He ordered that this decree be made public and recorded in the acts of the Congregation for the Sacred Rites. Given in Rome, on the 14th day of the month of April, in the year 1940. © C. Card. SALOTTI, Bishop of Palestrina, S. R. C. Prefect. L. © S. H. Dante, Substitute. V BRIXIEN. CONCERNING THE CANONIZATION OF THE BLESSED BARTHOLOMEW CAPITANIO, VIRGIN, FOUNDRESS OF THE SISTERS OF CHARITY. REGARDING THE QUESTION: Whether a Commission for the Reopening of the Cause of Canonization of the Blessed Bartholomew Capitanio, Virgin, should be appointed, in this case and for the purpose in question. As if foreseeing future events, those citizens who, upon the death of the Virgin Bartholomew, proclaimed her a saint, already saw a part of the outcome fulfilled, when the Blessed Pope Pius XI raised the aforementioned Virgin to the honors of the blessed in Heaven. For she, like a flower among thorns, exuding a sweet fragrance, has not ceased to enrich the Christian people not only with examples of sanctity, but also with a wealth of miracles and graces; indeed, her devotion and piety among the faithful have increased daily, so that God seems to exalt her so that, with new signs being added, the way to the summit of canonization may be opened. Therefore, the Reverend Father Augustine of the Virgin, of the Most Holy Trinity Order, and Postulator of this Cause, humbly requests that...

[*Latin ed. p. 207*]

The Sacred Congregation of Rites, after having received requests by letter from certain of the Most Eminent Cardinals of the Holy Roman Church,

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and from many sacred prelates and superiors general of orders and congregations of both sexes, and especially from the President and Council General of the Institute of Sisters of Charity, and after the Most Eminent and Reverend Lord Frederick Tedescumi, of the same Cause, as Promoter, in a meeting of the Ordinary Congregation of Sacred Rites, held on April 9th of the year 1940 at the Vatican, proposed the following question for discussion: Whether the Commission for the resumption of the aforementioned Cause of Beatification should be signed, in the case and for the purpose under consideration. And the Most Eminent and Reverend Fathers, entrusted with the safeguarding of the Sacred Rites, after the report of the aforementioned Eminent Cardinal Promoter, and after having also heard the Reverend Father Salvatore Natueci, General Promoter of the Faith, after careful deliberation, judged it fitting to respond: Affirmative, that is to say, that the Commission for the resumption of the Cause of Beatification of the Blessed Bartholomew Capitanio should be signed, if it pleases the Most Holy [Pope]. After this, these matters were reported to the Most Holy Lord our Pope by the undersigned Cardinal Prefect of the Sacred Congregation of Rites, and His Holiness, considering the judgment of the Sacred Congregation itself, deigned to sign with his own hand the Commission for the resumption of the Cause of Beatification of the Blessed Bartholomew Capitanio, Virgin, foundress of the Institute of Sisters of Charity, on the 17th day of the same month and year. Given at Rome, on April 17th of the year of Our Lord 1940. C. Card. SALOTTI, Bishop of Praenestinus, S. R. C., Prefect. L. © S. H. Dante, Substitute. VI. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD IGNATIUS OF LAGONE, LAY BROTHER OF THE MINOR ORDER OF CAPUCHIN FRIARS. REGARDING THE QUESTION: Whether, with the approval of virtues and of three miracles, it is possible to proceed to the solemn beatification of the Venerable Servant of God. Although the island of Sardinia has produced many men distinguished by virtue and sanctity in every age, nevertheless, Ignatius, our man, is the first to attain the honors of the Blessed, having followed the strict judgment of our forum.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Commentarium Officiale. The strong and industrious island rejoices, and the renowned Order of the Capuchins, which numbers among its own humble ranks many Christian heroes, in whose mouths one would hear the words of Paul: "For our glory is this: the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world, and more abundantly towards you" (2 Corinthians 1:12). Venerable Ignatius lived in simplicity of heart; first, in an obscure condition, with little fortune, cultivating fields in his very youth; then, called to religion by the grace of God, he entered a humble Capuchin community, in the laity, and

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served as a procurator for more than forty years. He loved poverty above all things: hence, he wore only old and worn-out clothes; his cell, moreover, lacked even the necessities of life. He obeyed his superiors perfectly, and even those below him, considering himself a sinner and a useless servant. Truly, he ascended to sublimity through humility, for, as we might say with Saint Bernard, "This is the way, and there is no other... for it is only humility that exalts, it is only humility that leads to life" (Sermon 2 on the Ascension). Nevertheless, he walked in sincerity of God, for he led a most innocent life, and was often transported, through fervent prayer, especially towards the most holy Sacrament of the Eucharist, being, as it were, estranged from his senses, from which he drew that sweet charity for God, with which he loved Him above all things, and consulted for the salvation of the souls and bodies of his neighbors. How much he cared for the eternal good of his neighbors is evident in his tireless labors, in the afflictions and hardships he endured, so that all might profit from Christ; moreover, he offered solace and help to the poor, the sick, and the afflicted with abundant generosity. What is surprising, then, if God, despising carnal wisdom, wished to enrich him with heavenly graces and to manifest himself through wondrous signs? Indeed, the voice of the common people, which proclaimed Ignatius a saint while he was still alive, was not extinguished after his death; but, the opinion of his sanctity, with new signs added, which God deigned to work through his intercession, made manifest the fervent desire, not only of his fellow citizens, but of the entire island of Sardinia, for the beatification of the Servant of God, Ignatius of Laconi. Therefore, with the procedural documents prepared, it was not difficult to gather suitable proofs of the virtues and sanctity of the Servant of God, and that they had reached the highest degree, which we call heroic, as was solemnly declared by the blessed Pope Pius IX on May 26th of the year 1869. Most recently, on April 14th of the past month, a decree was issued by the Apostolic See, stating that there were three miracles.

[*Latin ed. p. 209*]

The Sacred Congregation of Rites, having previously excused, for legitimate reasons, the requirement of a fourth miracle, still considered whether all things were favorably aligned so that the solemn beatification of the Venerable Servant of God could proceed safely. This matter was presented at the general assembly of this Holy Order, which was held on April 23rd of the preceding month, before the Most Holy Pope Pius XII. At this assembly, the Most Reverend Cardinal Alexander Verde, Relator of the Cause, proposed the following question for discussion: Whether, with the approval of virtues and three miracles, it is safe to proceed to the solemn beatification of the Venerable Servant of God. All the assembled Cardinals, officials, and consultors, having given their votes individually, expressed their favorable opinions, which were received with a joyful and eager spirit by the Most

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Blessed Father. He, however, deemed it necessary to offer his own final judgment, given the gravity of the matter, and urged all those present to offer fervent prayers, that the Divine Spirit might deign to inspire him. He chose this auspicious day, when we celebrate the solemnities of Pentecost and rejoice in the effusions of the Holy Spirit, to announce his decision; therefore, having diligently engaged in sacred matters, he ordered the Most Reverend Cardinals Charles Salotti, Bishop of Palestrina, Prefect of the Sacred Congregation of Rites, and Alexander Verde, Relator of the Cause, together with the Reverend Father Salvatore Natucci, General Promoter of the Holy Faith, and myself, the undersigned Substitute, to be summoned to the Vatican. In their presence, he duly decreed: That it is SAFE to proceed to the solemn beatification of the Venerable Servant of God Ignatius of Laconi. Furthermore, he ordered that this decree be made public, be recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters, in the form of a Brief concerning the solemn beatification, be issued as soon as possible, to be read in the patriarchal Basilica of the Vatican, on the third of the ides of May in the year 1940. Given in Rome, on May 13th, in the year of Our Lord 1940. [Signature] C. Card. SALOTTI, Bishop of Palestrina, Prefect of the Sacred Rota. [Signature] L. © S. H. Dante, Substitute.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN TRIBUNALS

EOTA

Citations of edicts

I SECTION. NULLITY OF MARRIAGE (WIENER-PETER)

Since the actual place of residence of Mr. Rudolph Peter is unknown in this case, we summon him to appear, either in person or through a legitimately appointed procurator, at the seat of the Sacred Roman Rota (Rome, via della Dataria, 94) on June 17, 1940, at 11 o'clock, to resolve the doubt in question, or to subscribe to it, and to set a date for the rota's deliberation on the case: Whether there exists a nullity in the marriage in this case.

The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Rudolph Peter, must take care to inform him of this edictal citation.

Caesar Pecorari, Secretary.

From the Chancery of the Sacred Roman Rota, April 10, 1940.

Iohannes M. Pinna, Notary.

Since the current place of residence of Mr. Rudolph Peter, the defendant

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in this case, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Rota of Rome (Rome, via della Dataria, 94) on June 17, 1940, at 11 o'clock, to agree upon or subscribe to the aforementioned doubt, and to set the date for the decision of the case before the Rota.

Does a nullity of the marriage exist in this case?

The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Rudolph Peter must, insofar as possible, inform him of this citation.

[*Latin ed. p. 211*]

The Sacred Roman Rota, Section 211, II, concerning the nullity of marriage among the Maronites (KARAM-SALAMÉ). Since the actual place of residence of Mr. Michael Salame is unknown in this case, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94), on July 24th, at 11 o'clock, to discuss and resolve the doubt mentioned above, and to set a date for the plenary session of the Rota for the determination of the case: Does the nullity of the marriage exist in this case? The Ordinary of the place, the parish priests, the clergy, and all the faithful who have knowledge of the aforementioned residence of Mr. Michael Salame, must, as far as possible, ensure that he is informed of this official summons.

Henry Quattrocolo, Judge.

From the Chancery of the Tribunal of the Sacred Roman Rota, May 18th, 1940.

John M. Pinna, Notary.

[French text, repeated for clarity:]

Since the current place of residence of Mr. Michel Salame, the defendant in this case, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94), on July 24th, 1940, at 11 o'clock, to discuss or agree upon the doubt mentioned above, and to set the date for the decision of the case before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the place, the parish priests, the clergy, and the faithful who have knowledge of the residence of the aforementioned Michel Salame must, as far as possible, inform him of this summons.

[*Latin ed. p. 212*]

Acts of the Apostolic See - Official Commentary

ACTS OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS

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RESPONSES TO PROPOSED QUESTIONS

The Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of Canonical Laws, having ordered that responses be given to the following questions, proposed in a plenary session, have responded as follows to each:

I - CONCERNING THE TRANSFER TO ANOTHER RITE

Q. Can a Latin woman, who, by virtue of canon 98 § 4, declares that she wishes to enter into marriage according to the Eastern rite, be subject to the form of celebration of marriage, as described in canon 1099 § 1, no. 3?

A. Affirmative.

II - CONCERNING THE IMPEDIMENT OF DISPARITY OF CULT

Q. Are those born of non-Catholics, concerning whom reference is made in canon 1099 § 2, subject to the impediment of disparity of cult, whenever they contract marriage with a non-baptized person?

A. Affirmative.

III - CONCERNING THE COMPETENT TRIBUNAL

Q. In a dispute which, according to canon 1572 § 2, is to be settled by referral to the diocesan tribunal, can the Bishop convene [only], or can he also be convened?

A. Negative to the first part, affirmative to the second.

Given at Rome, in the Vatican City, on the 29th day of April, in the year 1940.

M. Card. MASSIMI, President.

L. & S. I. Bruno, Secretary.

[*Latin ed. p. 213*]

Diarium Romanae Curiae 213

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE «DE PROPAGANDA FIDE»

Sacra Congregatio «de Propaganda Fide», die 19 Martii 1940, Reverendissimum Dominum Paulum Chavez Aquilar, Praesidem Pontificiae Operis Propagationis Fidei pro Peru, constituit.

SACRA CONGREGAZIONE RITUM

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Die Martis, 23 Aprilis 1940, in Palatio Apostolico Vaticano, augusta praesentia Sanctissimi Patris, Sacra Congregatio Rituum generalis convenit, ubi Reverendissimi et Praestantissimi Domini Cardinales, Reverendissimi Praelati Officiales et Consultores theologales suffragium dederunt:

1) De causā beatificationis Venerabilis Servi Dei Ignatii de Laconi, laici professi Ordinis Fratrum Minorum Capuccinorum.

2) De duobus miraculis quae asseruntur a Deo operatis intercessione Beatae Ioannae Elisabethae Bichier des Ages, fundatricis Sororum S. Andreae, quae «de Cruce» dicuntur.

Die Martis, 30 Aprilis 1940, in Palatio Apostolico Vaticano, Sacra Congregatio Rituum preparatoria convenit, cum praesentia Reverendissimorum et Praestantissimorum Dominorum Cardinalium, Reverendissimorum Praelatorm et Reverendissimorum Patrum Consultorum theologicorum, qui de heroicita virtutum Venerabilis Bartholomaei Canale, sacerdotis professi Congregationis Clericorum Regularium S. Pauli «Barnabitium», disseruerunt.

Die Martis, 7 Maii 1940, apud Reverendissimum et Praestantissimum Dominum Cardinalem Alexandrum Verde, Ponentem Causae beatificationis Servae Dei Ludovicae Theresiae de Montaignac de Chauvanche, fundatricis Piae Unionis Oblatarum S. Cordis Iesu, Sacra Congregatio Rituum antepreparatoria convenit, cum praesentia Reverendissimorum Praelatorm et Consultorum theologicorum, ad disceptationem de heroicita virtutum dictae Servae Dei.

Die Martis, 21 Maii 1940, in Palatio Apostolico Vaticano, augusta praesentia Sanctissimi Patris, Sacra Congregatio Rituum generalis convenit.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - Official Commentary from Naila, in which the Most Eminent and Reverend Lords Cardinals, and the Reverend Prelates, Officials, and Theological Consultors, gave their vote: 1) Regarding the process for the canonization of the Blessed Joanna Elizabeth Bichier des Ages, co-foundress of the Congregation of the Daughters of the Cross, known as the Sisters of St. Andrew. 2) Regarding the heroic virtues of the Servant of God, Mary Teresa of Soubiran, foundress of the Congregation of Mary Help of Christians.

SECRETARY OF STATE

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint:

April 30, 1939. The Most Eminent and Reverend Cardinal Domenico Jorio, Protector of the Sisters of the Most Holy Sacrament of Valence.

February 19, 1940. The Most Eminent and Reverend Cardinal Camillo

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Caccia Dominioni, Protector of the Institute "Daughters of Calvary" (Mexico).

His Excellency, the Most Reverend Monsignor Luigi Centoz, titular Archbishop of Edessa of Osroene, Apostolic Nuncio in Lithuania.

The Most Eminent and Reverend Cardinal Carlo Salotti, Protector of the Institute of the Daughters of Mary Immaculate for domestic service (Madrid).

March 1. The Most Eminent and Reverend Cardinal Pietro Fumasoni Biondi, Protector of the "Sisters of the Third Order of St. Francis" (Peoria, Illinois, U.S.A.).

The Most Eminent and Reverend Cardinal Pietro Fumasoni Biondi, Protector of the Sisters of Charity of the Incarnate Word (Houston, Texas, U.S.A.).

The Most Eminent and Reverend Cardinal Federico Tedeschini, Protector of the Pious Congregation of St. Ivo (Rome).

April 30. The Most Eminent and Reverend Cardinal Alessandro Verde, Protector of the Order of the Augustinian Recollects.

April 2. The Most Eminent and Reverend Cardinal Nicola Canali, Protector of the Congregation of the Brothers of St. Vincent de Paul.

[*Latin ed. p. 215*]

Diary, April 2, Roman Curia, 215, 1940. The Most Reverend and Illustrious Cardinal Nicola Canali, Protector of the Institute of the Sisters of the Presentation of the Blessed Virgin Mary (St. Francis, California, U.S.A.). Assistants to the Holy See: September 20, 1939. His Excellency, the Most Reverend Monsignor Orazio Campillo, titular Archbishop of Larissa of Thessaly. March 21, 1940. His Excellency, the Most Reverend Monsignor Agapito Augusto Fiorentini, titular Bishop of Rusado. April 7. His Excellency, the Most Reverend Monsignor Giovanni Fiorentini, Archbishop of Catanzaro and Bishop of Squillace. April 10. His Excellency, the Most Reverend Monsignor Bonaventura Porta, Bishop of Pesaro. April 19. His Excellency, the Most Reverend Monsignor Giovanni Sismondo, Bishop of Pontremoli. Apostolic Protonotaries, as if participating: February 14, 1940. Monsignor Domenico Panciera, of the diocese of Vittorio Veneto. March 12. Monsignor Giuseppe Lavarenne, of the archdiocese of Lyon. Domestic Prelates of His Holiness: January 0, 1940. Monsignor Prudenzio Areal, of the diocese of Santiago del Estero. February 14. Monsignor Giuseppe Ambrosino Leite, of the archdiocese of Olinda and Recife. February 15. Monsignor Emmanuele de Almeida, of the archdiocese of Parahyba do Norte. February 17. Monsignor Vincenzo Pascarella, of the diocese of Acerra. February 19. Monsignor Giuseppe M. Trainon, of the diocese of Cleveland. February 19. Monsignor Giovanni Mlotkowski, of the same diocese. February 19. Monsignor Giuseppe Gerz, of the

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same diocese. February 19. Monsignor Giacomo T. Daley, of the same diocese. February 19. Monsignor Edoardo A. Reilly, of the same diocese. February 19. Monsignor Michele J. Flanigan, of the same diocese. February 19. Monsignor Raffaele C. Totheimer, of the same diocese. February 19. Monsignor Giovanni W. Bell, of the same diocese. February 19. Monsignor Patrizio J. O'Connell, of the same diocese. April 19. Monsignor Paolo Pukys, of the diocese of Telsiai. April 22. Monsignor Federico Antonio Vekenman, of the diocese of San Diego.

[*Latin ed. p. 216*]

Acta Apostolicae Sedis -> Official Commentary, February 22, 1940. Monsignor Giovanni Bernardo Cotter, of the same diocese.

Monsignor Guglielmo E. Corr, of the Archdiocese of Los Angeles.

March 1: Monsignor Riccardo T. Orean, of the Diocese of Trenton.

Monsignor Agostino P. Gallagher, of the Diocese of Little Rock.

Monsignor Giovanni Francesco Gallagher, of the Diocese of Seattle.

Monsignor Francesco Giuseppe Magri, of the Diocese of Richmond.

Monsignor Giacomo Gilsenan, of the same diocese.

Monsignor Tommaso Luigi Rankin, of the same diocese.

February 2: Monsignor Enrico Frigerio, of the Archdiocese of Milan.

February 12: Monsignor Alfonso Merlier, of the Archdiocese of Lyon.

Monsignor Gerolamo Gaillard, of the same Archdiocese.

February 17: Monsignor Michele Reppucci, of the Diocese of Avellino.

Monsignor Marco Brunello, of the Diocese of Albenga.

February 18: Monsignor Edoardo Koch, of the Diocese of Cinque Chiese.

April 2: Monsignor Giovanni Luigi Kelliher, of the Diocese of Richmond.

April 3: Monsignor Antimo Climaco, of the Diocese of Ischia.

April 12: Monsignor Roberto Devreesse, of the Diocese of Évreux.

April 14: Monsignor Guglielmo L. Newton, of the Diocese of Cleveland.

Monsignor Giovanni G. Scullen, of the same diocese.

Monsignor Stefano W. Wilson, of the same diocese.

Monsignor Giovanni A. McKeever, of the same diocese.

NECROLOGY, January 12, 1940. Monsignor Giovanni March, Bishop of Harbor Grace.

April 19: Monsignor Ugo Mac Sherry, Titular Archbishop of Amorio.

April 21: Monsignor Giuseppe Marcozzi, Bishop of Calvi and Teano.

April 24: Monsignor Roberto Nogara, Archbishop of Cosenza.

May 2: Monsignor Simone Barta, Bishop of Budëjovice.

May 16: Monsignor Teotonio Emanuele Ribeiro Vieira de Castro, Patriarch of the East Indies.

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May 17: Monsignor Albino Pella, Bishop of Casale Monferrato.

[*Latin ed. p. 217*]

Year and Volume XXXI, June 1, 1940 (Series II, Vol. VII) - No. 7. ACTA APOTOLICAE SEDIS. OFFICIAL COMMENTARY. SOLEMN AGREEMENTS: THE CONCORDAT BETWEEN THE HOLY SEE AND THE PORTUGUESE REPUBLIC. THE HOLY SEE AND THE PORTUGUESE REPUBLIC. In the name of the Most Holy Trinity. His Holiness, Pope Pius XII, and His Excellency, the President of the Portuguese Republic, desiring to regulate by mutual agreement and in a stable manner the juridical situation of the Catholic Church in Portugal, for the peace and the greater good of the Church and the State, have resolved to conclude between themselves a solemn Convention which recognizes and guarantees the freedom of the Church and safeguards the legitimate interests of the Portuguese Nation.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis – Official Commentary concerning Catholic Missions and Patronage in the East. To this effect, His Holiness has appointed His Most Reverend Eminence, Cardinal LUIGI MAGLIONE, His Secretary of State, as His Plenipotentiary with respect to Catholic Missions and the Patronage of the East. For this purpose, His Holiness has appointed his Plenipotentiary, His Most Reverend Eminence, the Lord Cardinal LUIGI MAGLIONE, His Secretary of State. Furthermore, the President of the Republic of Portugal has appointed his Plenipotentiaries: His Excellency, General EDUARDO AUGUSTO MARQUES, former Minister of Colonies, President of the Corporate Chamber, Grand Cross of the Military Orders of Christ, of Saint Benedict of Aviz, and of the Order of the Colonial Empire; His Excellency, Doctor MARIO DE FIGUEIREDO, former Minister of Justice and Cults, Professor and Director of the Faculty of Law at the University of Coimbra, Deputy, and Grand Cross of the Military Order of Saint James of the Sword; and the President of the Republic of Portugal has appointed his Plenipotentiaries: His Excellency, General EDUARDO AUGUSTO MARQUES, former Minister of Colonies, President of the Corporate Chamber, Grand Cross of the Military Orders of Christ, of Saint Benedict of Aviz, and of the Order of the Colonial Empire; His Excellency, Doctor MARIO DE FIGUEIREDO, former Minister of Justice and Cults, Professor and Director of the Faculty of Law at the University of Coimbra, Deputy, and Grand Cross of the Military Order of Saint James of the Sword; His Excellency, Doctor VASCO FRANCISCO CAETANO DE QUEVEDO, Extraordinary Envoy and Minister Plenipotentiary to the Holy See, Grand Cross of the Military Order of Christ, and Knight Grand Cross of the Order of Saint Gregory the Great; Extraordinary Envoy and Minister Plenipotentiary to the Holy See, Grand Cross of the Military

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Order of Christ, and Knight Grand Cross of the Order of Saint Gregory the Great; who, having exchanged their respective full powers and having found them to be in good and due form, agreed upon the following articles: who, having exchanged their respective full powers and having found them to be in good and due form, agreed upon the following articles: Article I. The Republic of Portugal recognizes the juridical personality of the Catholic Church.

[*Latin ed. p. 219*]

Between the Holy See and the Republic of Portugal, solemn agreements are made. The friendly relations with the Holy See shall be assured in the traditional manner, by which historically they were expressed, through an Apostolic Nuncio to the Republic of Portugal and an Ambassador of the Republic to the Holy See.

Article II.

To the Catholic Church is guaranteed the free exercise of its authority: within the sphere of its competence, it has the faculty to exercise the acts of its power of order and jurisdiction, without any impediment.

Therefore, the Holy See may freely publish any disposition relating to the government of the Church, and, in all that pertains to its pastoral ministry, communicate and correspond with the prelates, clergy, and all Catholics of Portugal, as these may with the Holy See, without the need for prior approval of the State, so that bulls and any instruction or determination of the Holy See may be published and circulated within the country.

Ordinary and other ecclesiastical authorities enjoy the same faculty with respect to their clergy and their faithful.

Article III.

The Catholic Church in Portugal may freely organize itself in harmony with the norms of Canon Law, and thus constitute associations or organizations, to which...

[*Latin ed. p. 220*]

Acts of the Apostolic See - Official Commentary: The State recognizes legal personality. The State's recognition of the legal personality of associations, corporations, or religious institutes, canonically erected, results from a simple written communication to the competent authority made by the Bishop of the diocese where said entities have their seat, or by his legitimate representative. In the case of modification or dissolution of said entities, the same procedure will be followed, with the same effects.

Article IV:

Article IV: The associations or organizations to which the preceding article refers may acquire property and dispose of it in the same manner in which other perpetual moral persons may do so, according to the current

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legislation, and they are administered freely under the vigilance and control of the competent ecclesiastical authority. However, if, in addition to religious purposes, they also propose purposes of assistance and beneficence in fulfillment of statutory duties or obligations arising from inheritances, legacies, or donations, the part pertaining to such purposes remains subject to the regime established by Portuguese law for such associations or corporations, which will be made effective through the competent Ordinary, and which may never be more burdensome than the regime established for legal persons of the same nature.

[*Latin ed. p. 221*]

Between the Holy See and the Republic of Cattolica, Article V: Conventions, Article V: The Church may freely receive and demand from the faithful collections and any sums destined for the fulfillment of its purposes, especially within and at the doors of temples, as well as of buildings and places belonging to it.

Article V: I, Article V: I: To the Catholic Church in Cattolica, ownership of the goods which previously belonged to it and are still in the possession of the State is recognized, such as churches, episcopal palaces, parish houses and their annexes, seminaries and their appurtenances, houses of religious institutes, vestments, sacred furnishings and other objects used for the Catholic cult and religion, except for those currently used for public services or classified as "national monuments" or as "buildings of public interest."

The goods referred to in the preceding paragraph, which are currently not in the possession of the State, may be transferred to the Church by their possessors without any fiscal burden, provided that the act of transfer takes place within six months from the exchange of the ratifications of this Concordat.

The properties referred to in the preceding paragraph that are not currently in the possession of the State may be transferred to the Church by their owners without any fiscal burden, provided that the act of transfer is carried out within a period of six months from the exchange of the ratifications of this Concordat.

The properties classified as "national monuments" and as "of public interest," or which come to be so within five years from the exchange of the ratifications, shall remain...

[*Latin ed. p. 222*]

The Acts of the Apostolic See are transferred to the State in full ownership, with a permanent designation for the service of the Church. The State is responsible for the preservation, repairs, and restoration of said properties, in accordance with a plan established in agreement with the ecclesiastical authority, in order to avoid disturbances to religious services;

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the Church is responsible for their custody and internal management, especially with regard to the schedule of visits, which may be regulated by a functionary appointed by the State. Objects intended for worship that are part of a State museum or of local or institutional autonomous entities shall always be made available for religious ceremonies that take place in the church to which the objects belong, provided that the church is located in the same place where said objects are kept. Such provision shall be made at the request of the competent ecclesiastical authority, which shall take care of the custody of the objects provided, under the responsibility of a faithful custodian.

Article VII: No church, building, dependency, or object of Catholic worship may be demolished or used by the State for another purpose, unless with prior agreement with the competent ecclesiastical authority, or for reasons of urgent public necessity, such as war, fire, or flood.

In the case of expropriation for public utility, the [ecclesiastical authority] shall always be consulted.

[*Latin ed. p. 223*]

Between the Holy See and the Republic of Portugal, the respective ecclesiastical authority shall have jurisdiction, even with regard to the amount of the indemnity. In any case, no act of appropriation shall be carried out without the expropriated goods being deprived of their sacred character.

Article VIII. Churches and the objects contained therein, seminaries, or any other institution intended for the formation of the clergy, as well as edicts and notices affixed to the doors of churches, relating to the sacred ministry, shall be exempt from any tax or other contribution, general or local. Furthermore, no tax or other contribution shall be applied to ecclesiastics for the exercise of their spiritual office.

Ecclesiastical goods and entities, not included in the preceding paragraph, shall not be subject to special taxes or contributions.

Article IX. Archbishops or resident Bishops, their coadjutors *cum iure successionis* and their auxiliaries, parish priests, rectors of seminaries, and in general, the directors and superiors of institutions or associations endowed with legal personality and jurisdiction in one or more provinces of the country, shall be Portuguese citizens.

Article X. The Holy See, before proceeding to the appointment of an Archbishop or resident Bishop, or of a coadjutor *cum iure successionis*,...

[*Latin ed. p. 224*]

The Acts of the Apostolic See – an official record with legal succession, except as provided with regard to Patronage and Semi-Patronage – shall communicate the name of the person chosen to the Portuguese Government, in order to ascertain whether there are any objections of a general political nature against them. The silence of the Government, after thirty

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days from said communication, shall be interpreted as meaning that there are no objections. All procedures contemplated in this article shall remain secret.

Article XI: In the exercise of their ministry, clerics enjoy the protection of the State, in the same manner as public officials.

Article XII: Clerics cannot be questioned by magistrates or other authorities regarding facts and matters of which they have become aware by reason of the sacred ministry.

Article XIII: Clerics are exempt from the obligation to assume the offices of jurors, members of tribunals or tax commissions, and others of a similar nature, which are considered by Canon Law as incompatible with the ecclesiastical state.

Article XIV: Military service shall be performed by priests and clerics in the form of religious assistance to the armed forces.

[*Latin ed. p. 225*]

Between the Holy See and the Republic of Portugal, solemn agreements exist, both in times of peace and war, including within medical services. However, the Government will ensure that, even in the event of war, this aforementioned military service is carried out with the least possible detriment to the care of souls among the populations in the Metropolis and in the Portuguese Overseas territories.

Article XV.

The wearing of clerical or religious attire by laypersons, or by ecclesiastical or religious persons to whom it has been forbidden by a decree of the competent ecclesiastical authorities, officially communicated to the state authorities, is punished with the same penalties as the abusive wearing of the uniform proper to a public office. Similarly, the abusive exercise of jurisdiction and ecclesiastical functions is punished.

Article XVI.

To the Catholic Church is assured the free exercise of all acts of worship, both private and public, without prejudice to the requirements of public order and traffic.

Article XVII.

To guarantee spiritual assistance in hospitals, shelters, colleges, asylums, prisons, and other similar establishments of the State, of local and institutional municipalities, and of the charitable organizations, which do not have a chapel and a private service for this purpose, access is freely granted to the parish priest of the place.

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis — An official commentary for the priest entrusted with such services by the competent ecclesiastical authority, with-

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out prejudice to the observance of the respective regulations, except in cases of urgency.

Article XVIII. The Portuguese Republic guarantees religious assistance, in time of war, to the land, sea, and air forces, and to this effect, it will organize a corps of military chaplains, who will be considered as officers.

The military chaplains will be appointed, from among the priests recognized as suitable for auxiliary services, by the Castrense Ordinary in agreement with the Government. The military chaplains have parochial jurisdiction over their troops, and these enjoy, with regard to their religious duties, the privileges and exemptions granted by Canon Law.

The Bishop who performs the functions of Castrense Ordinary will be appointed by the Holy See in agreement with the Government. For colonial expeditions, a Bishop who has his seat in the respective colony may be appointed as Castrense Ordinary. The Castrense Ordinary may appoint, in agreement with the Government, a General Vicar. The military chaplains will be appointed, from among the priests deemed suitable for auxiliary services, by the Castrense Ordinary, in agreement with the Government. The military chaplains have parochial jurisdiction over their troops, and these enjoy, with regard to their religious duties, the privileges and exemptions granted by Canon Law.

Article XIX. The State will ensure that it is possible for all Catholics, who are in its service or who are members...

[*Latin ed. p. 227*]

Between the Holy See and the Republic of Lusitania, solemn agreements concerning the organization of their respective institutions, and the regular fulfillment of religious duties on Sundays and holidays. The conventions stipulate that members of their respective organizations shall regularly fulfill their religious duties on Sundays and holidays.

Article XX: Associations and organizations of the Church may freely establish and maintain private schools parallel to those of the State, which shall remain subject, according to the terms of common law, to state oversight, and may, under the same terms, be subsidized and officially recognized. Religious instruction in schools and private courses does not depend on state authorization, and may be freely imparted by the ecclesiastical authority or its designated representatives. The establishment of seminaries or any other institutions of ecclesiastical formation or higher education is free. Their internal regulations are not subject to state oversight. However, the state shall be informed of the books adopted for subjects other than philosophy or theology. The competent ecclesiastical authorities shall ensure that, in the teaching of specific disciplines, such as history, due consideration is given to the legitimate patriotic sentiments of the Portuguese people.

Article XXI: The instruction provided by the State in public schools shall

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be guided by the principles of Christian doctrine and morality, traditional in the country. Consequently, instruction shall be imparted...

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis — concerning the instruction of Catholic religion and morals in public elementary, complementary, and secondary schools, to students whose parents, or those acting in their place, have not requested an exemption. In nurseries, orphanages, establishments, and official institutions for the education, correction, or reform of minors, which are dependent on the State, the instruction of the Catholic religion shall be provided on behalf of the State itself, and the practice of its precepts shall be ensured.

Concerning the instruction of Catholic religion and morals in public elementary, complementary, and secondary schools to students whose parents, or those acting in their place, have not requested an exemption. In nurseries, orphanages, establishments, and official institutions for the education of minors, and for correction or reform, which are dependent on the State, the instruction of the Catholic religion shall be provided, at the expense of the State, and the practice of its precepts shall be ensured.

For the instruction of the Catholic religion, the text [of the curriculum] must be approved by the ecclesiastical authority, and the teachers shall be appointed by the State in agreement with it; in no case may this instruction be given by persons whom the ecclesiastical authority has not approved as suitable.

Article XXII. The Portuguese State recognizes the civil effects of marriages celebrated in accordance with canon law, provided that the marriage certificate is transcribed in the competent registers of the civil registry.

The Portuguese State recognizes the civil effects of marriages celebrated in conformity with canon law, provided that the record of the marriage is transcribed in the competent registers of the civil registry.

The banns of marriage shall be published not only in the respective parish churches, but also in the competent sections of the civil registry.

Marriages *in articulo mortis*, in the imminence of childbirth, or whose immediate celebration is expressly authorized by the Ordinary, shall be...

[*Latin ed. p. 229*]

Between the Holy See and the Republic of Portugal, solemn agreements may be entered into for grave reasons of moral order, independently of the preliminary process of publication. The parish priest shall transmit, within three days, a complete copy of the marriage act to the competent office of the civil registry, so that it may be recorded therein; the recording must be carried out within two days, and the respective official shall communicate to the parish priest, within the day immediately following that in which it was carried out, the fact of the recording, indicating the date. The parish

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priest who, without grave reasons, fails to send the copy of the act within the due time, shall incur the penalties of qualified disobedience, and the official of the civil registry who fails to make the recording within the due time, shall incur the penalties prescribed by the organic law of the service. Article XXIII. Agreements for grave reasons of moral order may be entered into independently of the preliminary process of publication. The parish priest shall send, within three days, a complete copy of the marriage act to the competent department of the civil registry, for it to be recorded there; the recording must be carried out within the term of two days, and communicated by the respective official to the parish priest until the day immediately following that in which it was carried out, with indication of the date. The parish priest who, without grave reasons, fails to send the copy of the act within the term, shall incur the penalties of qualified disobedience; and the official of the civil registry who does not make the recording within the due time, shall incur the penalties prescribed by the organic law of the service. Article XXIII. Marriage produces all civil effects from the date of the celebration, if the recording is made within the space of seven days. If it is not, it shall produce effects with respect to third parties only beginning from the date of the recording. The death of one or both spouses does not impede the recording. Article XXIV. In harmony with the essential properties of the Catholic marriage, it is understood that, by the very fact of the celebration of the canonical marriage, the civil effects from the date of the celebration, if the recording is made within the term of seven days. If not, it produces effects only with respect to third parties, from the date of the recording. Article XXIV. In harmony with the essential properties of the Catholic marriage, it is understood that, by the very fact of the celebration of the canonical marriage.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis — Commentarium Officiale. Immediately, the spouses will renounce the civil faculty of requesting a divorce, which, therefore, cannot be applied by civil courts to Catholic marriages.

Art. XXV. The cognizance of causes concerning the nullity of a Catholic marriage and the dispensation from a marriage validly contracted but not consummated is reserved to the competent ecclesiastical tribunals and dicasteries.

The decisions and sentences of these dicasteries and tribunals, when they have become final, will be brought before the Supreme Tribunal of the Apostolic Signature for the relevant review, and will then, with the respective decrees of the Supreme Tribunal of the Apostolic Signature, be transmitted by diplomatic means to the Court of Appeal of the State, territorially competent, which will make them enforceable and will order that they be noted in the civil registry records, on the margin of the marriage record.

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Art. XXVI. The ecclesiastical division of the Portuguese colonies will be made into dioceses and autonomous missionary circumscriptions. Within the one and the other, missionary directions can be established by the respective prelates, in agreement with the Government. The limits of the dioceses and missionary circumscriptions will be fixed in such a way as to correspond, as far as possible, with the administrative division.

[*Latin ed. p. 231*]

Between the Holy See and the Republic of Portugal, the following solemn Agreements are made:

Article 231

Article XXVII: Religious life and the missionary apostolate within the dioceses shall be assured by the respective residential Bishop, and within missionary territories by missionary corporations. Recognized missionary corporations shall establish in continental Portugal or in adjacent islands, training and rest houses for their missionary personnel. The training and rest houses of each corporation constitute a single institution, subsidized by the budget of the Metropolis.

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To all dioceses and missionary territories, to other ecclesiastical entities and religious institutes of the colonies, as well as to male and female missionary institutes that are established in continental Portugal or in adjacent islands, legal personality is recognized.

To the dioceses and missionary territories, to other ecclesiastical entities and religious institutes of the colonies, and also to male and female missionary institutes that are established in continental Portugal or in adjacent islands, legal personality is recognized.

Dioceses and missionary territories shall receive subsidies from the State.

Article XXVIII: The Ordinaries of the dioceses and missionary territories, when there are not a sufficient number of Portuguese missionaries, may, in agreement with the Holy See and with the Government, call upon foreign missionaries, who shall be admitted to the missions of the Portuguese missionary organization, provided that they declare their willingness to

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submit to the laws and tribunals of Portugal.

[*Latin ed. p. 232*]

Acts of the Apostolic See, in the Portuguese language. Such submission shall be that which is fitting for clerics. When new missionary directions are established within individual dioceses or missionary territories, the appointment of the respective directors, should it not fall to a Portuguese citizen, shall be made only after consulting with the Portuguese Government. All missionaries, whether of the secular clergy or of religious congregations, national or foreign, shall be entirely subject to the ordinary jurisdiction of the prelates of the dioceses and missionary territories, with regard to missionary work.

Official Commentary: This submission shall be that which is fitting for clerics. When, within each diocese or missionary territory, new missionary directions are established, the appointment of the respective directors, should it not fall to a Portuguese citizen, shall be made only after consulting with the Portuguese Government. All missionaries, of the secular clergy or of religious congregations, national or foreign, shall be entirely subject to the ordinary jurisdiction of the prelates of the dioceses and missionary territories, with regard to missionary work.

Article XXIX: Article XXIX: The provisions of the Concordat of February 21, 1857, reaffirmed in the Concordat of June 23, 1886, and those of the Concordat of June 23, 1886, some and others in the part not touched by subsequent agreements, specifically those of April 15, 1928 and April 11, 1929, and this Convention, are considered in force.

Article XXX: Article XXX: Should any doubt arise in the interpretation of this Concordat, the Holy See and the Portuguese Government will seek, by mutual agreement, a friendly solution.

[*Latin ed. p. 233*]

233 Between the Holy See and the Republic of Portugal, solemn Agreements, Article XXXI, Article XXXI: This present Concordat, whose texts in the Portuguese and Italian languages shall have equal validity, shall be ratified and shall come into effect as soon as the instruments of ratification shall be exchanged, except for that part whose execution depends on an internal legislation complementary to that of the Republic of Portugal, in which part it shall come into effect only with that same legislation. The coming into effect of this [Concordat] shall not be postponed beyond a period of two months from the ratification. Made in duplicate. Done in duplicate.

City of the Vatican, 7th of May, 1940.

Card. L. S. L. L. £ss S. EDUARDO AUGUSTO MARQUES

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L. GSS S. MARIO DE FIGUEIREDO

L. £B S. VASCO FRANCISCO CAETANO DE QUEVEDO

ACTA, VOL. VII, N. 7. — 1-6-1940. MAGLIONE 16.

[*Latin ed. p. 235*]

Between the Holy See and the Republic of Portugal, a Solemn Agreement: MISSIONARY AGREEMENT. AGREEMENT BETWEEN THE HOLY SEE AND THE REPUBLIC OF PORTUGAL.

Whereas: Considering that today, a Concordat has been signed between the Holy See and the Republic of Portugal; That on this day, the Concordat between the Holy See and the Republic of Portugal was signed;

Whereas in said Concordat, in articles XXVI-XXVIII, the fundamental norms relating to missionary activity are set forth; That in said Concordat, in articles XXVI-XXVIII, the fundamental norms relating to missionary activity are set forth;

Whereas, during the negotiations for the conclusion of the aforementioned Concordat, the Portuguese Government proposed that said norms be further developed in a particular Agreement; That during the negotiations for the conclusion of the same Concordat, the Portuguese Government proposed that said norms be further developed in a particular Agreement;

The Holy See and the Portuguese Government have resolved to conclude an Agreement intended to more fully regulate the relations between the Church and the State with regard to religious life in the Portuguese Colonies, provided that what has previously been agreed upon regarding the Patronage of the Orient remains in force. To this end, they have appointed Plenipotentiaries respectively: His Eminence, the Most Reverend Lord, Mr. Car- The Holy See and the Portuguese Government have resolved to conclude an agreement intended to more fully regulate the relations between the Church and the State with regard to religious life in the Portuguese Overseas territories, provided that everything previously agreed upon with respect to the Patronage of the Orient remains in force. For this purpose, they have appointed Plenipotentiaries respectively: His Eminence, the Most Reverend Lord, Mr. Car-

[*Latin ed. p. 236*]

236 Acts of the Apostolic See - Official Commentary, signed by LUIGI MAGLIE, Secretary of State of His Holiness; and His Excellency, Mr. General EDUARDO AUGUSTO MARQUES, former Minister of Colonies, President of the Corporate Chamber, Grand Cross of the Military Orders of

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Christ, of St. Benedict of Avis, and of the Order of the Colonial Empire; His Excellency, Mr. Doctor MARIO DE FIGUEIREDO, former Minister of Justice and Cults, Professor and Director of the Faculty of Law of the University of Coimbra, Deputy and Grand Cross of the Military Order of St. James of the Sword; His Excellency, Mr. Doctor VASCO FRANCISCO GAETANO DE QUEVEDO, Extraordinary Envoy and Minister Plenipotentiary to the Holy See, Grand Cross of the Military Order of Christ and Knight Grand Cross of the Order of St. Gregory the Great; who, subject to ratification, have agreed upon the following:

Article 1. The ecclesiastical division of the Portuguese Colonies shall be made into dioceses and autonomous missionary jurisdictions.

To the Bishops of the dioceses belongs the task of organizing, through the secular and regular clergy, the religious life and the apostolate of their own diocese. In the missionary jurisdictions, the religious life and the apostolate shall be assured by missionary corporations recognized by the Government.

[*Latin ed. p. 237*]

Between the Holy See and the Republic of Portugal, solemn agreements have been made, whereby, with the authorization of this [Holy See], missionaries of other congregations or of the secular clergy may be established in said territories. Without prejudice to the fact that, with the authorization of this [Holy See], missionaries of other congregations or of the secular clergy may be established in said territories.

Article 2.

The Ordinary of the dioceses and missionary circumscriptions, when there are not a sufficient number of Portuguese missionaries, may, in agreement with the Holy See and with the Government, call foreign missionaries, who shall be admitted to the missions of the Portuguese missionary organization, provided that they declare that they will submit to the laws and tribunals of Portugal. Such submission shall be that which is fitting for clerics.

Article 3.

The dioceses shall be governed by resident Bishops, and the missionary circumscriptions by Vicars or Apostolic Prefects, all of Portuguese citizenship.

In both the former and the latter, Catholic missionaries of the secular clergy or of religious congregations, whether national or foreign, shall be entirely subject to the ordinary jurisdiction of the aforementioned Prelates with regard to missionary work.

Article 4.

The dioceses and the missionary circumscriptions shall be represented

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before the Government of the Metropolis by the.

[*Latin ed. p. 238*]

238 The *Acta Apostolicae Sedis* shall be communicated to the respective Prelate, or by a delegate appointed by him, and to the missionary corporations by their respective Superiors, or by a delegate appointed by them. The Superiors and delegates mentioned above shall possess Portuguese citizenship.

Article 5.

Article 5. The recognized missionary corporations shall establish, in continental Portugal or in the adjacent islands, training and rest facilities for their missionary personnel.

The training and rest facilities of each corporation shall constitute a single institution.

Article 6.

Article 6. Three dioceses are hereby established in Angola, with seats in Luanda, Nova Lisboa, and Silva Porto; three in Mozambique, with seats in Lourenço Marques, Beira, and Nampula; and one in Timor, with a seat in Dili. Furthermore, in said colonies and in Guinea, missionary districts may be established.

The Holy See may, in agreement with the Government, modify the number of dioceses and missionary districts. The boundaries of the dioceses and missionary districts shall be determined by the Holy See in such a manner as to correspond, as far as possible, to the administrative divisions, and always within the limits of Portuguese territory.

[*Latin ed. p. 239*]

Between the Holy See and the Republic of Portugal, solemn Conventions, Article 239, Article 7: The Holy See, before proceeding to nominate an Archbishop or Bishop in residence, or a Coadjutor with the right of succession, will communicate the name of the person chosen to the Portuguese Government, in order to ascertain whether there are any objections of a general political nature against him. The silence of the Government, after thirty days from said communication, will be interpreted as meaning that there are no objections. All procedures contemplated in this article shall remain secret.

The Holy See, before proceeding to the nomination of an Archbishop or Bishop in residence, or a Coadjutor with the right of succession, will communicate the name of the person chosen to the Portuguese Government, in order to ascertain whether there are any objections of a general political nature against him. The silence of the Government, after thirty days from said communication, will be interpreted as meaning that there are no objections. All procedures contemplated in this article shall remain

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secret.

When new missionary directions are established within individual dioceses or missionary territories, the appointment of the respective directors, if it cannot fall upon a Portuguese citizen, shall be made only after consulting the Portuguese Government.

When new missionary directions are established within each diocese or missionary territory, the appointment of the respective directors, if it cannot fall upon a Portuguese citizen, shall be made only after consulting the Portuguese Government.

Once an ecclesiastical jurisdiction is established or becomes vacant, the Holy See, before the definitive appointment, may immediately appoint a provisional Apostolic Administrator, informing the Government of the appointment made.

Once an ecclesiastical jurisdiction is established, or becomes vacant, the Holy See, before the definitive appointment, may immediately appoint a provisional Apostolic Administrator, informing the Portuguese Government of the appointment made.

Article 8: To the dioceses and missionary territories, to other ecclesiastical entities and to other religious institutes of the colonies, as well as to the missionary institutes, male and female, that are established in.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis — Commentarium Officiale. In locis talibus, sive insulis adiacentibus, persona iuridica recognoscitur. In Portugalia Continentali seu insulis adiacentibus, persona iuridica recognoscitur. Articulus 9. Articulus 9. Corpora missionaria recognita, masculina et feminina, erant, absque omni consideratione auxiliorum quae ab Apostolico Sedis acciperent, subsidia secundum necessitatem ab Gubernatione Metropolis et ab Gubernatione Coloniae respectivae accipere. In distributione dictorum subsidiorum, non solum numerus discipulorum in domibus formationis et missionariorum in colonis considerabitur, sed etiam opera missionaria, inter quae seminaria et alia opera pro clerum indigenarum. In distributione subsidiorum quae a colonis proveniunt, dioeceses in aequalitate conditionum cum circumscriptionibus missionariis considerabuntur. As corporações missionárias reconhecidas, masculinas e femininas, serão, independentemente dos auxílios que receberem da Santa Sé, subsidiadas segundo a necessidade pelo Governo da Metrópole e pelo Governo da respectiva colônia. Na distribuição dos ditos subsídios, terá-se em conta não somente o número dos alunos das casas de formação e o dos missionários nas colônias, mas também as obras missionárias, compreendendo nelas os seminários e as outras obras para o clero indígena. Na distribuição dos subsídios a cargo das colônias, as dioceses serão consideradas em paridade de condições com as circunscrições missionárias. Articulus 10. Ar-

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ticulus 10. Praeter subsidia, ad quae refertur articulus praecedens, Gubernatio continuare concedere gratuita loca disponibili missionibus catholicis, ad eorum incrementum et ad novas fundationes. Ad eundem finem, entitates quae in Articulo 8 mentionem habent, subsidia particulares accipere poterunt et legata, donationes et donationes accipere. Além dos subsídios a que se refere o artigo anterior, o Governo continuará a conceder gratuitamente terrenos disponíveis às missões católicas, para o seu desenvolvimento e novas fundações. Para o mesmo fim, as entidades mencionadas no artigo 8 poderão receber subsídios particulares e aceitar heranças, legados e doações. Articulus 11. Articulus 11. Eximuntur ab omni tributo aut contributione, tam in territorio metropolitano quam in colonis:

[*Latin ed. p. 241*]

Between the Holy See and the Republic of Portugal, the following shall be exempt: a) all goods possessed by the entities mentioned in Article 8, in accordance with their purposes; b) all inter vivos acts of acquisition or alienation, carried out by the aforementioned entities for the fulfillment of their purposes, and all testamentary dispositions, having the same purposes, in favor of the same entities. Furthermore, sacred images and other objects of worship shall be exempt from all customs duties.

Article 12: In addition to the subsidies provided for in Article 9, the Portuguese Government guarantees to the resident Bishops, as superiors of the missions of their respective dioceses, and to the Vicars and Apostolic Prefects, appropriate honoraria, and maintains their right to a pension. However, there shall be no right to a special subsidy for travel or relocation.

Article 13: The Portuguese Government will continue to pay the pension to the missionary personnel currently retired, and in the future, it will grant it to members of the secular clergy who are missionaries, when they have completed the years of service necessary for that purpose.

Article 14: All missionary personnel shall be entitled to the payment of travel expenses.

[*Latin ed. p. 242*]

Acts of the Apostolic See – Official Commentary concerning travel within and outside the colonies. To enjoy this right, it suffices that in the Metropolis, the Ordinary or his delegate present to the Government the names of the individuals, accompanied by a medical certificate proving the physical robustness necessary to live in overseas territories, without any other formalities being required. If the Government, for well-founded reasons, deems the medical certificate insufficient, it may order a new examination to be carried out in the proper manner by trusted physicians, who will always be women for individuals of this sex. Return journeys to the Metropolis due to illness or to enjoy a gracious leave, will be authorized, upon the proposal of the respective Prelates, according to the regulations

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currently in force for public officials.

Article 15.

Portuguese Catholic missions may freely expand, to exercise the forms of activity proper to them, and in particular, to found and direct schools for indigenous and European people, male and female colleges, elementary, secondary, and professional education institutions, seminaries, catechetical instruction centers, ambulances, and hospitals.

In agreement with the local ecclesiastical authority, the services of religious and educational assistance to Portuguese subjects in foreign territories may be entrusted to Portuguese missionaries.

[*Latin ed. p. 243*]

Between the Holy See and the Republic of Portugal, the following solemn Conventions are established:

Article 16: In the indigenous mission schools, the teaching of the Portuguese language is obligatory; however, the use of the indigenous language in the teaching of the Catholic religion remains fully free, in harmony with the principles of the Church.

Article 17: Ordinaries, missionaries, auxiliary personnel, and missionary sisters, not being public officials, are not subject to disciplinary regulations, nor to other prescriptions or formalities that may be imposed on public officials.

Article 18: The prelates of the dioceses and missionary circumscriptions, and the superiors of the missionary corporations in the Metropolis, shall annually provide the Government with information regarding the missionary movement and the external activities of the missions.

Article 19: The Holy See will continue to exercise its authority so that Portuguese missionary corporations may intensify the evangelization of the indigenous peoples and the missionary apostolate.

Article 20: The parochial system of the diocese of Cabo Verde remains in effect.

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis — Commentarium Officiale Art. 21 Art. 21 The two texts of the present Agreement, in the Portuguese language and in the Italian language, shall have equal validity. Italian language, shall have equal validity. Executed in duplicate. Executed in duplicate. City of the Vatican, 7th of May, 1940. City of the Vatican, 7th of May, 1940. L. £g S. L. Card. MAGLIONE L. £g S. EDWARD AUGUSTUS MARQUES L. £g S. MARIO DE FIGUEIREDO L. £B S. VASCO FRANCIS CAETANUS DE

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QUEVEDO.

[*Latin ed. p. 245*]

Having been duly ratified by solemn Conventions between the Apostolic See and the Republic of Portugal, on the Kalends of June in the year 1794, the Instruments of Batihabition were mutually received and delivered in Ulyssipon. Consequently, that is to say, from the Kalends of June in the year 1794, on which day these Instruments were exchanged, the aforementioned Conventions, concluded between Our Most Holy Father Pope Pius XII and the Supreme President of the Republic of Portugal, began to have force and effect, according to the terms of Article thirty-one of the Concordat.

[*Latin ed. p. 249*]

July 6, 1940. Year and Volume XXXII (Series H, Volume VII) - Number 8. ACTA APOS- TOLICAE SEDIS. OFFICIAL COMMENTARY. PAPAL ACTS. ENCYCLICAL LETTER TO THE VENERABLE BROTHERS, THE PATRIARCH OF OLISSIPO, ARCHBISHOPS, BISHOPS, AND OTHER ECCLESIASTICAL SUPERIORS OF LUSITANIA AND THE TERRITORIES OVERSEAS MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE: CONCERNING THE RESTORATION OF LUSITANIA TO ITS OWN JURISDICTION AND ITS SUBSEQUENT LIBERATION.

PIUS PP. XII. TO OUR BELOVED SONS, THE VENERABLE BROTHERS. GREETINGS AND APOSTOLIC BENEDICTION.

In the late eighth century, Lusitania was brought under its own jurisdiction; and in the third century thereafter, it was restored to liberty. This auspicious event, which your noble nation, with its memories intertwined with glorious deeds, has celebrated this year with the united hearts of all, cannot be passed over in silence or oblivion by this Apostolic See, which diligently watches over all things, and by Us, who have a paternal concern for all the Christian people. Indeed, there is a special reason why We should commemorate with you the liberty you have attained, since, as has been discovered, your homeland was once a free city, established by law, through the efforts of the Roman Pontiffs. The acts by which Our predecessors, Innocent II, Lucius II, and Alexander III, in the twelfth century, received the obedience offered by Alphonso Henry, Count of Lusitania, and later King, and pledged their protection to the entire territory that he had recovered through strenuous efforts against the Moorish domination, are recorded. These acts declared the rightful ownership of the territory.

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis — The Commentary Official: It was a most excellent and desirable reward, by which the Roman See compensated the generous people of Lusitania, for the outstanding merits they had acquired in defending the Catholic faith. Indeed, this Catholic faith, having pro-

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vided, as it were, a vital moisture, which nourished the nation of Lusitania from its origins, proved to be, if not the only, at least the principal force and virtue, which raised your homeland to the height of its glory, and which, spreading the religion, extended the boundaries of the empire, and adorned it with all the ornaments of humanity, and deservedly earned the sacred endeavors of the missionaries. And this is what history itself proclaims, and the deeds of the past most clearly testify. 1 When the sons of King John I requested that he permit the first overseas expedition, by which the city of Ceuta was recovered, it was pleasing and dear to that pious prince to inquire of them whether it would contribute to the service of God. Likewise, all the expeditions that followed were undertaken primarily to spread the faith, which had driven men to war, marked with the cross, in the western regions, and which had also inspired the military Orders to fight with steadfast virtue against the Moorish domination. And in the same ships, in which the white banner was displayed, adorned with the purple cross of the Divine Redeemer, along with the intrepid explorers of your homeland, who were sailing towards the western shores of Africa and the coasts of neighboring islands, there were also missionaries, who set out for those barbarian regions, so that, as that noble navigator, Henry, said, who so greatly promoted the growth of your colonies and sacred expeditions, they might subject them to the gentle yoke of Jesus Christ. And the leader of the Lusitanian explorers, Vasco de Gama, while preparing to embark on his voyage to India, took with him two religious men from the Order of the Most Holy Trinity, one of whom, having brought the light of the Gospel to the peoples of India with apostolic zeal, adorned his arduous work with the palm of martyrdom. But, as in all ages of the Church, so too at that time, the blood of this martyr and of other Lusitanian heroes who were missionaries, was like the seed of Christians in those distant lands; and their outstanding examples greatly encouraged the entire Catholic world, and especially the valiant citizens of your homeland, to promote the work of the apostolate more widely. 2 And while, due to the vicissitudes of events, many European peoples were being drawn away from the bosom of the Church, 1 Cf. Camões, Lusiadas, I, 2.

[*Latin ed. p. 251*]

The acts of the Popes, page 251. "XII, who, as a mother, had nurtured you, now saw your people, and the Spanish nation, opening new paths for the mystical Bride of Christ, and assigning to them a vast field of labor in the almost boundless lands of Africa, Asia, and America; and in those lands, to bring forth countless children for the Church, for those who had most miserably strayed from her bosom. Then, dioceses, parishes, seminaries for priests, monasteries, hospitals, and public orphanages were established almost everywhere in those regions, demonstrating the vital force and enduring virtue of the Catholic Church, whose divine Founder strengthens

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her growth with his powerful prayers, and whose works the Paraclete Spirit supports even in the most sorrowful times. But surely, you, though not many, have accomplished great deeds for the good of the Christian commonwealth? Surely, the Portuguese people have possessed that fortitude with which they were able to embrace so many shores of Africa and Asia with their dominion, and even to reach the distant lands of America? This, without a doubt, is because this people, as the greatest Portuguese poet sings, has excelled in ardent and steadfast faith, and the leaders of your country have been endowed with such Christian wisdom and prudence that the very Provident God uses your nation as a precious and teachable instrument for achieving excellent and glorious deeds.

Indeed, when outstanding men, mindful of their grave duties, such as Alphonsus de Albuquerque and John de Castro, govern the Portuguese colonies wisely and prudently, and when they offer their protection and assistance to worthy missionaries – whom the most generous Kings, such as John I, willingly send to the regions under their governance – then your nation is an object of admiration to the entire world for the power of its empire and the excellent work with which barbarous lands are brought to a more humane state. But on the contrary, when the Catholic faith weakens, when the zeal for sacred missions diminishes, and when, finally, the leaders of the state hinder and do not defend apostolic undertakings, and when religious orders are dissolved, and the institutions of preachers of the divine word are weakened and undermined, then that very ardor and novelty of action, along with Christian faith and charity, which engender that ardor, are sure to decline.

If you, our beloved sons and venerable brothers, will turn your minds to these matters as well, which do not shine with the light of ancestral glory, it will not be without certain benefit. But for the present, while we celebrate the many secular anniversaries,..."

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis — We desire to exhort you, with paternal affection, to commemorate those outstanding deeds, which so many of them have brought forth, sowing the seeds of the Gospel truth; thus, you will feel yourselves ever more stirred to pursue the apostolate. For indeed, this celebration of your blessedness, not without the providentially ordained counsel of God, is joined to a renewed vigor of spiritual life among you; and the solemn gatherings—which recently, even in matters pertaining to sacred missions, have happily fostered mutual understanding between the Apostolic See and your nation, and mutual concord in action—portend better times, and therefore it is fitting that you strive to ensure that, from this opportune moment, the apostolic labors of your missionaries receive new, ever greater advancements, surpassing those of the past. And who, animated by apostolic zeal, would consider, without concern, that among

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the vast multitude of people, numbering hundreds of thousands, who inhabit the lands subject to the Lusitanian jurisdiction, the great majority still lack the light of the Gospel? Who among your generous people would not care that what has been, in this regard, a source of great praise and great benefit to the Portuguese people, may flourish without fail, and be promoted more and more each day?

Therefore, beloved sons and venerable brothers, as we are filled with delight at the illustrious memory and glory of your homeland, and as we contemplate the countless people in your colonies who still await those who will teach them the truth of God, and impart to them the "unsearchable riches of Christ," we repeat to you these exhortations and words, which the Divine Redeemer spoke to the Apostles: "Do not you say: There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries. For they are white already to harvest"; "And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest that he send labourers into his harvest."

Indeed, "the labourers are few"! The ancient dioceses of Lusitanian Africa are afflicted by a great lack of preachers of the divine word, and vast territories are entrusted to a few missionaries. "Pray ye therefore the Lord of the harvest"; and especially pray that the most benign God may deign to send, among the Portuguese people and among the indigenous peoples subject to your jurisdiction, as many as possible, whether priests or those who assist.

[*Latin ed. p. 253*]

Acta Pii Pp. 253. To call forth brothers and sisters, religious women, or even catechists, to this apostolate with their inspiration. In the prayers of each priest, this most holy and exalted purpose should have a prominent place; and those especially should be included who are attached to the sacred orders of monastic life; and let the faithful, especially when reciting the Rosary, so highly recommended by the Blessed Virgin Mary of Fatima, not fail to implore the same Mother of God, that she may obtain for many the divine vocation to this missionary work, with abundant fruit. And it certainly seems necessary to establish special days, on which, with the Sacrament of the Altar being venerated, and with suitable discourses given, the works of sacred missions are fostered. And we desire that this be done each year in each parish, in the colleges of young men and in the seminaries. Let all take care that, on these designated days, they participate in the sacraments of the Church; and let the youth, especially, approach the Eucharistic table, that they may partake of the bread of strength and the "corn of the elect." Then perhaps it will happen that from among these, not a few will feel the divine inspiration and that divine vocation, with great joy.

But who is more fitting than the clergy to foster these most holy un-

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dertakings? Therefore, we paternally call upon and earnestly exhort the venerable priests of Lusitania to join freely in the missionary association of the clergy. This pious society, as you certainly know, which our predecessors so highly commended and enriched with spiritual gifts, and which we ourselves, praying earnestly for its good, honor with the highest praise, already exists in almost all nations, and it stimulates and shapes the awareness and will of the Christian people to actively pursue missionary work. It is also our fervent desire that the missionary association of the Lusitanian clergy, which is now beginning, may, with rapid progress, attain the fullest growth; for we expect that from the priests, above all, will come that diligent care by which those small seedlings are carefully selected and nurtured, which the Lord Christ has raised in His vineyard, so that they may one day be transferred to the field of sacred missions. Indeed, even God Himself expects something special and primary from His ministers, namely, that they diligently cultivate the fields in which such seedlings may germinate. For it is the duty of priests to spread knowledge of missionary work among all the faithful. (For what is the good thing of him, and what is his beautiful thing, but the corn of the elect, and wine springing forth virgins?).

[*Latin ed. p. 254*]

Acts of the Apostolic See — 254 Commentary, to kindle the flame of this apostolate in their hearts; therefore — as Our Blessed Predecessor, Pope Pius XI, warned — no priest should be considered worthy who does not burn with charity towards sacred missions. 7 Therefore, Beloved Sons and Venerable Brothers, we reiterate these words and commands, which are found in the Encyclical Letter *Rerum Ecclesiae*: "Either you should establish a missionary association of the clergy among yourselves, or you should encourage the already established one to act with greater zeal, through counsel, encouragement, and your authority." 8 And, first of all, let the task of this association be to promote and spread with all effort the writings on these matters that are published by the press. If nothing is printed about this most important cause, and about the great needs of missions, then, without a doubt, not only the Christian people, but even the clergy will scarcely give it any thought. Therefore, we commend with all our heart the periodical, *O clero e as missôes*, which is published by the Portuguese association of the clergy for missions, and we earnestly desire that it may flourish more and more each day, and that all the priests of Portugal may remember the duties that pertain to the promotion of the Catholic faith, and that it may inflame them with a more active zeal for this apostolate. We also commend with equal zeal the commentaries on this subject, which are prepared by the Religious Communities, and we urge them to bring forth more and more abundant and happier fruits by teaching and encouraging the people. But we bestow a special blessing upon those priests who

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strive to promote the missionary association of the clergy with a generous spirit. We pray for them and for their endeavors in every way; and in particular, that that apostolic zeal with which they burn may provide them with countless ways and means by which they may achieve their most holy purpose. And we also desire that in the very seminaries, candidates for the priesthood should be imbued with a profound and solid knowledge of missionary matters, which is of such great value for strengthening the spiritual formation of souls, and which will be very useful to each one in the exercise of his ministry, according to the wise Providence of God, in assigning each priest. And if, Beloved Sons and Venerable Brothers, by the most benign will of God, someone among you is called to undertake sacred missions, "then let nothing discourage you, neither the lack of priests, nor the needs of the diocese." 7 8 0 1 A. A. 8., 1926, page 71. Ibid.

[*Latin ed. p. 255*]

Acts of the Popes, 255, XII, and while retaining this, since your people, having the helps of salvation at hand, so to speak, are far from salvation than the pagans... However, given this circumstance, let some sacrifice be made from your clergy, if indeed such a sacrifice can be called that; for he whom you have lost, a helper and companion in your labors, the Divine Founder of the Church will certainly compensate, either through a more abundant outpouring of graces upon the diocese, or by raising up other young men for the sacred ministry.

It is, moreover, particularly pleasing to Us that, just as priests and religious from that nation abundantly come to the Archdiocese of Goana, so also in other regions subject to Portugal, the ecclesiastical districts of those places, by generously promoting this work, may soon have a flourishing native clergy as an example; and that there may not be lacking in those places, virgins born of that same land, ready to serve the sacred ministry and fulfill their duties. Since your homeland always honors its overseas subjects by associating them with the fortune of Portugal, and by bringing them to the same level of Christian culture, We are confident that, following this commendable example of yours, that which is most desired by the Church in this our age – namely, that a native clergy be properly instituted and educated – will be happily accomplished. Therefore, beloved sons and venerable brothers, you will certainly do everything in your power to ensure that this hope is not disappointed, but rather achieves the best possible outcome in due time.

But it is not enough that many be chosen for the missions; it is especially necessary that they be thoroughly instructed and prepared to fulfill all the duties of their office as heralds of the evangelical truth. You have among you, and undoubtedly it is dear to you, that outstanding monument of the solicitude of the Apostolic See towards those who are properly trained to undertake sacred missions; that is, the Portuguese Society for the Promo-

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tion of Catholic Missions in overseas territories, which Our predecessor, Pope Pius XI, of blessed memory, wisely and zealously established, and which, as it is particularly dear to Us, so also it fills Us with particular hope. No less does the Apostolic See trust in the zeal and dedication of Religious Orders and Congregations of both sexes, since from them, throughout the course of time, the best missionaries have always come.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Official Commentary: The greatest part originates from these sources. Therefore, We place great hope in these Orders and Congregations, and so does the sacred Mission itself. And since We thoroughly know the spiritual needs of the Lusitanian colonies, We greatly desire that other religious communities, which already dedicate themselves to such expeditions, be added, so that the local Ordinaries diligently foster and protect them, so that the number of sacred workers may increase daily in the vast regions subject to your nation. We also wish to express to the rectors of the colleges, which this Society encompasses, and to the directors of other religious sodalities, that We are deeply concerned with apostolic matters, and that We earnestly desire that candidates for the missionary service be properly trained and conformed to sound doctrine and virtue. Let them diligently consider that no one can enter the difficult and arduous path of this apostolate who has not been called to it by a special grace of God; and likewise, no one can persevere in this undertaking who does not respond worthily to the divine inspiration and divine vocation. Indeed, "for it is necessary that he who preaches the divine word be a man of God; he must hate sin, who commands others to hate sin." Especially among the infidels, who are led more by feeling than by reason, much more is achieved by preaching the faith through examples than through words."

Here, beloved son and venerable brothers, we are speaking of sanctity of life, which has taken deep enough roots in the soul, and not of that superficial and barren virtue, which is easily corrupted by the vices of the pagans. For those who are described by Paul as "Having an appearance indeed of godliness but denying the power thereof. Now these avoid," are certainly not the salt of the earth, who heal the wounds of corruption, nor the light of the world, who show the way to redemption while sitting in the shadow of death. And may it not happen, may God prevent it, that they themselves become miserable victims of these vices, or, which is worse, unhappy teachers of them.

11 M. A. A. S., 1919, page 449.

11 2 Timothy 3:5.

[*Latin ed. p. 257*]

Acta Pii Pp. 257 XII ea, that all things may be rightly conformed, both to

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sound doctrine and to the pastoral office, so that he may truly be a "wise architect" of the Kingdom of God. It is not enough for him to have attained a wide and profound knowledge of sacred matters, but he must also master the profane disciplines that pertain to his office; for if he is ignorant of both sacred and profane disciplines, and is guided only by his zeal, he will lay the foundations of a building on shifting sand.

Following the footsteps of the Divine Master, "who went about doing good, and healing all," and obeying His commands, who said: "Heal the sick, raise the dead, cleanse the lepers, cast out devils," and "Going therefore, teach ye all nations," the Missionary must not only speak wisely and knowledgeably about the Kingdom of God, but also, being suitably instructed and moved by the charity of Jesus Christ, he must extend his hand to heal many bodies afflicted by disease and misery; and thus, at the same time, he will raise up minds and hearts addicted to superstition and barbarism, and lead them to a more humane way of life, and cause the light of the Gospel to shine forth among them.

For, near the sacred temples of God, especially in missionary regions, the Church, taught by the Holy Spirit, has not only established schools and infirmaries for children, but also schools of letters. But who else can be, except this herald of Christian truth, a "According to the grace of God that is given to me, as a wise architect, I have laid the foundation." of these most holy works? How can he accomplish this, unless he is endowed with all the necessary qualities of mind, discipline, virtues? These are the exhortations we have given to those concerned with the training of Missionaries, and they must also be followed by all those who are engaged in the diligent and beneficial training of young women, who, drawn from the ranks of religious virgins, provide necessary assistance to the sacred expeditions.

We know that the congregations of religious women are growing more and more in Portugal; therefore, let those who are diligently and carefully chosen from among them, who are called by divine grace to assist in the missions, be selected; so that they may enter upon this task with a greater and more suitable number, and with a more perfect preparation, to be ministers of the afflicted, instructors of youth, and teachers of the faith.

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - Official Commentary, so that all those things may be accomplished which those same individuals, through the special offices of this apostole, require. They should carefully consider that the greater the increase in missionary endeavors that the Sisters will happily achieve in this matter, the more suitable and diligent the religious formation of their minds and souls will be. And may it please God that, alongside their prudent nature, the birth of many most holy indigenous Sisters may also come to pass. But while discussing these matters, we have not forgotten you, our most beloved children, who have already

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obeyed the command of the Divine Master: "Go into all the world." With concerned minds, we greet you all, and we confirm and add to your resolve those who, already striving and toiling in the midst of the sea, seek to bring forth the boundaries of the Kingdom of God. And after having raised your spirits, we implore you, each and every one, with the words of the Apostles: "Give diligence to be shewed unto God, a workman that needeth not to be ashamed." "Be an example to the faithful in word, in conversation, in charity, in faith, in chastity." And together with that same Apostle, desiring to suggest to you the necessary aids by which these exhortations may be brought to fruition, we commend to you above all else this one thing: "Follow...piety." For if the divine grace fills your hearts, it will not fail to influence all that is around you, since by this law the Kingdom of God is governed. For "the kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened."

Your annals of sacred expeditions clearly testify to the truth of this divine law. Indeed, while the missions of laymen, as some have said, which have been attempted in the place of Catholic missions, have yielded almost no results, on the contrary, those apostolic men, such as Francis, and John de Brito, have contributed greatly not only to the spiritual salvation of souls, but also to the greater prosperity of Portugal. Therefore, follow their example with worthy emulation! This year, as you know, on the fifteenth day of the month of March, the fourth century was completed since St. Francis Xavier was divinely called to the sacred expeditions of Portuguese India. This divine calling, through the epistle of Luke 5:4, and 1 Timothy 6:11, 1 Timothy 4:12, 1 Timothy 6:11, and Matthew 13:33.

[*Latin ed. p. 259*]

From the Acts of Pope Pius XII, 259, it became known that King John III of Lusitania sent his legate to Rome for this purpose, to seek out approved missionaries endowed with every virtue, who would travel to the regions of India. And it is undoubtedly certain that the Holy Patron of sacred missions has richly rewarded your nation for the most precious assistance given to that apostolic man, so that he might freely and willingly respond to his divine vocation. Indeed, he could not have accomplished so much good in Lusitania if he had been born in your country. You see, most beloved sons, how great and how beneficial the virtue of sanctity is; therefore, you can certainly hope for happy outcomes in your own endeavors as well. Therefore, since Saint Francis Xavier and Blessed John de Brito, and other apostolic men from your nation, undertook and pursued their mission in sacred expeditions, to the greatest benefit of religion and the Lusitanian nation, let this be a sign to you in these words of the Divine Master: "And for them do I sanctify myself, that they also may be sanctified in truth." John 17:19.

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Now, before we conclude, we appeal to the generous and beloved people of Lusitania. Christ the Lord commands all those who already enjoy the benefits of divine redemption to share these benefits with their brothers, who are experiencing the grace of heaven. Indeed, your vast colonies are inhabited by hundreds of thousands of people who, in a special way, seek and await the light of the Gospel from you. Therefore, we urge you all, through the most holy competition among you, to support your sacred missions with all the means at your disposal. Just as your ancestors, whose glorious deeds you celebrate this year, surrounded their leaders and soldiers, carrying the banner marked with the cross, and either bravely accompanied them, or – if not permitted to do so – followed them with prayers, diligent will, and their assistance, so too, honor yourselves greatly if you dedicate your sons, your prayers, and your assistance to fostering sacred missions. And this most holy competition, of which we speak, should especially pertain to those who serve in the peaceful ranks of the Catholic Action. The most benign God will undoubtedly bestow a wealth of blessings upon both such generous undertakings and the noble people of Lusitania.

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - Commentarium Officiale. And the Blessed Virgin Mary of the Holy Rosary, who is venerated at Fatima, and also the Great Mother of God, who near Naupactum achieved a great victory, will be your most powerful protector; and Saint Francis Xavier, the Patron of the Sacred Missions and almost a son by adoption of your country, and Blessed John of Brito, together with the other saints of Portugal who were missionaries, will also be with you. In the meantime, as a harbinger of heavenly graces and a witness to Our paternal benevolence, may the Apostolic Blessing be, which We impart to you, Our beloved Sons and Venerable Brothers, and to all your congregations, to each of you, with abundant charity. Given at Rome, at Saint Peter's, on the thirteenth day of the month of June, in the feast of Saint Anthony, in the year 1940, in the second year of Our Pontificate. PIUS PP. XII (from the Latin text, a Lusitanian version) ENCYCLICAL LETTER TO THE VENERABLE BROTHERS, THE PATRIARCH OF LISBON, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES OF PORTUGAL AND ITS OVERSEAS PROVINCES, IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE: ON THE OCCASION OF THE EIGHT HUNDREDTH ANNIVERSARY OF THE FOUNDATION OF PORTUGAL AND THE THREE HUNDREDTH ANNIVERSARY OF ITS RESTORATION, CONCERNING THE APOSTOLIC MISSIONS. BELOVED SONS, WE IMPART TO YOU THE APOSTOLIC BLESSING. The eight hundredth anniversary of the foundation of Portugal and the three hundredth anniversary of its restoration, which your glorious and noble homeland celebrates this year with such solemnity and unity of

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hearts, could not pass unnoticed by the watchful eye of this Apostolic See, nor could they leave Our paternal heart, the common father of the faithful, indifferent. We even have a special reason to participate in the celebrations of your first independence, since the Holy See, as is known, collaborated in giving it a legal constitution. 7 The acts by which Our predecessors of the 12th century, Innocent II, Lucius II, and Alexander III, accepted the homage of vassalage offered by Afonso Henriques, Count and later King of Portugal, and, promising him their protection, declared the independence of the entire territory...

[*Latin ed. p. 261*]

The Acts of Pope Pius XII, page 261, state that the territory, which, at the price of most arduous struggles, had been valiantly recovered from Saracen dominion, was the highly coveted reward with which the See of Peter repaid the generous Portuguese people for their extraordinary merits in behalf of the Catholic faith. The Catholic faith, as it were, the vital sap that nourished the Portuguese nation from its very cradle, was, if not the only, certainly the principal source of energy that elevated your homeland to the zenith of its glory, both as a civil nation and as a missionary nation, "extending the faith and the empire." History and facts attest to this. Indeed, when the sons of Dom João I requested that he authorize the first overseas expedition, which would lead to the liberation of Ceuta, the great and pious monarch, above all, wished to know from them whether the undertaking would be or not useful to the service of God. And so, all subsequent endeavors had, as their primary aim, the propagation of the faith, that faith which animated "the Crusade of the West" and the military orders in the epic struggle against the dominion of the Moors. On the caravels, bearing the white banner emblazoned with the cross of Christ, which carried the intrepid Portuguese discoverers to the western shores of Africa and the adjacent islands, also sailed missionaries, "to draw the barbarian nations to the yoke of Christ," as expressed by the great pioneer of Portuguese colonial and missionary expansion, the Infante Dom Henrique, the Navigator. The prince of Portuguese discoverers, Vasco da Gama, when he raised anchor to begin his fortunate voyage to India, took with him two Trinitarian Fathers, one of whom, after having preached the Gospel with apostolic zeal to the peoples of India, would crown his laborious apostolate with martyrdom. The blood of this and other heroic Portuguese missionaries was, in those remote regions, as always and everywhere, the blood of martyrs, the seed of Christians; and their shining examples were for the entire Catholic world, but first and foremost for their generous compatriots, a call and an encouragement to missionary apostolate. It was then seen – precisely when a series of calamitous events were tearing away a large part of Europe from the bosom of the Church, which had so wisely and maternally nurtured it – that Portugal, together

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with the sister nation, Spain, were opening up vast, unknown regions to the mystical Bride of Christ, and bringing to her maternal embrace, in Camões, *Lusiads*, I, 2.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Commentarium Officiale, concerning the compensation for those miserably lost, the countless children in the vast continents of Mahdia, Asia, and the United States. Dioceses and parishes, seminaries and convents, hospitals and orphanages arose and multiplied in those lands, a demonstration of the perennial vitality of the Catholic Church, for which the divine Founder incessantly intercedes, and in which the Paraclete Spirit operates incessantly, even in the most tragic hours. But whence came it, "that you, though so few, accomplish so much in the holy Christendom?" 2 Whence came to Portugal the strength to embrace within its dominion so many regions of Mahdia and Asia, and to extend its influence even to the distant lands of the United States? Whence, if not from that ardent faith of the Portuguese people, sung by its greatest poet, and from the Christian wisdom of its rulers, who made Portugal a docile and precious instrument in the hands of Providence, for the accomplishment of such grand and beneficial works? Indeed, while the Albuquerque family, the Castro family, and other equally distinguished men, conscious of their own responsibility, governed with rectitude and prudence the various Portuguese colonies, and while zealous preachers of the faith received aid and protection, and while great monarchs, such as D. João III, strove to send missionaries to those countries, then Portugal imposed itself upon the admiration of the entire world by the power of its empire and by its gigantic civilizing work. On the contrary, when faith declines, when missionary zeal wanes, when the secular arm, instead of supporting, hinders, instead of fostering, paralyzes missionary vitality, especially with the suppression of religious orders, then, logically, with faith and charity weakened, all that springtime of good, which arose and flourished in those lands, withers and fades. A glance also at these shadows, Beloved Son and Venerable Brothers, is not without benefit and lends itself to useful reflections. But it is in the splendor of your incomparable missionary glories that we wish to fix your attention this year, a year destined for the historical commemoration of the magnificent achievements of your illustrious homeland, so that in your hearts the ancient Portuguese missionary spirit may always remain vigorous. The current centennial celebrations providentially coincide with a period of spiritual renewal of the Portuguese people; and the solemn 2 Camões, *Lusiads*, V, 7, 3.

[*Latin ed. p. 263*]

Acts of the Sacred Congregation for the Propagation of the Faith, p. 263, December 12. The concordats recently ratified, regulating the relations and

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promoting the friendly collaboration of the Church and the State, guarantee even better times. Therefore, the present time is particularly opportune to foster anew among you the missionary spirit, so that it may emulate the zeal of the ancient Portuguese missionaries. Who, animated by such a spirit, can look with indifference upon the nearly ten million souls who live in Portuguese territories, and who, for the most part, still await the light of the Gospel? Which Portuguese person – worthy of that name – will not wish to do all that is in their power to preserve alive *forma*, not only one of the most beautiful glories, but also one of the greatest interests of their Fatherland?

Therefore, beloved sons and venerable brothers, while our mind and heart are filled with the glorious missionary traditions of the Portuguese nation, we exhort you for the many souls who in your colonies await someone to preach the word of God to them and to share with them "the unspeakable riches of Christ," we repeat the gesture and exhortation of the Divine Redeemer to the Apostles, saying to you also: "Behold, the harvest is ripe already to the harvest."

"The harvest is plentiful, but the laborers are few. Therefore, pray the Lord of the harvest that He may send laborers into His harvest." *Eph. I, 11; Io. IV, 35; Luc. X, 2.*

The laborers are few! The ancient dioceses of Portuguese Africa suffer a great scarcity of apostles; and vast missionary districts are entrusted to few evangelical workers. Therefore, pray to the Lord of the harvest! And first, pray that the Lord may deign to raise up many missionary vocations, both in Portugal and among the indigenous people of the territories; and not only vocations of priests, but also of Coadjutor brothers, of religious women, and of catechists. The priests should dedicate a part of their prayers to this holy and most important intention; especially, the contemplative orders should pray, and the faithful, when reciting the Rosary, so highly recommended by Our Lady of Fatima, should not fail to direct a prayer to the Most Blessed Virgin Mary in favor of missionary vocations.

[*Latin ed. p. 264*]

Acta 264 Apostolicae Sedis - Commentarium Officiale. It is not enough [to simply acknowledge the need for missionaries]; it is necessary to organize special days for missionary vocations, with hours of adoration and appropriate sermons; and this should occur each year, in all parishes, in schools or educational institutions for young people, and in seminaries. On these days, let all approach the sacred altar; but especially let the young nourish themselves with the bread of the strong, with the "wheat of the elect": for many, this may be the blessed and happy moment in which the Lord will make His call heard. And who shall promote these holy initiatives? First and foremost, the Clergy. Therefore, we address ourselves to the venerable Portuguese Clergy, and with all the ardor of our heart, we

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exhort them to join the Missionary Union of the Clergy. This pious association, blessed and enriched with most special graces by Our immediate Predecessors, and which We likewise bless and commend immediately, already exists in almost all Catholic countries, and everywhere it proves to be a most effective means of forming a missionary consciousness among the faithful. It is our fervent desire that the Portuguese Missionary Union of the Clergy, still in its beginnings, should develop rapidly, for it is among its members that We expect to find those zealous and experienced cultivators who, with loving solicitude, know how to choose and educate the tender plants that Christ Our Lord makes sprout in His vineyard, so that one day they may be transplanted to the Missions. Moreover, the Lord expects from His ministers a still more fundamental work: that they should cultivate and prepare the ground so that missionary vocations may germinate therein. Indeed, it is to the priest – and, as Our Predecessor Pius XI of blessed memory declared, there should be no priest who does not feel inflamed with love for the Missions – it is to the priest that it primarily belongs to spread among the faithful knowledge of the missionary problem and to kindle in their hearts apostolic zeal. Therefore, to you, beloved sons and venerable brothers, we repeat the authoritative words of that same great Predecessor of Ours in the Encyclical *Rerum Ecclesiae*: "Strive to found among yourselves the Missionary Union of the Clergy; or, if it is already founded, encourage it with your authority, counsel, and exhortations to a more and more active pursuit."

Zac. IX, 17.

Cf. A. A. 8. 1926, p. 71.

Ibidem.

[*Latin ed. p. 265*]

Acta Pii PP. XII 265: Primus officium Unionis Missionariae Clericorum in Portugallia erit promovendi et diffundendi per omnia media litteras missionarias. Si non est litterae quae gravia problemata et urgentissimae missionum necessitates cognoscant, nec clerus, nec, plus, populus ea curabunt. Propterea, ex toto corde, benedictionem nostram tribui "Bulletin" Unionis Missionariae Clericorum in Portugallia, "Clerus et Missiones," ut in omnibus sacerdotibus Lusitanis flammam zelum missionarium revivat et accendat, et eos de officiis suis in propagatione fidei memoret. Benedictionem nostram etiam tribui aliis "bulletinis" missionariis familiis religiosarum, quae tanto ad missionum propagationem inter fideles conferunt, et vota nostra sunt ut fructus semper abundantiores producant. Sed benedictionem specialem reservamus pro sacerdotibus qui generose se curare volunt zelantem missionum propagationem Unionis Missionariae Clericorum, ut Deus activitatem eorum fecundet. Verus zelus animarum certamente inspiret eis mille sanctas et efficaces industrias ad effectum ducendum bonum propositum suum. Desideramus etiam ut in seminariis

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educatio candidatorum ad sacerdotium ita dirigatur, ut conscientiam missionariam solidam et profundam adquirant, quae aptissima sit ad robustandam formationem sacerdotale, ad utilitatem futuri ministerii sui, in quocumque loco Providencia eos destinavit. Et si quisquam ex illis, benignissima voluntate Altissimi, se ad Missiones vocatum sentiret, "nec defectus clericorum, nec aliqua necessitate dioecesis vos deficere debent aut dissuadere ab dando consentimenti vestri; quia cives vestri, quasi in manu habentes medios salutis, longe sunt ab ea quam infideles... In tali casu, ergo, de bono animo, propter Christum et animas, toleramini amissionem alicui ex clericis vestris, si amissionem dicere licet, nonque lucrum; quia, si aliquem collaboratorem et compaterem labōrum vestōrum priberetis, Fundator Divinus Ecclesiae certe eum supplēbit, sive abundantissimas gratias super dioecesem effundens, sive novas vocationes ad sacrum ministerium suscitans." 9 Sed desiderium nostrum maximum et ardentissimum est ut, exempla Arcidiocesis Goae sequentes, ubi abundant vocationes sacerdotales et religiosas inter naturales terrae, ita etiam aliae circumscriptiones ecclesiasticae...

9 A. A. 8. 1926, pag. 70 s. ACTA, vol. VII, n. 8. — 6-7-1940. 18

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Commentarium Officiale. It is our fervent desire that the Portuguese Domains, generously developing the work already begun, may soon possess a native clergy and numerous Sisters, daughters of the same people, among whom they must exercise their apostolate. It is a glory of Portugal to have always associated the peoples of the overseas lands with the fortunes of the metropolis, seeking to raise them to the same level of Christian civilization. We rely on this praiseworthy tradition for the realization of one of the most cherished dreams of the Church in recent times: the formation of a native clergy. You, our beloved son, and venerable brothers, will do everything possible to ensure that these hopes are not in vain, but soon become a comforting reality. However, it is not enough to recruit many vocations; it is above all necessary to educate holy and capable missionaries. Among you, and without doubt you appreciate it deservedly, is a distinguished monument to the solicitude that this Apostolic See devotes to the education of missionary vocations, and that is the Portuguese Society of Catholic Missions Overseas, founded by the providence and energy of our immortal predecessor, Pope Pius XI of blessed memory, which is also the object of our special care and hopes. No less confidence does the Holy See place in the religious Orders and Congregations, both male and female, which in all times have been and are the workshops where the majority of missionaries are formed. Therefore, we expect much, and we shall expect much, from the Missions. Knowing the spiritual needs of the Portuguese Possessions, it is our most fervent desire that, alongside the religious Orders and

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Congregations that are already dedicated to the Missions, others should also join them, and that the Ordinaries should grant them their support and favor for this so urgent and holy purpose, so that in these institutions also the workers of the Gospel may multiply, destined for the Missions of your vast colonies. To the Directors of the Colleges of the aforementioned Missionary Society, as well as to the Superiors of the other religious institutions, we wish to express our heart, so that they may understand our apostolic concerns and how much we desire that missionary vocations be properly cultivated and solidly formed. Remember that no one should embark on the difficult and heroic paths of the Missions unless they have been called by a special privilege of the Lord; and likewise, no one should be allowed to continue [on that path] if...

[*Latin ed. p. 267*]

The Acts of Pope Pius XII are the path, if one does not wish to correspond suitably to the divine calling. The Missionary must be a servant of God, not only by vocation, but also by complete and perpetual offering of himself. "Indeed," teaches the admirable Encyclical *Maximum illud* of Pope Benedict XV, "it is necessary that he who preaches of God be a servant of God; that he who teaches to hate sin, hate sin himself. Especially among the unbelievers, who are moved more by feeling than by reason, faith makes greater progress when preached with example, rather than with words."

It concerns, Beloved Sons and Venerable Brothers, a holiness deeply rooted in the soul, not a superficial probity, which would vanish at the first contact with the corruption of paganism. Men who, in the words of St. Paul, "have the appearance of godliness, but deny its power," will certainly not be the salt of the earth, to heal the corruption of pagan customs, nor the light of the world, to show the way of salvation to those who lie in the shadows of death.

It pleases God that they themselves should not miserably become corrupted, and – worse still! – become masters of corruption!

Furthermore, the future Missionary must receive a complete education; both scientific and pastoral, so that he may truly be a "wise architect" of the Kingdom of God.

It is not enough for him to have a broad and profound theological knowledge; he must also know the secular sciences, particularly those related to the exercise of his office; otherwise, if he lacks these sacred and secular knowledge, the Missionary, guided only by his zeal, risks building on sand.

Therefore, like the Divine Master, who "went about doing good, and healing all" (Acts 10:38), and obeying His command: "heal the sick" (Luke 10:9), "teach all nations" (Matthew 28:19), the Missionary opens his lips to speak with wisdom and doctrine of the Kingdom of God, and extends his hands, suitably prepared and moved by Christian charity, to relieve the

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bodies of the diseases and miseries that afflict them; with the bodies, he will also relieve the souls.

Let him also raise the minds of so many poor slaves of degrading superstitions and immersed "in darkness" (I Timothy 3:5), so that, following the example of the Apostle Paul, who "planted and watered" (I Corinthians 3:6), he may bring forth fruits of salvation.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Commentarium Officiale, "bras da morte" (flames of death); with this instruction, the entrance to the light of the Gospel will be opened to those darkened minds. 1 6 Indeed, alongside the House of God, the Church, guided by the Holy Spirit, has established, in every place, but especially in mission lands, orphanages, hospitals, and schools. Now, who shall be the "wise architect" of these holy works, if not the Missionary? And how can he be so without the necessary preparation? We make the same recommendations to those who work in the formation of that silent, yet diligently beneficial, army, which is an almost indispensable aid to the missions, namely, the Religious Sisters. We know that, through the mercy of God, in Portugal, the congregations of religious women are multiplying. Let diligent care be taken in the recruitment and education of missionary vocations, so that the Sisters, ready to go to lands of infidels, may be ever more numerous and better prepared to proficiently exercise the offices of teachers, nurses, catechists, in a word, all the particular ministries that constitute the missionary apostolate. Let all those to whom this obligation pertains consider well that the greater the fruits that the missionary Sisters can reap, the more adequate and complete their formation will be, and not only their religious formation, but also their intellectual formation. And may it please God that, with the Missionary Sisters, we soon see many zealous indigenous Sisters collaborating! We have not forgotten you, Most Beloved Sons, who have already obeyed the order of the Divine Master: "Go forth!" To you, who are already on the high seas, striving and toiling to expand the Kingdom of God, our thoughts are more solicitous, and our greeting and exhortation are more heartfelt. And after instilling new encouragement in you, we pray and implore all of you, and each one in particular, with the words of the Apostle to the Gentiles: "Give diligence to show yourself a workman approved, not needing to be ashamed." "Be an example to the faithful in word, in conduct, in charity, in faith, in purity." With the same St. Paul, we join the exhortation with the suggestion of means.

1 7 Luke V, 4.

1 8 II Timothy II, 15.

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1 9 I Timothy IV, 12.

[*Latin ed. p. 269*]

Acts of the Popes, 269, XII, necessary for putting it into practice, summarizing them all in the following counsel: "Seek piety: give yourselves to mercy." 20 If the grace of God dwells in your hearts, it will not fail to spread around you and over your works, for this is the law in the Kingdom of God: "The Kingdom of God is like leaven, which a woman took and hid in three measures of flour, until it leavened all the mass." 21 The history of your missions eloquently testifies to the truth of this divine law. While the so-called lay missions, which were to replace the Catholic missions, have always been unfruitful, immense benefits, not only spiritual, but also – by natural consequence – temporal, to the advantage and prestige of Portugal, have been brought about by Saint Francis Xavier and Blessed John de Brito! Imitate them! On March 15th of this year, the four hundredth anniversary of Saint Xavier's divine vocation for the missions of Portuguese India was completed. This divine vocation was revealed to him by the letter that Dom John III, King of Portugal, wrote to his ambassador in Rome, instructing him to seek out wise and virtuous missionaries for the Indies. How well Xavier repaid Portugal for the invaluable aid given to the divine vocation of the Holy Protector of Missions! He certainly could not have done more for Portugal, had he been Portuguese by birth. Such is the beneficial efficacy of holiness. In it lies the secret of the happy outcome of your mission. Let your missionary program among the infidels be that of the Divine Master: "I sanctify myself, that they also may be sanctified," which was also the program of Saint Francis Xavier, of Blessed John de Brito, and of the entire glorious cohort of Portuguese saintly missionaries, who so richly deserved from religion and from the fatherland. 22 Finally, a word to the generous and beloved Portuguese people. Christ Our Lord, to those who already enjoy the incomparable benefits of Redemption, has entrusted the task of sharing them with brothers who still lack them. In your magnificent colonies, you have millions of brothers, whose evangelization is particularly entrusted to you. Therefore, We invite you all to a holy crusade in favor of your missions. As your glorious ancestors did, whose deeds you celebrate this year in Quarten, so too should you strive to spread the light of the Gospel throughout your vast empire. 20 1 Timothy V, 11. 21 Cf. Matthew XIII, 33. 22 John XVII, 19.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Official Commentary, year by year, closed around the Captains and Knights, who carried the cross-bearing banner, or, when they could not follow them, accompanied them with their prayers, with their solidarity, and with financial assistance; thus, you too should strive to give your children, your prayers, your generous offering to the Mis-

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sions. A privileged place in this noble crusade belongs to those who serve in the Catholic Action. God will bless this your holy Crusade, and your noble Nation. Our Lady of the Rosary of Fátima, the Lady of the Rosary who triumphed at Lepanto, will assist you with her powerful patronage. St. Francis Xavier, the holy patron of the Catholic Missions, a Portuguese by adoption, the Blessed John de Brito, and the entire illustrious company of Portuguese saintly Missionaries will be with you. Meanwhile, may you be filled with heavenly graces and as a testament to our paternal benevolence, the Apostolic Blessing, which we give to you, our beloved Son, and Venerable Brothers, and to all and each of your faithful, with all the outpouring of our heart. Given in Rome, near St. Peter's, on the feast of St. Anthony, June 13th of the year 1940, the second of our pontificate. PIUS PP. XII

ALLOCUTIONES

I. Most Blessed Father, to the Eminences and Reverend Cardinals, on June 2nd, 1940, on the feast of St. Eugene I, the Pope, with auspicious omens, responded as follows:

Always sweet and dear to Our heart is the dawn of this day consecrated to the feast of St. Eugene I, a most brilliant light of a fearless and zealous Pope, given to us as a special heavenly protector in the early days of Our life, in that transcendent hour of the spirit in which we were regenerated in the waters of baptism. To such a holy Successor of Peter, from the day that, through a mysterious design of God, without any merit of Ours, we were elevated to the Papal See, we raised our gaze to Him as Our high Patron and example, who would watch over us and illuminate us in the supreme ministry entrusted to us. His protective name renews in Us the serene and profound joy of seeing you gathered here, Venerable Brothers,

[*Latin ed. p. 271*]

My beloved children, who with such fervent zeal and devotion offer Me their valuable assistance through your keen experience and proven wisdom; and the solemnity of invoking and celebrating [this event] is, for Us, an occasion to converse with you in that open and familiar manner, which, being a need of Our heart, is also fitting for the particular gravity of the present time. In the noble and delicate greetings that the venerable and most dear Cardinal Dean offered Us in your name, and in the prayers that he raised to the Almighty for Us, We have felt renewed the heartfelt expressions of intense and profound sorrow for the anxieties and threats of the times that are passing, and which expose so many children of the Holy Church of Christ to unspeakable trials and sufferings, to persistent spiritual dangers, to which a heart of Priest and Pastor cannot remain indifferent. That you, to whom such a high degree of responsibility is entrusted through your close and immediate participation in Our cares and concerns, in Our joys and sorrows, may gather at Our side and unite yourselves ever more with the Vicar of Christ, is certainly a source of great comfort to Us;

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for this, We express to you Our most heartfelt thanks. And may God, in His inscrutable and always just counsels for the governance of the world, grant that We may, in some way, restrain the bloody course of events! Now that the ninth month of the war has passed, and the conflict, more fierce and devastating than ever, rages on the blood-soaked fields and treacherous seas, under the lightning of the aviators, and extends even to peoples foreign to the conflict; We recall to Our mind those troubled weeks, oscillating between successive fears and hopes, when We, still drawn by even the faintest glimmer of peace, aware of the duties of Our Apostolic ministry, following the impulses of Our heart, dedicated every thought and effort to the well-being of all peoples, striving to dissuade rulers from resorting to violence and to lead them to the idea of a peaceful, just, honorable settlement, commensurate with a sense of responsibility before men and before God. If today, Venerable Brothers and beloved children, We turn our gaze and contemplate Europe, by divine vocation the land of faith and Christian civilization, tearing itself apart with iron and fire; if We consider the vast destructions and ruins, and the cruel sufferings that are accumulating and spreading in so many flourishing regions and fields that already provided bread and tranquility to so many people; if We ponder the sad economic, social, ideal, religious, and moral effects, and the harsh repercussions that result from the prolongation and intensification of the conflict, even beyond...

[*Latin ed. p. 272*]

Acta Apostolicae Sedis - Official Commentary from the oceans; if we consider and weigh all of this, a vision opens up that deeply grieves and burdens the spirit, and causes us to lift our eyes to heaven, invoking the immense mercy of God upon the miserable children of men, divided among themselves by conflicting ideas and interests, misled by enmity, hatred, resentment, and revenge, in a sea of calamities and sorrows. Is this perhaps the terrible hour in which God weighs their merits and demerits? We bow our heads before the impenetrable divine judgment; and, focusing on ourselves and our conscience, we feel justified in having, in our peacemaking actions, followed the royal path, which leads to inner serenity and external peace, to respect for human feelings, to a sense of true justice and compassionate equity, to objectivity, and to a fair assessment of the interests of all peoples. Now, the present war has reached its full intensity of battles and destructive progress, and its ruins rise to gigantic proportions; but not so that the external and material damages can be compared to the internal collapse and the destruction of the spiritual and moral heritage. What more eloquent and frightening sign of the progressive annihilation and engulfment of spiritual values than the growing dissolution of the norms of law, replaced by force, which oppresses, chains, and stifles ethical and legal impulses? And is it not a clear argument of this fact that regions

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and peoples who were more than others traditional advocates of peace have been dragged into the whirlwind of war? Even under the weight of the harsh necessities of the struggle, it is a rule of prudence to turn our gaze from the turbulent present towards the dawn of a better and more ordered future, and to remember the very luminous words of St. Augustine: "Peace is not sought so that war may be provoked, but war is waged so that peace may be obtained. Therefore, even while fighting, be peaceful, so that those whom you conquer may be led to the benefit of peace through your victory." If we, inspired by this wise maxim, and not otherwise than by what we have exposed on other occasions, especially in our Christmas Allocution, Venerable Brothers and beloved Sons, insist again and implore all parties to always remember those duties of humanity that do not diminish in value even in the face of the law and morality of war, – so that the very great Doctor exclaimed that faith, when promised, must be kept even to the enemy, against whom war is waged –; then our word and our action are not partial; but we are fulfilling a duty that truth and love dictate to us, which impose upon us the good and the prosperity.

[*Latin ed. p. 273*]

From the Acts of Pope Pius XII, 273, for all, We entrust the seat of the common Father of the redeemed by Christ; and We contribute, on Our part, with the means provided by Our Apostolic ministry, to ensure that no one deviates from the ideal norms and essential presuppositions of a peace that seeks to be just, honorable, and lasting. Nor do We believe it lawful, on this occasion, to refrain from expressing Our sorrow at seeing how the treatment of non-combatants, in more than one region, is far from being in conformity with and in accordance with the norms of humanity. May God be Our witness that, in affirming this necessary truth, neither partisan spirit nor regard for any person moves Us. The moral judgment of an action cannot be guided by personal considerations. No people are immune to the danger of seeing some of their children give themselves over to passions and sacrifice themselves to the demon of hatred. What is especially important is the judgment that public authority gives of such deviations and distortions of the spirit of conflict, and the readiness to put an end to them. Therefore, it belongs to the worthy name of the authority itself that, as the fields of war extend beyond its own borders, the unwavering dignity of reason, which dictates those supreme principles of promoting the good and restraining evil, should not be diminished; principles which strengthen and honor those who govern, and which reconcile and make those who are subject more inclined and ready to bend their will and actions to the common good. And therefore, the more the territories that the conflict subjects to foreign domination are extended, the more urgent becomes the duty to ensure that the legal order, which is being implemented in them, is in harmony with the provisions of international

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law and, above all, with the requirements of humanity and equity. Nor should it be denied that, alongside the security precautions justified by genuine necessities of war, the well-being of the populations that have fallen under occupation must continue to be an obligatory norm for the exercise of public power. Justice and equity require that they be treated as, in a similar situation, the occupying power would wish to see its own citizens treated. From these elementary principles of sound reason, it is not difficult for those who wish to rise above human passions, to draw the consequences for establishing regulations concerning the special issues relating to occupied countries, regulations that are in conformity not only with human and Christian conscience but also with true statecraft: respect for the life, honor, and property of citizens; respect for the family and its rights; and, on the religious side, freedom for the private and public exercise of divine worship and spiritual assistance in a manner appropriate to the respective people and their language, freedom of religious education and instruction.

[*Latin ed. p. 274*]

274. Acta Apostolicae Sedis. – The Official Commentary concerning the administration of ecclesiastical goods, and the faculty granted to Bishops to correspond with their clergy and their faithful concerning matters pertaining to the care of souls. As for Us, wishing to give offense to no one, so that our ministry may not be reproached, and desiring at least to mitigate the consequences of the war, We extend Our paternal love to all Our sons and daughters, both of the Germanic peoples, who are always dear to Us, among whom We spent many years of Our life, and of the allied states, to whom We are also bound by grateful and pious memories, remembering also with constant solicitude the much-tried and beloved Polish nation, and other noble peoples, for whose tragic sufferings We pray to the Most High that He may speedily bring the hoped-for comfort. Moreover, We place our unwavering trust in God, Who, as He wisely governs men and events, so also He governs His Church from Heaven, to which He gave dominion over souls, and, in the unceasing course assigned to it of divine truth and virtue, taught it to proceed "with the armor of justice on the right hand and on the left," "for glory and for dishonor, for infamy and for good report, giving good to those who curse us, and blessing those who curse us; blessing those who bless us, and cursing those who curse us; doing good to our enemies, and praying for those who persecute us," calling all nations into the one fold of Christ, and supplicating Heaven for kings and rulers, "that we may live a quiet and tranquil life in all piety and chastity," and pacifying in its journey towards eternity the discord and strife of the world.

3-5. Venerable Brothers and beloved Sons, the dangers and the spiritual and moral incentives, which in these tempestuous times threaten more than ever the Christian principles of faith and life in souls, are too well

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known and too evident. A disordered flood of new and conflicting opinions, impressions, and incentives of ill-considered tendencies, excites the popular masses, penetrates even among those classes who, in more tranquil times, are docile in allowing themselves to be guided and governed by clear and wise norms, and impose upon the Christian conscience a continuous and unremitting vigilance in order to remain faithful to its rectitude and vocation. Attracted into the whirling and passionate turmoil of events, minds are too often in danger of having their faculty and readiness to judge things according to the unshakeable and pure dictates of divine law obscured and weakened. Yet, the Christian, strong in his faith, intrepid in his duty, if he must be prepared to participate in the events, the tasks, and the sacrifices of the day, must also be equally diligent and ready to reject its errors; so that, the more He perceives the darkness of unbelief and evil to gather, the more courageous he must be.

2 Corinthians 6:3.

2 Corinthians 6:7-8.

1 Timothy 2:2.

[*Latin ed. p. 275*]

Acta Pii Pp. 275 XII et sequentia – etiam in medio tribulationum – convenit ut demonstratur in illustrando lucem fulgidam Christi, ductor errantium, directrix et tutrix ad reditum ad patrimonium spirituale ab multis oblitum vel derelictum. Firmus contra perturbationes externas, ambulabit et procedet sine deviare in nocte caliginis terrenae, sed tendet oculos ad stellas splendentes in firmamento aeternitatis, consolans finem et praemium spei suae. Si plus dura et graviora sacrificia exigerentur ab humanitate, tanto vigorosa et operosa nutriet et alit in animo suo vim erumpentem praecepti divini amoris, et desiderium et anxietatem ut hoc sit dux intentionis et actionis. Non se inclinabit neque recedet timide coram asperitate temporum; etiam quando conatus videntur pracludere omnem viam evasionis, in ipsis conatibus sentiet crescere vires ad necessitatem ex magnitudine missionis suae. Et si spiritus superbus materialismi atheismi illi posuerit interrogationem: Ubi est spes tua?, tunc, non timens neque praesentem neque futurum, responderet cum iustis temporis antiqui: Nolite ita loqui; quoniam filii sanctorum sumus, et vitam illam expectamus, quam Deus dabitur his, qui fidem suam numquam mutant ab eo. 6 Fides et fidelitas immutabilis ad Deum est fundamentum spei heroum Christianorum, illius spei quae non confundit. Omnibus illis qui felicitatem suam hic viderunt delabi et deleri a tempestate belli, illis qui gemunt in preda incredibilium dolorum exteriorum et interiorum, fratribus dolentibus vivis primorum credentium in Christo, Nos adhibemus copias heroum et heroinarum antiquarum et modernarum; et clamamus cum Apostolo Gentium: Fratres... non contristemini, sicut et ceteri qui spem non habent. Non estne consolatio fortissima spes nobis proposita, quam tenemus ut ancora firma et stabilis

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animae, et quae penetrat usque ultra velamen caeli, ubi intravit praeceptore pro nobis Jesus? In hoc mense consecrato Divino Corde Eius, unico Magistro humanitatis, Magistro mititatis, qui vincit omnem atrocitatem impietam, et humilitatis, qui non calcat parvum caducum, possint dolores et sacrificia, generose sustenta a quibus ad gladium fidei iungitur ancora spei, infundere eis vim novam purior, ut ex hac terra laborata a doloribus germinet et floreat consolidatio moralis plus franca et constans, secundum verba Apostoli: Omne gaudium aestimate, fratres mei, cum in tentationes varias incidentis; scientes quod probatio.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis — The official record of the Apostolic See works to foster your patience. And patience accomplishes a perfect work. From the high degree of joy that suffering brings, patience ascends, climbing the steps of resigned suffering and willing suffering. 9 But patience is also a great gift from God, and it becomes perseverance when it does not falter, but steadily accompanies the increase of sufferings and misfortunes. Therefore, patience is also joined to persevering prayer, which has been instilled in us by the Divine Redeemer Himself. We cannot, therefore, cease to exhort all who on earth are children of the Church of Christ to offer, with holy fervor, their tireless prayers to the Heart of the Divine Savior, King of Peace, that He may pour forth the rivers of meekness and humility upon the peoples exasperated in conflict, that He may restrain the massacres that stain the fields and cities, that He may inspire in the rulers of nations those great thoughts of moderation and peace that come from the heart, where God placed goodness as the foundation, in divine likeness, so that the bloody struggle and the tragic destruction of the well-being of the peoples may cease, and that amidst so many ruins and tears, the path may be marked and opened towards the temple of a healthy peace, sealed not by hatred and vengeance, but by the imprint of the noble majesty of justice. With this desire in our hearts and this prayer on our lips, We impart to you, Venerable Brothers and beloved Sons, as a pledge of heavenly grace and consolation, from the fullness of Our heart, the Apostolic Blessing.

The Supreme Pontiff, on the 9th day of the month of June, in the year 1916, responded with these most noble words to the Most Reverend Sir Vladimir d'Ormesson, whom the Kingdom of France had appointed as its ambassador extraordinary, and to whom public letters were delivered with full authority.

"The words that you have just pronounced, Monsieur the Ambassador, as you presented your credentials to Us, are imbued with the gravity of this hour, in which so many unspeakable sorrows weigh upon the sons and daughters of your homeland, and carry a profoundly pathetic tone.

Returning in thought to that land of France, which We admired three years ago, during Our Legation to Lisieux, in the brilliant splendor of its

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summer fertility, We see it today stained with the blood of its children and covered with nameless ruins.

As Our divine model, the good Shepherd, We feel Our heart stirred with compassion, as in Luke 1, 2-4.

[*Latin ed. p. 277*]

The Acts of Pope Pius XII, page 277, speaks of this excess of devastation and suffering, which gives palpable reality to the lamentations of the Psalmist: "Lord, you have shown your people hard things; you have made them drink a wine of bitterness." In this great distress, Your Excellency, you recalled the general truths which, transcending linguistic or national boundaries, constitute the essential foundation of the moral heritage of humanity. Among these fundamental spiritual values, you gave to the Christian faith, or, as you say, "to the Christian conception of society and life," the place of honor that is due to it. Like lightning bolts cleaving through thick clouds, the devastating rays of war, whose fire has once again engulfed the old continent, have torn away from the eyes of every attentive and sincere observer the veil of prejudices, which, for more than half a century, the voice of the Church, and especially the reiterated warnings of our venerated Predecessors, the recent Popes, had failed to penetrate. The chain of causes and effects becomes clear even to some minds, who until now considered with indifference the growing dechristianization of public and private life, sometimes inclining to see in the decline of the Christian idea a progress of modern civilization; many of them are beginning to realize, or are coming to painfully acknowledge, that the weakening of faith and the forgetting of the Gospel have, on the contrary, accelerated internal decay and aggravated external dissensions, both among social classes and among nations. May the lessons of this bitter experience be translated into actions, which allow us to hope for a revival of the Christian spirit for the future, especially in the education of the young! France, which takes rightful pride in calling herself the eldest daughter of the Church, will face future trials with all the more energetic assurance, if her children, at all levels of society, will more resolutely appeal to the reserves of moral strength contained in her Christian tradition, reserves abundant and accumulated over centuries, and which are waiting only to be freed from the obstacles still opposed to their beneficial expansion, in order to make their full and total effect felt by rulers and the people. In the current chaos of thoughts and feelings, We see, as an inevitable and lamentable accompaniment to armed conflicts, ever wider abysses of passion opening up between nations.

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - An Official Commentary on hatred, on contempt, whether conscious or unconscious, for the ideas and opinions of others. This, for Us, as Father of Christendom, results in a double and pressing

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duty. Among Our sons and daughters of all countries, of all peoples, We desire, on the one hand, to awaken or reawaken the sense of responsibility that is incumbent upon the Christian conscience; on the other hand, to prepare and strengthen in souls a sincere disposition to undertake everything, so that to events still unprecedented and profoundly changing, besides the appearance of Europe, the external and social structure of humanity, may succeed the establishment of a new Christian order, in which these fundamental principles of justice, moderation, and charity are loyally and fully applied, without which a true and lasting peace cannot be conceived. When will that desired hour arrive? God keeps the secret; but We implore Him to hasten its coming. We also implore Him for light and wisdom, for those to whom His providence will assign the role of architects, burdened with responsibility, in the construction of the future city, founded on justice and sound freedom. In the meantime, We commend Our dear sons and daughters of France to the powerful and paternal protection of the Most High. With Our wishes for His Excellency, the President of the Republic, to whom you will kindly transmit the sincere expression thereof; with the personal greeting of welcome that We address to you, We assure you that, in the exercise of your high mission, you will find in Us a good will that will not fail, and a support always ready to manifest itself.

[*Latin ed. p. 279*]

Sacred Congregational Acts 279. SACRED CONGREGATION CONSISTORIAL. From Urbino and Urbania and St. Angelo in Vado. DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF DIOCESES. Recently, it was requested from the Apostolic See that the parish of St. Peter in Metola, which is situated furthest from the archdiocese of Urbino, and is adjacent to the diocese of St. Angelo in Vado, be separated from the archdiocese of Urbino and assigned to the diocese of St. Angelo in Vado. Indeed, Our Holy Lord Pope Pius XII, considering this to be for the good of souls, and with the favorable consent of the Ordinaries of both dioceses, has deigned to issue this Consistorial Decree, benignly decreeing that the aforementioned parish of St. Peter in Metola be detached from the archdiocese of Urbino and permanently assigned to the diocese of St. Angelo in Vado, thereby altering the boundaries of the aforementioned dioceses in this manner. Furthermore, His Holiness has deigned to appoint the Reverend Father Doctor John Capobianco, Bishop of Urbania and St. Angelo in Vado, to oversee the execution of this, granting him the necessary and appropriate powers to carry out what is intended, including the delegation of a suitable ecclesiastical person, and charging him with the duty of promptly submitting to the Sacred Congregation Consistorial an authentic copy of the executed act. Given at Rome, from the offices of the Sacred Congregation Consistorial, on the 2nd day of March, 1940. Fr. R. C.

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Card. Rossi, Secretary. L. S. V. Santoro, Assistant.

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Commentarium Officiale II

DECREE CONCERNING THE JURISDICTION OF THE MILITARY ORDINARY IN ITALIA

The military ordinary and military chaplains in ITALIA possess spiritual jurisdiction over land, sea, and air troops, with parochial responsibilities (Concordat, art. 14). However, since this jurisdiction is exercised within the territory of the dioceses, this Sacred Congregation, with the approval of His Holiness Pope Pius XII, in order to coordinate this jurisdiction with that of the diocesan ordinaries and to eliminate any possible interference, has declared and established the following:

1. The jurisdiction of the military ordinary and military chaplains in ITALIA is personal. It extends to all military personnel of land, sea, and air, as well as to male and female religious personnel assigned to military hospitals; however, it excludes civilian persons in any way belonging to the military or assigned to the army.

2. The aforementioned jurisdiction is cumulative with that of the diocesan ordinaries: nevertheless, in places designated for military personnel (barracks, airports, military arsenals, command headquarters, military schools, military hospitals, military courts, and prisons, etc., thus excluding the private residences of military personnel outside of said places designated for military personnel), the military ordinary and chaplains primarily and principally exercise this jurisdiction; secondarily, always and properly, the diocesan ordinaries and local pastors exercise their jurisdiction in cases of absence or lack of the aforementioned military ordinary and chaplains, and after proper agreements have been made with the military ordinary, as well as with the competent military authorities.

3. Outside of the aforementioned places, the diocesan ordinaries and local pastors will freely exercise their jurisdiction over individual military personnel whenever they are requested to do so.

4. The blessing of these same places, on Holy Saturday, will be given by the military chaplains, unless the local pastors have the right to do so when the chaplains are absent, and unless proper agreements are made as per article 2.

5. The blessing of ships will be imparted by the military ordinary when the launching ceremony is convened by the military authority; if the military ordinary is prevented from doing so, he will notify the diocesan ordinary, who will impart the blessing properly. However, when said ceremony is carried out at the initiative of a private party or another non-military authority, the blessing remains within the competence of the

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diocesan ordinary.

[*Latin ed. p. 281*]

The Sacred Congregation, Consistorial Decree 281, Section 6: Military chaplains, when, in the exercise of the functions inherent in their sacred ministry with respect to the military, they are required to officiate in churches not their own or not habitually designated for them, shall previously consult with the diocesan Ordinaries or with the local parish priests or rectors for the appropriate arrangements.

Section 7: With regard to the celebration of marriages, military chaplains shall bear in mind the prescription of canon 1097 § 2 of the Code of Canon Law, according to which "for the rule, it is to be held that marriage is to be celebrated before the parish priest of the bride, unless a just cause excuses it," and in the case that they assist in the rite, they shall particularly adhere, in addition to all other canonical provisions, to those established in canon 1103, §§ 1 and 2.

Section 8: The same military chaplains are also subject, as priests and by reason of their location, to the discipline and vigilance of the diocesan Ordinaries, who, in urgent cases, may also take appropriate canonical measures with regard to them, provided that they immediately notify the military Ordinary.

Rome, from the Sacred Consistory, April 13, 1940.

Fr. R. C. Card. Rossi, Secretary.

L. S. V. Santoro, Assessor.

SACRED CONGREGATION FOR THE EASTERN CHURCH

PROVISO ECCLESIAE

His Most Holy Lord Pope Pius XII, by decree of the Sacred Congregation for the Eastern Church, dated May 25, 1940, has appointed the Reverend Doctor Ioannes Suciu as titular bishop of the Church of Moglaena, and has designated him as Auxiliary to His Excellency, the Most Reverend Valerius Traianus Frentiu, Bishop of Magno Varadinensis of the Romanians.

ACTA, vol. V, n. 8. — 6-7-1940.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict

ALGERIA.

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NULLITY OF MARRIAGE (ITEBOUL-ORELL)

Since the actual place of residence of Mr. Francis Orell, in this cause, who is now residing in the city of Oran (4 Rue de L'Alma), is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on October 15th of the present year, at 11:30 AM, to resolve the doubt in question, or to subscribe to it, and to set the date for the hearing of the cause before the Rota: Whether there exists a nullity in the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Francis Orell, must take care to inform him of this edictal summons.

Francis Roberts, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, May 30, 1940.

John M. Pinna, Notary.

*And because the place of the current residence of Mr. Francis Orell, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on October 15, 1940, at 11 o'clock and a half, to agree upon or subscribe to the doubt mentioned above, and to fix the day for the decision of the cause before the Rota.

Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Francis Orell must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 283*]

The Roman Curia Diary, 283.

Wednesday, May 29, 1940: The Holy Father received in a solemn audience His Excellency, Mr. Doctor BERNARDO ATTOLICO, Extraordinary and Plenipotentiary Ambassador of Italia, for the presentation of his credentials.

Sunday, June 9, 1940: The Holy Father received in a solemn audience His Excellency, Mr. Count VLADIMIRO D'ORMESSON, Extraordinary and Plenipotentiary Ambassador of Francia, for the presentation of his credentials.

SACRED CONGREGATION OF RITES.

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Tuesday, June 4, 1940, in the Palace of Congregations at S. Callisto, in the presence of the Most Reverend and Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Bishop of Ostia and Albano, Promoter of the Cause of beatification of the Servant of God, Innocenzo da Berzo, a professed priest of the Order of the Friars Minor Capuchin, the Holy Congregation of Rites convened, with the participation of the Reverend Prelates, Officials, and Theological Consultors, to discuss the heroic virtues of the aforementioned Servant of God.

Tuesday, June 18, 1940, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites convened, with the participation of the Most Reverend and Reverend Cardinals, and the Reverend Prelates, Officials, and Theological Consultors, to discuss three miracles, which are asserted to have been wrought by God through the intercession of the Venerable Giovanna Delanoue, foundress of the Congregation of S. Anna della Provvidenza.

Tuesday, June 25, 1940, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites convened in its ordinary and particular session, in which the Most Reverend and Reverend Cardinals and the Reverend Prelates, Officials, discussed the following matters:

1) The introduction of the Cause of beatification of the Servant of God, Giacomo Bertieu, a professed priest of the Society of Jesus, who was killed in hatred of the Faith.

2) The introduction of the Cause of beatification of the Servant of God, Federico Jansoone, a professed priest of the Order of the Friars Minor.

[*Latin ed. p. 284*]

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3) Summary of the cause for canonization of the Blessed Justin de Jacobis, titular Bishop of Nilopolis and first Apostolic Vicar of Abyssinia, of the Congregation of the Priests of the Mission of Saint Vincent de Paul.

4) Summary of the cause for canonization of the Blessed Emilia de Vialar, foundress of the Institute of Saint Joseph of the Apparition.

5) Validity of the processes concerning the miracles for the canonization of the Blessed Francesca Saveria Cabrini, foundress of the Institute of the Missionaries of the Most Sacred Heart.

6) Validity of the processes concerning the virtues of the Servant of God Ignatius Falzon, secular cleric.

7) Validity of the processes concerning the virtues of the Venerable Servant of God Sante of Saint Dominic, lay professed of the Order of the Discalced Hermits of Saint Augustine.

8) Validity of the processes concerning the virtues of the Servant of God Ezekiel Moreno Diaz, Bishop of Pasto, of the Order of the Recollects of Saint Augustine.

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SECRETARY OF STATE

HONORS

By Apostolic Briefs, the Holy Father Pius XII, reigning happily, deigned to bestow:

The Grand Cross of the Order of Pius: November 9, 1939.

Upon His Excellency, Mr. Osvaldo Sebastiani (Italy).

December 31st.

Upon His Excellency, Mr. Count Pietro Acquarone (Italy).

March 12, 1940.

Upon His Excellency, Mr. Count Paolo Mimbela, Extraordinary and Plenipotentiary Ambassador of Peru to the Holy See.

The Commander's Cross with Plaque of the Order of Pius:

December 31, 1939.

Upon Mr. Marquis Paolo Tacoli (Italy).

December 31, 1939.

Upon the Noble Carlo Feria of the Counts of Cossato (Italy).

March 1, 1940.

Upon Mr. Francesco Babuscio Rizzo, Counselor of the Embassy of Italy to the Holy See.

The Commander's Cross of the Order of Pius:

March 12, 1940.

Upon the Noble Scipione Ambrosi Tommasi, member of the Pontifical Noble Guard (Guardia Nobile Pontificia).

The Knighthood of the Order of Pius:

March 12, 1940.

Upon Mr. Count Giulio Mariotti Solimani, of the Pontifical Noble Guard (Guardia Nobile Pontificia).

[*Latin ed. p. 285*]

Diarium Romanae Curiae 285. The Grand Cross of the Order of Saint Gregory the Great, civil class: December 31, 1939. To the Most Noble Marquess Albert Solaro del Borgo (Italy). To the Most Noble Count Edgardo Guerrieri (Italy). To the Most Noble Count Luigi Arborio Mella di Sant'Elia (Italy). To His Excellency, the Most Noble Signor Ambassador Gino Buti (Italy). February 16, 1940. To His Excellency, the Most Reverend Professor Antonio Piip, Minister of Foreign Affairs of Estonia. March 12. To His Excellency, the Most Noble Signor Baron Paolo Adolfo de Groóte, Extraordinary Envoy and Minister Plenipotentiary of Honduras to the Holy See. To His Excellency, the Most Noble Signor Rufo Ruffo, Prince of La Scaletta, Extraordinary Envoy and Minister Plenipotentiary of the Sovereign Military Order of Malta to the Holy See. To His Excellency, the Most Noble

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Signor Emilio Dard, Extraordinary Envoy and Minister Plenipotentiary of the Principality of Monaco to the Holy See. To His Excellency, the Most Noble Signor Cornelio Bosman van Oudkarspel, Extraordinary Envoy and Minister Plenipotentiary of Liberia to the Holy See. April 20. To His Excellency, the Most Noble Count Enrico San Martino Valperga, Senator of the Kingdom of Italy. The Cross of the Order of Saint Gregory the Great, civil class: April 12, 1940. To the Most Noble Signor Francesco Gilmore, of the Archdiocese of Sydney. The Commander's Cross with Star of the Order of Saint Gregory the Great, civil class: December 31, 1939. To the Most Noble Marquess Ferdinando Pallavicino (Italy). To the Most Noble Count Guido Suardi (Italy). To the Most Reverend Signor Carlo Graziani (Italy). To the Most Noble Count Alberto Seyssel d'Aix (Italy). To the Most Noble Count Paolo Guicciardini (Italy). April 3, 1940. To the Most Reverend Signor Stanislao Janikowski, Counselor of the Embassy of Poland to the Holy See. April 12. To the Most Reverend Signor Architect Giovanni Hennessy, of the Archdiocese of Sydney. The Commander's Cross of the Order of Saint Gregory the Great, civil class: December 31, 1939. To the Most Noble Count Bonifacio Bianchi di Roascio (Italy). To the Most Noble Duke Don Filippo Gaetani dell'Aquila d'Aragona (Italy).

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Official Commentary, December 31, 1939. To the Most Noble Marquess Blasco Lanza d'Aieta, of the Princes of Trabia (Italy). January 3, 1940. To the Reverend Mr. Orlando Bonaccorsi, of the diocese of Macerata. January 9. To the Reverend Mr. Giuseppe Nguyen-Huy-Toung, of the Apostolic Vicariate of Thai-Binh. January 31. To the Reverend Mr. Robert Le Besnerais (France). To the Reverend Mr. Giovanni Filippi (France). February 14. To the Reverend Mr. Camillo Antonio Boffi, of the suburbicarian diocese of Velletri. February 15. To the Reverend Mr. Paolo Bertolini, of the diocese of Vicenza. February 16. To the Reverend Mr. Angelo Pozzi, of the archdiocese of Milan. To the Reverend Mr. Vincenzo Sica (Rome). January 19. To the Reverend Mr. Giovanni N. Heltzel, of the diocese of Cleveland. To the Reverend Mr. Ray Jones, of the same diocese. To the Reverend Mr. Joy Seth Hurd, of the same diocese. To the Reverend Mr. Al Wey, of the same diocese. March 17. To the Reverend Mr. Fausto Minelli, of the diocese of Brescia. April 8. To the Reverend Mr. Alberto Camilleri, of the diocese of Malta. April 14. To the Reverend Mr. Giuseppe Giannini, of the archdiocese of Lucca. April 20. To the Reverend Mr. Guido Boni (Rome). The Knighthood of the Order of Saint Gregory the Great, a civil honor: December 31, 1939. To the Noble Mr. Luigi, of the Counts Manzoni-Ansidei (Italy). To the Reverend Mr. Renato Renard (France). To the Reverend Mr. Ludovico Cambournac (France). To the Reverend Mr. Enrico Benoit (France). February 9, 1940. To the Reverend Mr. Antonio Vu-ngoc-anh, of the Apostolic Vicariate of Thai-Binh. To the Reverend

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Mr. Antonio Leeuwenberg, of the diocese of Haarlem. February 21. To the Reverend Mr. Edoardo Ujvàry, of the diocese of Sabaria. March 7. To the Reverend Mr. Lamberto Stoppa (Vatican City). March 17. To the Reverend Count Alessandro Masetti Zannini, of the diocese of Brescia. To the Reverend Mr. Alessandro Capretti, of the same diocese. To the Noble Mr. Engineer Ferruccio Peroni, of the same diocese. To the Reverend Mr. Ernesto Tiboni, of the same diocese. March 18. To the Reverend Mr. Luigi Fridrich, of the archdiocese of Strigonia. March 28. To the Reverend Mr. Giovanni Fazio (Vatican City). April 10. To the Reverend Mr. Augusto Candelotti (Rome). April 14. To the Reverend Mr. Eugenio Guillot, of the diocese of Lafayette.

[*Latin ed. p. 287*]

Diarium Romanae 287 of the Curia, The Grand Cross of the Order of Saint Gregory the Great, military class: December 31, 1939. To His Excellency, Mr. Admiral Lorenzo Bonetti (Italy).

To His Excellency, Mr. General Emilio Gamerra (Italy). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: December 31, 1939. To His Excellency, Mr. General Paolo Puntoni (Italy). The Commander's Cross of the Order of Saint Gregory the Great, military class: December 31, 1939. To Mr. Colonel Ernesto De Sanctis (Italy).

To Mr. Count Federico Avogadro di Vigliano (Italy).

To Mr. Colonel Ettore Pacetti (Italy).

To Mr. Captain of Frigate, Noble Pietro Scammacea (Italy). March 12, 1910. To Mr. Count Giovanni Franchi de' Cavalieri, member of the Pontifical Noble Guard. The Knight's Cross of the Order of Saint Gregory the Great, military class: December 31, 1939. To Mr. Lieutenant Vittorio Pierelli (Italy).

To Mr. Lieutenant Carlo Pianzola (Italy).

To Mr. Lieutenant Carlo Pes di Villamarina (Italy). The Grand Cross of the Order of Saint Sylvester the Pope: February 17, 1910. To His Excellency, Mr. General Teofilo Sidorovici, Minister of State of Romania. March 1.

To Mr. Doctor Gioacchino Scaduto Mendola, Baron of Fontana degli Angeli, Minister of Italy to Costa Rica. February 24.

To Mr. Professor Doctor Dionisio Cofi'ey, of the archdiocese of Dublin. April 1.

To Mr. Advocate, Commissioner Paolo Rasi (Rome). The Commander's Cross with Plaque of the Order of Saint Sylvester the Pope: February 17, 1940. To Mr. Colonel Juganaru Panait (Romania). The Commander's Cross of the Order of Saint Sylvester the Pope: January 31, 1910. To Mr. Gastone Vagogne (France).

To Mr. Alfonso Hauw (France). February 14.

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To Mr. Knight Tommaso Gismondi, of the diocese of Jesi. February 17.

To Mr. Professor Jon Dongorozi (Romania). February 22.

To Mr. Dorindo Proli, of the diocese of Tarquinia. March 1.

To Mr. Dobrivoyé Maïdanatz (Yugoslavia).

To Mr. Emmanuele Vicente Cantuaria Guimaraes (Brazil).

[*Latin ed. p. 288*]

March 16, 17 » April 11, 17 » From the *Commentarium Officiale* of the Apostolic See, 1940.

To Mr. Guglielmo Lavezzo, of the diocese of Atri.

To Mr. Faustino Pelizzari, of the diocese of Brzesc.

To Mr. M.° Giuseppe Fugazzola, of the Prelature *nullius* of Pompei.

To Mr. Luigi Cima, of the diocese of Novara.

To Mr. Dr. cav. Antonio Rinaldi (Rome).

To Mr. Prof. Vito Cassano, of the diocese of Bitonto.

To Mr. Count, Advocate Antonio Zucchini, of the diocese of Faenza.

To Mr. cav. M.° Amedeo Treschieri (Rome).

To Mr. Engineer Michele Moscatelli, of the Apostolic Vicariate of Egypt.

To Mr. Roberto Rauer, of the diocese of Alba Reale.

The Knighthood of the Order of St. Sylvester Pope:

January 31, 1940. To Mr. Achille Giuseppe Costantini, of the diocese of Sora.

To Mr. Dr. Eusebio Vicol (Rumehen).

February 17. To Mr. Prof. Carlo Molinari, of the diocese of Aosta.

February 19. To Mr. Filippo Marzi, of the diocese of Tarquinia.

February 22. To Mr. Giuseppe Scacchi, of the diocese of Como.

February 2-1. To Mr. Mariano Tocchi, of the Abbey of St. Paul outside the walls.

March 1. To Mr. Carmelo Liotta, of the archdiocese of Palermo.

March 11. To Mr. Alberto Buttaroni (Rome).

March 12. To Mr. Nicola Taloni (Rome).

March 15. To Mr. Zenone Blynas (Military Ordinariate of Lithuania, Military).

March 24. To Mr. Carlo Camillo Enriotti, of the diocese of Alesandria.

NECROLOGY

May 25, 1940.

Most Reverend Ermanno Schoppelrey, titular Bishop of Calydon.

Most Reverend Valentino Wojcieeh, titular Bishop of Dañaba.

June 6. Most Reverend Giovanni Pio Bowling, Archbishop of Porto di Spagna.

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June 15. Most Reverend Melchisedecco del Canto, titular Bishop of Adraso.

June 20. Most Reverend Giovanni Giuseppe Santini, titular Bishop of Zama maggiore.

June 23. Most Reverend Alfonso Deschamps, titular Bishop of Tenneso.

[*Latin ed. p. 289*]

6th of August, 1940, Year and Volume XXXII (Series H, No. 9) – ACTA APOTOLICAE SEDIS, Official Commentary.

ACTS OF POPE PIUS XII.

APOSTOLIC LETTER TO THE BELOVED SON WLODIMIR LEDÓCHOWSKI, MEMBER OF THE SOCIETY OF JESUS: GENERAL SUPERIOR OF THE SOCIETY, FOUNDED BY IT AT THE BEGINNING OF THE PRESENT CENTURY.

PIUS XII, to the Beloved Son: Greetings and Apostolic Benediction.

We know, indeed, how deeply we cherish and how highly we esteem the Ignatian family, which you have diligently and prudently guided for five years now; therefore, you will not be surprised that, having completed four hundred years since our predecessor, the Most Reverend Paul III, by Apostolic Letters, approved the Society of Jesus with apostolic authority and duly established it within the militant Church, we desire to participate in your anniversary celebrations and your joy. This joy, although it may seem to be overshadowed by present-day troubles and anxieties, is nonetheless a source of rejoicing for the entire Church, for which your religious society has, over a long period of time, deservedly earned the highest praise through countless excellent deeds. And it is fitting today to briefly recall these very deeds, not only for our mutual comfort, but also so that you all, with grateful hearts, may recognize the glorious works that the Provident God has accomplished through your predecessors and through you, during these four centuries, and that you may give immortal thanks to that Heavenly Name, and, with unwavering faith, draw encouragement to continue, with tireless effort, to progress further for the greater glory of God and the salvation of souls.

Undoubtedly, these have been difficult times in which your father, the Founder, lived. Indeed, on the one hand, there was the most ardent study of pagan wisdom, ACTA, Vol. VII, No. 9. – 6-8-1940, 29.

[*Latin ed. p. 290*]

290 The Acts of the Apostolic See – the Official Commentary and its civil cult – inflamed and aroused minds to such a degree that Christian precepts were often regarded with distaste, or, when reduced to the light of human reason, were utterly corrupted; and thus, the morals of many,

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even of those among whom it was incumbent to be an example to others, lay lax and weakened, and even, alas, were cast down into abnormal and deplorable states. Therefore, it is not surprising that the surging storm of innovators from the north sought to shake and shatter even the very pillars of the Church. It is not surprising that, with obedience to due ecclesiastical authority and even to the Roman Pontiff abruptly broken, so many peoples and nations, severed from Catholic unity, wandered unhappily along crooked paths. On the other hand, while these most serious disturbances of minds and things kept the hearts of good men anxious and troubled, and seemed to weaken the strength of those who ministered in the sacred rites, a new and arduous field of apostolic labor opened up to them. For in the most remote parts of the East and West, countless peoples, dwelling there, were in need of the truth delivered by Jesus Christ, and awaited the gift of divine grace. But in this very crisis, a truly wondrous thing appeared, in which Christ Himself was seen to preserve His most chaste Spouse, both from internal and external dangers, and to bestow upon her abundant and fertile spiritual blessings. As if in a newly awakened garden of the Church, beautiful flowers of holiness emerged, blossomed, and exuded the sweetest fragrance. Men and women, endowed with Christian virtue, opposed the overflowing flood of impiety with an invincible bulwark, diligently labored to spread the Catholic faith, and, through fervent sermons, wise writings, and finally, through the example of their own sanctity, drew wandering peoples away from the crooked paths of falsehood and happily led them back to the right way. Indeed, it has become clear to all that among the number of holy men, who, "One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory," Ignatius of Loyola attained a most distinguished place, and that the Society founded by him contributed greatly to these arduous labors. And justly so. For, as we shall use the words of our most blessed predecessor: "History testifies... that the Catholic world, with opportune assistance from the Society of Ignatius, began to breathe again rapidly, and it is not easy to recount what and how much the Society of Jesus, under the leadership of Ignatius, accomplished for the glory of God."

[*Latin ed. p. 291*]

"The acts of Pope Pius XII record that he restored the zeal of the members, overcame the obstinacy of the heretics, strove for the correction of corrupted morals everywhere, restored the discipline of the clergy, and led many to the very summit of Christian perfection; furthermore, he was concerned about many young people, striving to instill in them piety and to educate them in good arts, thus fostering the hope of a true Christian posterity; meanwhile, he diligently worked to convert the unbelievers, so that the kingdom of Jesus Christ might grow with new additions." Therefore, it can not only be asserted that God, as He did with other holy men

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in other times, opposed Ignatius and the Society founded by him to the new errors of that age, but that, throughout the four centuries that have passed, Ignatius has steadfastly resisted new deceptions with an unyielding spirit, provided strong assistance to the needs of the Church, and produced salutary fruits of every kind. These abundant fruits of salvation, we congratulate you upon, and briefly recall them.

First of all, it is fitting to adorn with the highest praises the ascetic discipline of Ignatius, which aims primarily to regulate and conform souls, so that "Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all and in all," and thus to direct all things to the greater glory of God, as to the ultimate end. This ascetic discipline is particularly presented to your members, and to any people for whom salvation is important, through the proven and opportune method of Spiritual Exercises, according to the model of that golden little book written by Ignatius, which our predecessor, Pope Benedict XIV, rightly called "Quantum secessus" in his Apostolic Letters, a retreat of truly admirable quality. For how many people, who, either distracted by the affairs and reasons of this mortal, had neglected heavenly things, or who, alas, had been seduced by the pleasures and desires, and were wallowing in their vices, when they finally made a retreat, and there, at least for a time, gathered themselves together, and directed their thoughts from earthly things to heavenly things, then obtained the order of their own conscience, and the desired forgiveness of their sins, and the serene and peaceful grace! Indeed, when, free from external concerns, we can devote ourselves to divine wisdom in the hall of the mind, when, with all the clamor of earthly cares silent, we rejoice in holy meditations and in eternal delights, we easily experience the truth of that saying: "For what does it profit a man, if he gains the whole world, and suffers the loss of his own soul?"

[*Latin ed. p. 292*]

"The Acts of the Apostolic See – Official Commentary – may be permitted to be understood; moreover, it becomes most clearly evident therein all those things which either divert us from eternal blessedness, or which do not contribute to attaining it [which are 'vanity and a snare of the spirit']." Therefore, Our Predecessor, Pope Pius XI, rightly asserted in the Encyclical Letter *Mens Nostra* that "a singular safeguard for eternal salvation is placed and established in spiritual exercises"; and since the particular method and manner proposed by Ignatius Loyola in this matter excels so greatly, he himself, in accordance with the wishes of the sacred prelates, was established and declared by the Apostolic Letters of the Supreme Pontiffs as the heavenly Patron of all Spiritual Exercises. Therefore, the members of the Ignatian family should hold this institution most dear, embracing it with the utmost willingness and diligence on designated days, and

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as if they were beholding the very cradle of their religious Order; for, as is piously transmitted, when their venerable Father, in a grotto at Manresa, far from the company of men and the tumult of things, lived a contemplative life through prayer and meditation, the Society of Jesus, illuminated by the light of his heavenly inspiration, first shone forth. And not only should the members themselves diligently and studiously practice in this arena of spiritual life in order to attain their own perfection, but they should also, and they do not neglect this, encourage as many as possible, both from the ranks of the clergy and from all classes of lay people, to devoutly and religiously celebrate the houses of the Exercises, which are open to all who wish.

Furthermore, there is another reason why we are very pleased to congratulate you on this occasion, and we encourage you with paternal affection. We know that your Society, from its very origins, has been wholly dedicated to defending, with all its strength, the integrity of the Catholic faith against all errors; to upholding the most holy rights of the Church and the Roman Pontiffs; and finally, to the propagation of the Christian religion throughout all nations through the preachers of the divine word. Concerning each of these matters, whoever should examine your annals, even with the swiftest hand, would find so many outstanding deeds that they seem worthy to be inscribed in golden letters, not only in the annals of your Order, but also in the history of the Catholic Church itself. And here, the names of those most holy men come to Our mind, such as Peter Canisius and Robert Bellarmine, each of whom... [The passage is incomplete.]

[*Latin ed. p. 293*]

The Acts of the Popes, page 293, record that your Society's members, praised by our predecessor, have, with the most eloquent words and writings, convinced defenders of the Catholic doctrine, and have, with the most serious study, illuminated the same doctrine. Furthermore, as Peter Claver, as John Francis Regis, as Francis de Jerome, with fervent zeal and tireless labor, have brought countless people, either those cultivated in Christian precepts and cleansed by the divine laver, to the fold of Jesus Christ, or have brought them back to a life more in accordance with the Catholic faith; and finally, as Francis Borgia and Joseph Pignatelli, governing the institutions of your Religious Family, have diligently, wisely, and with unwavering effort, instructed, shaped, and guided numerous evangelical workers and strong soldiers of Christ, never ceasing to inflame them with the fire of divine charity. But even the dissenting nations – which the great Ignatius, with apostolic zeal, embraced when laying down the first principles of your new Order – were, in the very beginnings of your Society, subjected, at the command of our predecessor, Pope Paul III, by that most illustrious son of Ignatius, Francis Xavier, whom our Supreme Pontiff predecessors have declared the apostle of India and the patron of all missions, and who

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was followed and is now followed by a large number from your Society, proclaiming the evangelical truth diligently and everywhere in sacred expeditions. Nor were there wanting numerous cohorts of martyrs, who, for the sake of promoting and defending the religion with all their might, and through many arduous labors, poured out their blood generously, almost everywhere among the nations, for the faith of Jesus Christ. If your religious Society has been particularly attacked and persecuted by the enemies of the Divine Redeemer and of the Church, this is not something to be ashamed of, but rather something to be attributed to your highest praise; for whoever follows Christ our Lord with the greatest fidelity and active love, it is in some way necessary that he should incur the hatred and execration of wicked men. For our own Savior foretold this to His Apostles: "... They will hate you in all nations for my name." "If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." Therefore, in all kinds of attacks, in all slanders and calumnies, do not lose heart; but remembering that saying, "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven," pursue your most holy endeavors with eager zeal.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - The Official Commentary, rejoicing in the manner of the Apostles, "for you are worthy to suffer reproach for the name of Jesus." Furthermore, we cannot pass over in silence those outstanding merits which your Society has produced over four centuries in the proper and diligent education of youth. You know, indeed, how important this work is; you know that the fate of the state, and even of the Church, depends to the greatest extent on the fortunes and discipline of schools, since not all citizens will be Christians, unless they have been formed by a youthful education. Therefore, we give you deserved praise for the way in which, in countless homes dedicated to letters and studies, you cultivate and shape young people, making them gentle and pliable, so that their education truly reflects the form of Christian life, and so that they may be rightly hopeful for the future. Indeed, for young people, with commendable wisdom, you present examples of the most holy young men for consideration and imitation: those who, like Aloysius Gonzaga, like John Berchmans, like Stanislaus Kostka, have preserved the lily of their virgin integrity, as if surrounded by the thorns of penance, pure and unblemished. And you do not only look to the education of the youthful age, but, as your venerable Father recommended in the Constitutions, anticipating the needs of the coming times, you have also established, in many places, centers of discipline and universities of study, and you properly and holily prepare the clergy for the hope of the Church—as we see before our very eyes in this venerable city, in the Pontifical Gregorian University and in the

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associated Institutes, where excellent work is being done—and you prepare citizens of every order to undertake the duties of private and public life, rightly and diligently prepared. To this education, those exercises of piety and Christian apostolate, which the Marian Societies undertake, provide a strong support; and the Church of Christ always has these, as if select auxiliary forces, readily available, organized in a peaceful army under the banner of the Virgin Mary. Therefore, continue to pursue these most holy endeavors with the zeal that you are accustomed to; and do not think that there can be any provision so great that a greater one cannot be applied. For while, in some places, young people celebrate games and schools, in which error, disguised in the appearance of truth, infects their minds and impiety sadly corrupts their morals, it must be ensured that in all places there are homes of sound instruction and of the best studies, where not only solid doctrine but also the teachings of Christian virtue shine forth in the minds of those who hear. And also pursue other works of religion, charity, and piety.

[*Latin ed. p. 295*]

The Acts of Pope Pius XII, page 295, urge you not to cease. Your predecessors have left you most excellent examples in all things and in all disciplines. Therefore, strive to follow in their footsteps; and may their virtue and the sanctity of their lives spur and compel you to undertake and promote even greater things. The present times, in which we live, demand new approaches, new endeavors, and new safeguards, especially in spiritual matters, so that the changing needs of this age may be met appropriately. Do not neglect these things, for the sake of your youthful zeal; and strive earnestly that all that the adult world has devised may be directed to strengthening the Kingdom of Jesus Christ, both at home and abroad. However, let your Institute, which is most dear to Us and to yourselves, always remain the same; let it have the same structure that supports it; the same spirit that nourishes it; and, finally, the same unwavering zeal for obedience, by which you are firmly and tenaciously bound to this Apostolic See. This, of course, does not require Our further exhortation, since Our Predecessor, of blessed memory, Pope Pius XI, wished to clothe the Society of Jesus in Apostolic letters, and again confirmed it with his authority, and since it is a particular characteristic of your religious order, and as it were a sacred inheritance passed down from your elders, to preserve and uphold your affairs unharmed and to promote them to even greater heights.

May all these things, which we have written to you in these letters rather for the sake of your praise than for exhortation, be accomplished with ever greater joy; and we earnestly pray to God that heavenly assistance may be with you, especially in this time of great prosperity, when your most venerable father, rejoicing in your achievements, and countless most holy men, who have so greatly illuminated the Society of Jesus with their virtue

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and wisdom, and the Most Sacred Heart of Jesus, to whose religion and piety you dedicate yourselves with commendable zeal in every order of citizenship – especially through the Apostolate of Prayer, as it is called – may abundantly bestow divine grace upon you, and may abundantly bring forth the fruits of sanctity and apostolate. And so that these fruits of sanctity may be increased, as We, drawing from the treasure of the Church, wish to contribute something, We freely grant that on the 27th day of the coming month of September – on which day your secular celebrations fall – or on another day that the moderators of your religious family may prefer to celebrate these solemnities, all members of your order and all the faithful who have been duly reconciled and nourished with the food of the Eucharist, may...

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis, – The official record whereby any church of the Society of Jesus, or one entrusted to its care, which has been visited and where prayers have been offered according to Our intention, may grant its members the indulgences they are entitled to. Meanwhile, as a witness to the heavenly benefits and of Our paternal benevolence, We impart, with a generous spirit, the Apostolic Blessing to you, beloved son, and to all religious men of the Society of Jesus, and to their students. Given at Rome, at Saint Peter's, on the sixth day of the month of July, in the Octave of the Feast of the Holy Apostles Peter and Paul, in the year 1940, in the second year of Our pontificate. PIUS PP. XII. APOSTOLIC CONSTITUTION OF ALLAHABAD (CONCERNING JHANSI). A PART IS SEPARATED FROM THE TERRITORY OF THE DIOCESE OF ALLAHABAD, FROM WHICH A NEW APOSTOLIC PREFECTURE OF "JHANSI" IS ESTABLISHED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. For the more extensive and easier propagation of the Gospel truth, it is undoubtedly considered beneficial to divide the territories of certain dioceses into parts, and to establish new ecclesiastical divisions. Considering this, with the counsel of the Venerable Brothers Our Cardinals of the Sacred Congregation for the Propagation of the Faith, and with the favorable vote of the Venerable Brothers Leo Merkels, titular Archbishop of Salamis and Apostolic Delegate in Eastern India, and of Joseph Angel Poli, Bishop of the Allahabad diocese, after mature deliberation, We have decided to separate a part from the vast territory of this diocese, and to erect a new Apostolic Prefecture from it. Therefore, to the extent that it may be necessary, with the consent of those who are involved or who may presume to have an interest, We separate from the aforementioned Allahabad diocese the civil districts of Jhansi, Jalauri, Hamirpur, and Banda, and We establish and constitute it as a new Apostolic Prefecture; which We wish to be called Jhansi, and We entrust it with prudent care to the Brothers

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Minor Capuchin, who are already.

[*Latin ed. p. 297*]

Acta Pii PP. XII 297: There, they labor to preach the Gospel, for the good pleasure of Ourselves and of the Apostolic See. Within the boundaries of this new Prefecture, namely Jhansi, which will be the same as the aforementioned civil districts of Jhansi, Jalaun, Eamirpur, and Banda, those small circumscriptions, commonly called enclaves, existing within the limits of these districts, must also be considered as belonging to it. Furthermore, the neighboring territories which, to the west, lie beyond the boundaries of the new Apostolic Prefecture of Jhansi, as determined above, We decree that they be attached to the Archiepiscopal See of Agra. Therefore, We grant to this Apostolic Prefecture of Jhansi and to its Prefects Apostolic, for the time being, all the rights, privileges, honors, and powers with which other Apostolic Prefectures and their superiors enjoy and possess, according to common law, and We likewise subject them to the same burdens and obligations with which others are burdened. All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, We decree that any transcriptions or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical dignity or office, shall have the same full force and effect as if the original documents were presented or shown. To no one shall it be permitted to infringe upon or contradict this decree of division, erection, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty, in the twelfth day of the month of January, in the first year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. B. E. 8. C. de Propaganda Fide
Praef. Alfonsus Carinci, Proton. Apost.
Carolus Respighi, Proton. Apost.
Loco ® Plumbi Reg. in Cane. Ap., vol. LXII, n. 60. - Al. Trussardi.

[*Latin ed. p. 298*]

Acta Apostolicae Sedis - Official Commentary on the LETTER TO THE MOST REVEREND FATHER CHARLES, BISHOP OF SANCTI LAUREN-

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TII IN LUCINA, OF THE HOLY ROMAN CHURCH, CARDINAL CREMONESI, CELEBRATING THE HAPPY ANNIVERSARY OF TEN YEARS OF PRIESTHOOD. PIUS PP. XII, Beloved Son, health and the Apostolic Blessing. — After ten years, as you happily renew the joys of your priesthood, a delightful awareness will surely arise from the memory of a life well-lived and of outstanding deeds. From the time you undertook this sacred office, you have always striven for the salvation of souls, for the love of your neighbor, and with the utmost diligence and industry in fulfilling the duties of this Apostolic See. Your great concern for the moral upbringing of young people was evident at the College of Urbanum de Propaganda Fide, where you taught the humanities in the prime of your youth, and at the College of Sancto Ioseph here in Rome, where for nine years you imparted the treasures of doctrine and prudence to foster the good of the students. The institutions also, especially those governed by the Mothers of the Pious Filippini, have reaped abundant fruits from your care, and other fields of souls have benefited from your study and labors, particularly in the churches of Sancti Angeli in Foro Piscario and Sancti Laurentii in Lucina. And your predecessors, having recognized these virtues, entrusted you with more important duties, first and foremost the management of affairs pertaining to the promotion of pious causes, and also the office of Eleemosyna and the Prefecture of the Sanctuary of Pompeii, which clearly confirmed your prudence, generosity, and other qualities of mind. Recognizing so many and such outstanding merits, your predecessor, Pope Pius XI of venerable memory, co-opted you into the most distinguished Senate of the Church. We, who for a long time have appreciated your care and diligence in carrying out the duties entrusted to you and in the deliberations of the College of Cardinals, having seized this pleasant opportunity, preceding the chorus of friends who congratulate you, gladly and joyfully share with you the approaching anniversary of this priestly blessedness, and we wish you all the happiest and most wholesome things from God. In order that the celebration of this sacred event may be more solemn, we grant you, at your request, the power to, on the appointed day, after the Sacred Office, bless those present in Our name and with Our authority, granting them a plenary indulgence, according to the usual conditions of the Church. May this be a foretaste of the graces to come, and a witness of Our deepest affection.

[*Latin ed. p. 299*]

Acts of Pope Pius XII, 299. Apostolic Benediction, which We impart to you, Our beloved Son, and to those united with you, your friends, and your fellow laborers, most lovingly in the Lord. Given in Rome, near Saint Peter, on the twenty-third day of the month of May, in the feast of the Most Holy Body of Christ, in the year 1910, in the second year of Our Pontificate.

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PIUS PP. XII

TO THE MOST REVEREND CARDINALS, AND THE MOST EXCELLENT ARCHBISHOPS AND BISHOPS OF FRANCE.

From Us, Our dear Sons and Venerable Brothers, the Cardinals, Archbishops, and Bishops of France, greetings and Apostolic Benediction.

The expression of filial devotion which you send us after the unprecedented disaster which has befallen your homeland, and the prayer which you address to us, asking for a word of comfort, respond to Our fervent desire to be with you at this moment, Our very dear Sons and Venerable Brothers, to tell you of the profound echo awakened in Our paternal heart by the calamity which plunges France into mourning.

Certainly, that feeling of paternal affection which has allowed us to share, from afar as well as from near, the joy of your religious festivities, does not allow us to remain aloof on the day of your misfortune, while tears flow throughout France as abundantly as the generous blood with which your valiant youth has, during this war, made so noble a sacrifice.

We are therefore with you, Pastors, priests, faithful, moved by your fate, but at the same time consoled to find in you, in these days of trial, in all its dignity, the Catholic soul of this France which prosperity has sometimes led astray from its most noble traditions, but which misfortune has never overcome, and which has so often brought closer to God, making it more vigorous and conscious of its great spiritual and Christian mission.

It is precisely towards this mission, which is its most beautiful title of glory, that We wish to invite you to raise your eyes and your best hopes, so that you may fully understand that in this sad hour of your history, your providential role remains of the greatest value.

Yes, the very misfortunes through which God today visits your people, We do not doubt, will be, in the adorable designs of His Providence, the fitting condition.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis – An Official Commentary on a more secure spiritual work for the uplifting of the entire nation and for its richer contribution to Christian society. Is this not the true greatness of a people, as well as of every man who is conscious of his dignity and the value of life? Is it not in suffering that we are all given the opportunity to better open our eyes to eternal Truth and to rediscover the paths of Wisdom for our true happiness? Now, We are not unaware of the spiritual resources that France possesses to enter this path and to regain strength in its soul, to make its misfortune the lever of a new spiritual ascent, which will be for it the guarantee of a solid and lasting happiness. These resources are so numerous and so powerful that they will not wait – We are certain – for the conclusion of peace to be put into effect and to give the world the spectacle

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of a great people, worthy of its centuries-old traditions, which finds in its Faith and its tireless Charity the strength to face adversity and to resume its march on the path of Christian honor and justice. Therefore, We are pleased to believe that you all, dear Pastors and priests of Jesus Christ, after having given everything to the homeland in the horrors of war, will now hasten to return to your posts and, in the laborious resumption of the life of the country, you will make it your duty to bend over your wounded flock, as the good Samaritan of the Gospel, to heal their wounds and alleviate their suffering by the countless means that charity in your country has always known. It is with this sweet confidence that We address you, dear Sons and Venerable Brothers, to your souls as bishops and fathers, to bring to the great French family, today more than ever united around its Pastors, Our word of comfort in the light of that God who never humbles His children except to correct them in His justice and to make them worthy of Him. While Our heart opens to the greatest pity for all these dear Sons of France, and We embrace them paternally in Jesus Christ, We send to all – Pastors, priests, and faithful – as a pledge of Our special benevolence, the Apostolic Blessing. From the Vatican, on the feast of the SS. Apostles Peter and Paul, June 29, 1940. PIUS PP. XII.

[*Latin ed. p. 301*]

The Sacred Consistorial Congregation, Acts 301, 88. SACRED CONGREGATION. CONSISTORIAL. Regarding the Provision of Churches. Our most holy Lord, Pope Pius XII, by the divine Providence, having decreed successively through the Sacred Consistorial Congregation, has deigned to provide new pastors for the following churches: on May 25, 1940. — To the Cathedral Church of Surigao, newly erected, he appointed the Reverend Father John Vrakking, of the Congregation of the Missionaries of the Most Sacred Heart of Jesus. — To the titular episcopal Church of Goritana, the Reverend Father Eliseus Van Weijer, of the Order of the Brothers of Carmel, whom he appointed Prelate of the nullius Prefecture of Paracatu, having previously been its Apostolic Administrator. — To the titular episcopal Church of Telmissus, the Reverend Father Francis Beckmann, of the Congregation for the Propagation of the Faith, whom he appointed Auxiliary to His Excellency, the Most Reverend John Maiztegui, Archbishop of PanamÃ¡. on May 30, 1940. — To the titular archiepiscopal Church of Achrida, the Reverend Father Aemilius Guerry, General Vicar of the diocese of Gratiopolis, whom he appointed Coadjutor with the right of succession to His Excellency, the Most Reverend John Arthur Chollet, Archbishop of Cambray. on June 8, 1940. — To the Cathedral Church of Portus Gratiae, the Reverend Father John Michael O'Neil. on June 15, 1940. — To the archiepiscopal Church of Oxyrynchus, His Excellency, the Most Reverend Raphael Santi, formerly Bishop of Feretra. on July 1, 1940. — To the archiepiscopal Church of Consentia, His Excellency, the Most

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Reverend Aniellius Calcara, formerly Archbishop of Compsa and Bishop of Saint Angel of Lombardy and Bisaccia. — To the Cathedral Church of Nuceria and Tadina, His Excellency, the Most Reverend Dominic Ettorre, formerly titular Bishop of Sela. — To the Cathedral Church of Casale Monferrato, the Reverend Father Joseph Angrisani, parish vicar of Saint Mary of Graces in Augsburg, Turin.

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis - Official Commentary, July 1st, 1940. — To the Cathedral Church of Alajuela, the Reverend John Vincent Solis Fernandez, Vicarius Capitulare of the same diocese. July 11th, 1940. — To the Cathedral Church of Tacámbaro, the Reverend Abraham Martínez, Vicarius Capitulare of the same diocese. — To the Cathedral Church of Huejutla, the Reverend Emmanuel Yerena, Canon of the metropolitan Chapter of Guadalajara. July 20th, 1940. — To the Cathedral Church of Gallup, newly erected, the Reverend Bernard Espelage, of the Order of the Friars Minor, parish priest in the town of Oldenburg in the diocese of Indianapolis. — To the titular episcopal Church of Zaraitana, the Reverend Vincent Kovacs, Canon of the cathedral Chapter of Waitzen, whom the Most Reverend Stephen Hanauer, Bishop of the same diocese, appointed as his Auxiliary. July 23rd, 1940. — To the Cathedral Churches of Szatmár and Oradea Mare (Gran Varadino, Nagyvárad), the Reverend Paul Napholcz, S.J., parish priest in the town of Monastur in the diocese of Cluj-Gherla. July 26th, 1940. — To the Cathedral Church of Autun, the Reverend Lucian Lebrun, professor of moral theology in the Seminary of Sens. — To the Cathedral Church of Montauban, the Reverend Peter Theas, professor of moral theology in the Seminary of Bayonne. July 27th, 1940. — To the Cathedral Church of Linares, the Reverend Francis Xavier Valdivia, parish priest of Saint Anne in the city of Saint James in Chile. August 1st, 1940. — To the Cathedral Church of Resistencia, newly erected, the Most Reverend Nicholas de Carlo, hitherto titular Bishop of Eleutheropolis in Palestine. — To the Cathedral Church of Saint James of Estero, the Reverend Joseph Weimann, member of the Congregation of the Most Holy Redeemer.

II. APPOINTMENT OF AN ORDINARY FOR APPEALS. According to canon 1594 § 2 of the Code of Canon Law, the Archbishop of the Most Holy Conception has designated the Tribunal of the Ordinary of Saint James in Chile for appeals. This designation was approved by the Sacred Congregation Consistorial on July 2nd, 1940.

[*Latin ed. p. 303*]

The Sacred Congregation for the Eastern Church 303.

SACRED CONGREGATION FOR THE EASTERN CHURCH.

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RESPONSE CONCERNING THE DIGNITIES GRANTED TO PRIESTS OF A DIFFERENT RITE BY ORDINARIES OF THE EASTERN RITE.

Since it has been inquired: "Whether the dignities granted to priests of a different rite by Ordinaries of the Eastern rite carry with them the faculties that are attached to those same dignities in the rite granting them; or whether they merely confer upon them badges of honor," the Sacred Congregation for the Eastern Church has judged it fitting to respond: negatively to the first part; affirmatively to the second, provided, however, that we are speaking of liturgical badges to be worn in the liturgical ceremonies of the same rite granting them, and that the consent, at least presumed, of the Local Ordinary is obtained.

Given at Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 11th day of the month of June, in the year 1940.

E. L. S. Joseph Cesarini, Assistant.

II. DESIGNATIONS FOR APPEALS.

The Apostolic Vicar of Eritrea and the Apostolic Prefects of Tigrai and de Gondar, to whom the power was granted to establish a single court of first instance in the city of Asmara, have designated the court of the Apostolic Vicariate of Mogadisciu, in the city of Mogadisciu, for appeals.

The Apostolic Prefect of Dessié, to whom the power was granted to establish a court of first instance in the city of Addis Abeba, has designated the court of the Apostolic Vicariate of Eritrea, in the city of Asmara, for appeals.

The Ordinary for the Ruthenians of Podcarpati in the United States of America, with regard to appeals, has designated the tribunal of the Archdiocese of Philadelphia.

These designations were approved by the Most Holy Pope Pius XII in an audience on the 5th day of the month of June, in the year 1940.

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS

RULES FOR IMPLEMENTING THE APOSTOLIC LETTERS "QUA CURA" ISSUED BY PROPRIO MOTU ON DECEMBER 8, 1938.

In order that what was decreed in Article IV of the Apostolic Letters "Qua Cura" issued by Proprio Motu on December 8, 1938 (A. A. S., vol. XXX, pp. 410 ff.), may be brought to effect, this Sacred Congregation has established the following:

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CHAPTER I

Concerning the Moderator, Judges, and Officials of the Regional Tribunal

Article 1. - The regional tribunal is under the authority of the Archbishop of the place in which it is located, who, therefore, governs and regulates it in the name of all the Bishops of the Region, and to whom all rights and offices are attributed which, according to the sacred canons and the Instructions of this Sacred Congregation concerning the discipline of the sacraments of August 15, 1936, pertain to the local Ordinaries, unless otherwise provided herein or unless the subject matter manifestly requires otherwise.

Article 2. - The judges and officials of the regional tribunal are constituted in the Regional College of the Most Reverend Ordinaries of the Region, as mandated by the aforementioned Apostolic Letters issued by Proprio Motu, in Article III.

Article 3. - Care must be taken that those elected not only possess integrity of morals, and a degree or at least a license in Canon Law, but also that they truly possess legal knowledge and experience, and that they are also able to devote sufficient time to properly performing the duties assigned to them.

Article 4. - The names of those who have been elected to official positions (and, if applicable, vice-official or vice-officials), judges, promoters of justice, defenders of the bond (and, if present, their substitutes), shall be communicated to this Sacred Congregation as soon as possible by the Most Reverend President of the Regional College, together with an indication of their age, studies, curriculum vitae, and also with a testimony concerning their priestly virtues, so that the Sacred Congregation may have the opportunity to ascertain whether anything hinders the nomination of any of those elected.

[*Latin ed. p. 305*]

Sacred Congregation for the Discipline of the Sacraments, 305, Article 5. – The appointments mentioned above shall generally be made for a period of three years, with the reservation of the faculty to confirm them for successive three-year periods.

Article 6. – All those who constitute or assist the regional tribunal must, before the Archbishop of the seat of the regional tribunal, if they are officials, or before the Ordinary of the same seat, or before the judge by whom they were elected, or before an ecclesiastical person delegated by either of them, take an oath to duly and faithfully perform their office: this must be done at the beginning of their term of office, if they are permanent officials, or before the cause begins if they are appointed for a specific cause, or before they begin to perform their duties, if they are appointed during the pendency of a cause, according to Article 19 of the aforementioned

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Instructions.

Article 7. – Officials, judges, promoters of justice, and defenders of the bond (and, if present, their substitutes, unless they are acting as delegates) cannot be removed by the Archbishop of the seat of the regional tribunal, during their term of office, except for a grave reason and after having previously obtained the votes of the entire College of Bishops of the Region.

Article 8. – No one shall be able to perform the function of a judge in a case if he actively exercises the function of an advocate or procurator in matrimonial cases, either directly or through an intermediary, even if it is done before other tribunals, including the Holy See: the same applies to the promoter of justice and the defender of the bond. All of these are also strictly prohibited from interfering in any way in matrimonial cases outside of their official duties.

Article 9. – The Archbishop of the seat of the regional tribunal, after consulting with the other Bishops of the Region, must prepare a list of procurators and advocates for the tribunal, according to Articles 47-53 of the aforementioned Instructions.

CHAPTER II. Concerning the Procedure in the Treatment of Matrimonial Causes.

Article 10. – In order to ensure that proceedings are conducted safely in the treatment of matrimonial causes before the regional tribunals, the aforementioned Instructions must be strictly observed, with only the additions or modifications noted below.

Article 11. – With regard to the competence of the regional tribunal, the norms of Articles 1-12 of the aforementioned Instructions must be observed, noting that the regional tribunal, with respect to matrimonial causes, is common for the dioceses of the Region and also proper to each diocese of the Region.

Article 12. – Causes shall be registered in the following manner: first, the name of the regional tribunal shall be stated, then the diocese in which the marriage was celebrated or where one of the parties resides, and finally the title of the cause, for example: "Sicilian Tribunal-Messana. NulACTA, vol. VII, n. 9. — 6 - 8 - 9 4 0 . 21"

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - Official Commentary on the Liturgy of Marriage (N. N.): "When, however, the cause is brought before the court of appeal, it shall be entered as follows: 'Tribunal of Appeal of Naples, Case concerning the Nullity of Marriage (N. N.)'. Article 13. - It belongs to the Bishop of the domicile of the spouses to render judgment concerning the existence of impediments, of which mention is made in articles 38, § 2, and 39, b), of the Instructions; but before rendering such judgment, he shall appropriately consult with the Archbishop of the regional tribunal. Article

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14. - The Archbishop of the regional tribunal shall admit or designate a guardian or curator, according to article 78 of the Instructions, after consulting with the Ordinary of the party to whom the guardian or curator is to be appointed. Article 15. - In the excepted cases mentioned in canons 1990-1992, any petition shall be referred to the Archbishop of the regional tribunal, who, after obtaining the opinion of the Bishop of the domicile of the spouses, shall examine the matter according to the provisions of Title XV of the aforementioned Instructions. The official mentioned in article 228 of the Instructions is the official of the regional tribunal. Article 16. - The defender of the bond should readily interpose an appeal, as mentioned in article 229 of the Instructions, before the court of a higher instance, especially when impediments are involved from which dispensation is commonly granted.

CHAPTER III Concerning the Honoraria and Salaries to be Assigned to Judges and Tribunal Officials.

Article 17. - The Most Reverend Ordinaries shall determine the salaries or remuneration and honoraria of the judges and officials of the tribunal in the Regional Assemblies, taking into account the circumstances of the Region and, in particular, the number of cases to be handled: so that they may be given a suitable compensation, adequate to the work actually performed for the tribunal. Article 18. - These emoluments should generally be moderate, also considering that judges and officials of the tribunal are often already provided with some ecclesiastical benefit; but at the same time, they must be sufficient so that they are not hindered from diligently performing their duties in the tribunal, and are not forced to seek other means of support for their livelihood. Article 19. - The Most Reverend Ordinaries in the Regional Assemblies shall determine (if they consider it necessary) a contribution from the individual dioceses of the Region for the expenses of the regional tribunal, proportionate to the number of cases in each diocese.

[*Latin ed. p. 307*]

Sacred Congregation for the Discipline of the Sacraments, 307.

CHAPTER IV. Concerning taxes and judicial expenses, as well as the remuneration of procurators and advocates.

Article 20. – The Most Reverend Ordinaries, in the Regional Colleges, after carefully considering the circumstances of place and time, shall approve a schedule of taxes and judicial expenses, as well as the fees pertaining to procurators and advocates, for cases to be heard in the regional tribunal; these fees, as is fitting, shall differ from those in force for procurators and advocates in the Sacred Roman Rota (A. A. 8, vol. XXXI, pp. 662-625).

Article 21. – The schedule of expenses and fees, of which mention is made in the preceding article, shall be notified to all litigants; and the Most Reverend Ordinaries and the tribunals shall diligently observe the prescrip-

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tions of article 54 of the Instructions.

TEMPORARY OR TRANSITIONAL NORMS.

The foregoing statutes, as well as the entire Apostolic Letter *Qua cura*, issued by Motu Proprio on December 8, 1938, are to be put into effect thirty days after the present Norms are published by the Acta Apostolicae Sedis.

The appointments of judges and officials of the regional tribunals, which have already been communicated to this Sacred Congregation, and against which no objections have been raised, are considered approved.

As for cases which are pending on the aforementioned day in the first instance in the diocesan tribunals, the following procedure shall be observed:

1) If the petition has already been filed, and the dispute has not yet proceeded to the stage of contesting the matter or resolving doubts (cf. c. 1727 of the Code of Canon Law, article 88 of the Instructions), the petition itself shall be transmitted to the competent regional tribunal, and the diocesan tribunal shall not further proceed in the case.

2) If the process has only been initiated, and the parties, as well as the defender of the bond and, if applicable, the promoter of justice, do not object, the process may be transferred to the regional tribunal.

3) If the case has already been concluded (cf. article 177 of the Instructions), the diocesan tribunal must issue a final judgment.

4) The same shall apply, with the necessary modifications, to cases pending on appeal.

5) From the judgment of the diocesan tribunal, if it is a judgment of the first instance, an appeal shall be filed with the appellate tribunal which would have been competent if the same judgment had been rendered by the regional tribunal of first instance.

[*Latin ed. p. 308*]

308 Acta Apostolicae Sedis - Official Commentary. If it pertains to the second grade, the common regulations mentioned in articles 212-222 of the Instruction shall apply. Our Most Holy Lord Pope Pius, by divine Providence, XII, in an audience granted to the Secretary of this Sacred Congregation on July 5, 1940, deigned to confirm and ratify these Norms, which had been approved by the Most Reverend Fathers in plenary sessions on May 28 of the same year. Given at Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on July 10, in the year 1940. D. Card. JORIO, Prefect. P. Bracci, Secretary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. PROVISIONS REGARDING CHURCHES. With the following decrees of the Sacred Council, given to promote the Christian Name, Our Most Holy Lord Pope Pius, by divine Providence, XII, deigned to provide for the following Churches, namely:

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on May 28, 19[0. — To the titular episcopal Church of Halicarnassus, the Reverend Father Charles William Quinn, a priest of the Congregation of the Mission, was appointed, whom he established as Apostolic Vicar of Yukiang. — To the titular episcopal Church of Marciana, the Reverend Father John M. Phung, of the secular clergy of Indochina, was appointed as Coadjutor with succession to the Most Reverend Father John Baptist Tong, Apostolic Vicar of Phat-Diem. on June 26, 19[0. — To the archiepiscopal Church of Dyrrhachium, the Most Reverend Father Nicholas Vincent Prennushi, formerly Bishop of Sapë. — To the episcopal Church of Sapë, the Reverend Father George Volaj, a priest of the Archdiocese of Scodra. — To the titular episcopal Church of Adramyttene, the Reverend Father Joseph Trocellier, a member of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate, was appointed as Coadjutor to the Most Reverend Father Gabriel Breynat, Apostolic Vicar of Mackenzie. on July 9, 1940. — To the titular episcopal Church of Adrasena, the Reverend Father Henry Thünemann, a priest of the Institute of the Oblates of Saint Francis de Sales, was appointed as Apostolic Vicar of Keimoes.

[*Latin ed. p. 309*]

Sacred Congregation of Rites 309. SACRED CONGREGATION OF RITES. Regarding the confirmation of the ancient worship rendered to Blessed Hemma, Countess and Widow, now called Saint, foundress of the Church of Gurk. Concerning a doubt: Whether this pertains to a case excepted by the decrees of Urban VIII. "Lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal" (Matthew 6:20). Most wisely, Saint Hemma, Countess of Gurk, followed this divine precept of the Holy Gospel. Abundant in riches, she did not boast, nor did she hope uncertainly in earthly possessions, but in God, who abundantly provides all things for our enjoyment. Indeed, she was rich in temporal goods, but even more so in good works; therefore, she readily gave and distributed them, using them to worship God in acts of charity, and she placed them where she could always find them. Not much is known about her life; but what has reached us until our time sufficiently demonstrates how the people of Gurk, and the neighboring regions, have followed Saint Hemma with due devotion. She was born in the noble lineage of the Counts of Priesach and Zeltsbach in Carinthia, in the middle of the tenth century. She married William Cornith of Sanngau, and was widowed before the year 1016. Twenty years later, when her son, also named William, was killed in battle, Hemma inherited the entire extensive principality and its abundant riches by hereditary right; which she generously spent for the good of the people and the Church. Furthermore, with the approval of the Archbishop of Salzburg, she built nine parish churches and endowed them. In the town of Gurk, she founded a monastery with a church for nuns of

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the Order of Saint Benedict, and generously increased its endowments. She also arranged for the erection of another similar institution for monks in the Admont valley, at the request of the Archbishop. On June 29th, in the year of our Lord 1045, as tradition tells us, she passed away and was buried in the church she founded in Gurk. In the year 1174, while the new Cathedral Church of Gurk was being built, the body of Hemma was...

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - The official commentary records that the most magnificent and noble crypt, already completed, was transferred and honorably established. In the thirteenth century, clear signs of veneration began to be attributed to it, and frequent gatherings of the people were made to her tomb, and many miracles, attributed to her intercession, are said to have occurred, which are recorded in a document from approximately that time. In the following century, a liturgical office was composed in her honor; approximately at the same time, readings were assigned for choral recitation; this certainly proves that the liturgical veneration of Hemma existed at least from the fourteenth century. Nor was the celebration of Masses in her honor absent at that time, and she began to be called the "Servant of God, Saint." All these are testimonies of veneration, which became more and more evident in the following centuries. With the increasing fame of miracles and the devotion of the people, it was decided at the beginning of the fifteenth century to initiate the process of canonization; in the year 1466, Frederick III, the Emperor, and noble men of Carinthia, made supplications to the Supreme Pontiff Paul II, requesting that an apostolic process be instituted. The Pontiff, having accepted these supplications, appointed a commission of three Cardinals, who in turn delegated four ecclesiastical men to this task, namely the Bishops of Seckovien and Laibach, as well as the Abbots of St. Lambert and Vitoria. The process was completed in the following year and brought to Rome to Pope Paul II, but political disturbances prevented further progress. In the year 1724, the Bishop of Gurk attempted to revive the matter; Prosper Lambertini, Promoter of the Faith, who later gloriously governed the entire Church under the name of Benedict XIV, with the authority of the Sacred Congregation of Rites, issued certain guidelines to properly resume the cause; however, these efforts ceased for various reasons. Meanwhile, the veneration of Blessed Hemma continued to grow; solemn secular celebrations were held from 1745; the liturgical feast, with its office and Mass, which had long been celebrated in the Diocese of Gurk, was, not many years ago, extended by pontifical authority to other places, and its rites were increased. In these recent years, many documents have been collected in order that the veneration, with which the Blessed or Saint Hemma has enjoyed from time immemorial, may be formally confirmed by the Apostolic See. To the historical section of this Sacred Congregation was entrusted the

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task of diligently searching for and verifying the documents pertaining to this cause; which, with the usual diligence and acumen, has been carried out perfectly according to the standards of the critical art. In the meantime, several letters from the Postulators were sent to the Supreme Pontiff by the Archbishop.

[*Latin ed. p. 311*]

The Sacred Congregation of Rites has been presented with petitions from numerous bishops and other distinguished men. Therefore, in the meetings of the Congregation of Sacred Rites held yesterday, the Eminent and Reverend Cardinal Raphael Charles Rossi, Promoter of the Cause or Relator, proposed a question for discussion: Whether the case should be considered as one excepted by the decrees of Urban VIII. The Eminent and Reverend Fathers, as well as the Official Prelates, responded: Affirmative; and this opinion, presented by the undersigned Cardinal Prefect, was ratified and confirmed by the Most Holy Pope Pius XI in the audience held on the date indicated below. Given in Rome, on this 5th day of January, in the year of Our Lord 1938. C. Card. LAURENTI, Prefect. L. © S. A. Carinci, Secretary.

II. THE FEAST OF SAINT JOHN LEONARD, CONFESSOR, IS EXTENDED TO THE ENTIRE CHURCH, TO BE CELEBRATED WITH OFFICE AND MASS ACCORDING TO THE LESSER DOUBLE RITE.

Since Saint John Leonard, whose works were established by the Missions of the Congregation of Regular Clerics founded by the Mother of God, and whose apostolate is to teach Christian doctrine to the people, has earned extraordinary merit for the Apostolic See and the Holy Church, some Cardinals and many sacred prelates have humbly implored the Most Holy Pope Pius XII, so that the feast of this same Confessor might be celebrated by the entire assembly of the Christian faithful. Furthermore, His Holiness, with the consent of the undersigned Cardinal Prefect of the Sacred Congregation of Rites, and readily granting the wishes of so many Cardinals, Archbishops, and Bishops of the Holy Roman Church, has deigned to extend the feast of Saint John Leonard, Confessor, to the entire Church, to be celebrated on the ninth of October, according to the lesser double rite, with the Office and Mass added to this decree, and with the commemoration of the feast of Saint Dionysius, Bishop, and his companions, martyrs, reduced to the simple rite.

Let the rubrics be observed. All things to the contrary notwithstanding.

Given on this 3rd day of April, 1940.

£g C. Card. SALOTTI, Bishop of Praenestin, Prefect.

L. © S. A. Carinci, Secretary.

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis — Official Commentary. On the 9th of Octo-

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ber, of Saint John the Confessor.

First Vespers.

Prayer: O God, who deigned to wonderfully inspire blessed John the Confessor to spread the faith among the Gentiles, and through him, you gathered a new family of faithful within your Church: grant that we, your servants, may progress according to his teachings, so that we may attain eternal rewards. Through the Lord.

Second Nocturn.

Reading IV: John Leonardi, born in the town of Décimi, not far from the city of Lugo, was born of pious and honorable parents, and from his earliest years, he showed a great love for solitude and prayer, displaying a certain gravity and maturity. At the age of twenty-six, having been called by God to the service of the Church, he immediately relinquished worldly concerns. And after first being instructed in the rudiments of the Latin language, he then progressed so much in the disciplines of letters, philosophy, and theology, that after scarcely four years, he was promoted to the priesthood by order. Soon after, having gathered several noble young men of good character, and diligently training them in the pursuit of virtue, he founded, in the following year, the Congregation of Regular Clerics, which he named after the Mother of God, due to the fervor of his devotion towards her. Through his care and zeal, such a transformation occurred in the hearts of these men, that when, in the city of Lugo, hatred among the citizens was inflamed, especially by the treacherous arts of heretics, and morals were corrupted, within a short time, the ancient piety of the Christians seemed to revive there.

R.J. Honest.

Reading V: For the sake of these salutary works, John encountered the most bitter attacks from wicked men, who tried with all their might to destroy the family he had recently gathered. But the man of God, bearing everything with a serene spirit, and having obtained from Pope Gregory XIII the confirmation of his Congregation, steadfastly persevered in the fruits of his apostolic labor. In resolving difficult matters, many bishops made use of him as a counselor and assistant, and even the Roman Pontiff himself delegated him to resolve intricate disputes.

[*Latin ed. p. 313*]

The Sacred Congregation of Rites, in its decrees, concerns itself with the reform of religious families. It has aided Saint Joseph Calasanzio, and his society, which was on the verge of collapse. It has also devoted considerable effort to the affairs of the hospital of the Holy Spirit in Saxony, and to the advancement of the Oblate nuns of Saint Frances of Rome.

Reading VI. Deeply grieved that so many peoples in remote regions were deprived of the light of the Gospel, he was inflamed with a desire to

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travel to those lands to spread the light of true religion. However, when he learned from Saint Philip Neri, from whom the true reformer was said to be, that he and his Congregation were destined to serve the people of Italy, he submitted to the divine will; nevertheless, he did not cease to seek ways, if he could, to help those who were not believers. Thus, after consulting with the most pious Bishop Vives, he established a group of priests, whose purpose was to instruct young men, who would then be sent to distant regions to spread the faith. Therefore, he is rightly considered the author of that excellent institution, which, through the efforts of the Supreme Pontiffs, has wonderfully served to spread the Catholic faith throughout the world. He wrote many works on sacred and moral matters, perfectly suited to the condition of every person. Finally, never neglecting his sacred ministry, he departed this life for the Lord in Rome, on the ninth of October, in the year one thousand six hundred and ninety-nine, at the age of sixty-six. This man, illustrious for his sanctity and miracles, was added to the ranks of the Blessed by Pope Pius IX. Pope Pius XI, in the year nineteen hundred and thirty-eight, on the solemn day of Easter, added him to the list of Saints.

Reading IX. For the feasts of Saints Dionysius, Bishop; Rusticus, and Eleutherius, Martyrs. Dionysius of Athens, one of the judges of the Areopagus, is said to have, while still wandering in the error of paganism, observed that the sun had, on that day when Christ the Lord was crucified, inexplicably failed to rise, and to have exclaimed: "Either God is suffering, or the machinery of the world is dissolving." When the Apostle Paul announced Christ in the Areopagus, Dionysius embraced the Christian faith, and was appointed by the same Apostle as the leader of the Church of the Athenians. Afterwards, as is traditionally said, he came to Rome, and was sent by Pope Clement to Gaul, to Paris, where, together with the priest Rusticus and the deacon Eleutherius, he preached the Gospel. There, all three were seized by the prefect Fescennius, because they preached about Christ, and were tortured with various torments, and finally, on the seventh of the ides of October, were led to execution.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Official Commentary. If this feast is to be celebrated in a simple manner, and the appointed reading concerning him is to be read according to the rubrics, the following is taken: John Leonardi, born not far from the city of Lugo, displayed from his earliest years a certain gravity and maturity. At the age of twenty-six, he was called by God to dedicate himself to the service of the Church, and after first being instructed in the rudiments of the Latin language among the boys, he progressed so much in the disciplines of literature, philosophy, and theology that, after scarcely four years, he was promoted to the priesthood by order. He founded the Congregation of Clerics Regular of the Mother of

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God, and through their care and zeal, a great change of spirit was brought about in the city of Lugo. From this, he encountered the most bitter attacks from wicked men, but, bearing all things with an even mind, he obtained from Gregory XIII the confirmation of his Congregation. Deeply grieved that many nations in remote regions were deprived of the light of the Gospel, and after consultations begun with the most pious Bishop Vives, he founded a group of priests, whose purpose was to instruct suitable young men, and to send them to distant regions to spread the faith. Never failing in his sacred duties, he departed this life, clothed in his habit and cilice, for the Lord, in Rome, on the ninth day of October, in the year one thousand six hundred and ninety-nine, and was enrolled among the Saints by Pius XI.

MASS

Introit Eccl. Iß, 15-16

In the words of the Lord are the works of His servant: He has shone forth as a light through all ages, and the glory of the Lord is the fullness of his work.

Ps. 95, 1.

Sing to the Lord a new song: sing to the Lord, all the earth.

* Gloria Patri.

Oración: O God, who deigned to wonderfully raise up your blessed Confessor John to spread the faith among the nations, and through him, you gathered a new family in your Church by instructing the faithful: grant that your servants may make progress in his institutions, so that they may attain eternal rewards. Through the Lord.

* Commemoration of the Holy Dionysius, Bishop, Rusticus and Eleutherius, Martyrs.

Reading: Epistle of the blessed Apostle Paul to the Corinthians 2 Cor. J 1-6 and 15-18.

Brethren: Having the administration according to the mercy which we have received, we do not fail, but we renounce all hidden things of shame, not walking in craftiness, nor dealing in the word of God with deceit, as also you are. But rather, according to truth in love, we speak in conscience; and in Christ, we shall speak. Therefore, for the love of truth, we will not be known in word, but rather, as truth, let our manner of speaking be. For we are not an epistle of Christ, written by God, engraven not in tables of stone, but in the flesh of our hearts, known by God. And moreover, that you should be fully confident, that in Christ Jesus, our Lord, neither is circumcision anything, nor uncircumcision, but faith which worketh by love.

[*Latin ed. p. 315*]

The Holy Congregation of Rites, 315, acting with prudence, nor cor-

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rupting the word of God, but commending ourselves in the manifestation of truth to every human conscience before God. For if our Gospel is proclaimed in word, how shall it be believed without a preacher? And how shall they preach, unless they are sent? As it is written: "In God is my salvation and my glory." Ps 61:8. But we are not of those who corrupt the word of God, but in sincerity, but in the manifestation of truth, in charity, and in the spirit of grace, as it is written: "In those who perish, it is perished: in whom God, the God of this world, has blinded the minds of the unbelievers, that the light of the Gospel of Christ may not shine to them, who is the image of God." For we preach not ourselves, but Jesus Christ, our Lord: and by Jesus, we are ministers of you, and servants of the Lord. For God, who commanded light to shine out of darkness, hath also shone in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. But all these things are for your sakes, that grace, through many, may abound to the glory of God. Wherefore we are not discouraged; but although our outward man is corrupted, yet our inward man is renewed day by day. For this momentary affliction worketh a far more exceeding and eternal weight of glory in us, who do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal.

Graduale. Ps. 77:21; 68:10. My heart is inflamed, and my reins are changed: the zeal of thy house hath consumed me. Isai. 19:2. He hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath set me as a chosen arrow. Alleluia, alleluia. Ps. 10:7. I am made wonderful in many: and thou art my strong helper. Alleluia.

After the Seventieth Day, the Alleluia and the following verse are omitted, and the following is said: *Tractus.* Ps. 54:8-4 and 17. I was troubled in my exercises: and I was disturbed by the voice of the enemy, and by the tribulation of the sinner. For they have turned against me iniquities: and in anger they have troubled me. But I cried to God: and the Lord saved me.

During the Paschal season, the Graduale is omitted, and in its place is said: Alleluia, alleluia. Ps. 51:10. As an olive tree, fruitful in the house of God, I have hoped in the mercy of God for ever and ever: and in the world of worlds. Alleluia. Ps. 61:8. In God is my salvation and my glory: God is the helper of my strength, and my hope is in God.

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - Commentarium Officiale 83. Sequentia sancti Evangelii secundum Lucam. Luc. 10, 1-9.

In illo tempore: Dominus designavit et alios septuaginta duos: et misit illos binos ante faciem suam in omnem civitatem et locum, qua erat ipse venturus. Et dicebat illis: Messis quidem multa, operarii autem pauci. Rogate ergo dominum messis ut mittat operarios in messem suam. Ite: ecce ego

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mitto vos sicut agnos inter lupos. Nolite portare saeculum, neque peram, neque calceamenta: et neminem per viam salutavéritis. In quamcumque domum intravéritis, primum dicite: Pax huic domui: et si ibi fuerit filius pacis, requiéscet super illum pax vestra: sin autem ad vos revertatur. In eadem autem domo manate, edentes, et bibéntes quae apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quamcumque civitatem intravéritis, et susceperint vos, manducate, quae apponuntur vobis: et curate infirmos qui in illa sunt, et dicite illis: Appropinquávit in vos regnum Dei.

Offertorium. Col. 1, 25.

Christi factus sum ego minister secundum dispensationem Dei, quae data est mihi, ut impleam verbum Domini.

Secreta.

Suscipe, Dómine, oblationem mundam salutaris hostiae: et praesta; ut, intercedente beato Joanne Confessóre tuo, ubique gentium diligiter offeratur. Per Dominum.

Communio. Philipp. 3, 7.

Quae mihi fuerunt lucra, haec arbitratus sum propter Christum detrimenta.

Postcommunio.

Pretiósi corporis, et sanguinis tui sacris mysteriis refecti, Dómine, deprecamur: ut beati Joannis Confessoris tui exemplo, studeamus confiteri quod credidit, et opere exercere quod docuit: Qui vivis.

IN MARTYROLOGIO ROMANO, I LOCO Romae, Sancti Joannis Leonardi Confessoris, fundatoris Congregationis Clericorum Regularium a Matre Dei, laboribus et miraculis clari; cuius opera Missiones a Propaganda Fide institutae sunt.

And after these things, the Lord appointed also other seventy-two. And he sent them two and two before his face into every city and place whither he himself was to come. And he said to them: "The harvest indeed is great, but the labourers are few. Therefore, say: 'Pray ye therefore that the Lord of the harvest will send forth labourers into his harvest.'" Go your way: behold, I send you forth as lambs in the midst of wolves. Carry neither purse nor script nor shoes: and salute no man by the way. And into whatsoever house you enter, first say: 'Peace be to this house.' And if there be there a son of peace, your peace shall rest upon him: but if not, it shall return to you. And as for you, abide in that house, eating and drinking those things which they set before you: for the labourer is worthy of his reward. And go not from house to house. And into whatsoever city you enter, and they receive you, eat those things which are set before you: and heal the sick that are therein and say to them, 'The kingdom of God is come nigh unto

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you.'

[*Latin ed. p. 317*]

Acts of the Pontifical Commission for the Authentic Interpretation of Canon Law 317. RESPONSES OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANON LAW, OF ROME AND OTHERS, CONCERNING COMPETENCE.

Since, especially with the Motu Proprio *Qua cura*, promulgated by the Most Blessed Pope Pius XI on December 8, 1938, certain doubts have arisen concerning the competence of the Sacred Congregation for the Discipline of the Sacraments in matters concerning the nullity of marriage, the aforementioned Sacred Congregation, so that this controversy might be resolved with authority, humbly requested the Most Holy Pope Pius XII.

Graciously receiving these prayers, His Holiness deigned to establish this Pontifical Commission for the Authentic Interpretation of Canon Law, according to canon 245, to resolve this very controversy. Therefore, the esteemed Fathers of this Pontifical Commission, in plenary sessions held on July 4, 1940, in the Vatican buildings, examined the following questions:

I. – Does the Sacred Congregation for the Discipline of the Sacraments possess general and supreme jurisdiction in cases of the nullity of marriage, so that it can summon them to itself, or suspend the course of proceedings or the execution of sentences rendered in them? And, if not:

II. – What rights does the aforementioned Sacred Congregation possess in cases of the nullity of marriage?

III. – In cases of the nullity of marriage, are the promoter of justice and the defender of the bond to be considered as delegates, or commonly as representatives, of the Sacred Congregation for the Discipline of the Sacraments, so that this Congregation can regulate their actions? And, if not:

IV. – In what way, and in what circumstances, can the aforementioned Sacred Congregation intervene in the case of a denunciation of the nullity of marriage, as mentioned in canon 1971 § 2, in the matters preceding the accusation of the nullity of marriage?

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary. Furthermore, the aforementioned Eminent Fathers responded to the proposed questions as follows: To Question I: Negatively. To Question II: Whether the Sacred Congregation for the Discipline of the Sacraments has jurisdiction in cases of nullity of marriage: a) to resolve questions concerning the validity of marriages which are brought before it, provided that such matters do not require a more thorough investigation, according to canon 249 § 3; ... , b) to determine questions concerning the competence of a judge based on quasi-domicile, according to the Instruction of the same Sacred Congregation of December 23, 1929; c) to the rights concerning which are mentioned

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in the circular letters of the same Sacred Congregation of July 1, 1932, concerning the sending of matrimonial cases annually to the same Sacred Congregation; as well as to the rights concerning which are mentioned in numbers IV and V of the Motu Proprio of Pope Pius XI of December 8, 1938, concerning the establishment of ecclesiastical tribunals in Italia for the purpose of deciding cases of nullity of marriage. To Question III: Negatively. To Question IV: Negatively, with the reservation, regarding the matter still being whole, of an appeal against the judgment of the Ordinary. These responses were graciously approved and confirmed by Our Most Holy Father Pope Pius XII in an audience on the 7th day of the same month of July, having been signed by the Secretary. Given in Rome, in the Vatican City, on the 8th day of the month of July, in the year 1940. Card. M. MASSIMI, President. I- & s. I. Bruno, Secretary.

[*Latin ed. p. 319*]

Diarium Romanae 319

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEI RITI

Tuesday, July 9, 1940, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the Sacred Congregation of Rites, in its general session, convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote concerning the heroic virtues of the Venerable Servant of God, John Baptist of Saint Michael the Archangel, a professed priest of the Congregation of the Discalced Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ.

Tuesday, July 23, 1940, in the Palace of Congregations at Saint Callisto, before the Eminent and Reverend Lord Cardinal Raphael Carlo Rossi, Promoter of the Cause of canonization of the Blessed Louis Mary Grignion of Montfort, Confessor, founder of the Society of Mary and of the Institute of the Daughters of Wisdom, the Sacred Congregation of Rites, in its preparatory session, convened, with the participation of the Reverend Prelates Officials and Theological Consultors, to discuss two miracles which are asserted to have been wrought by God through the intercession of the aforementioned Blessed.

SECRETARY OF STATE

APPOINTMENTS

By letters from the Secretary of State, the Holy Father, happily reigning, has deigned to appoint:

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1. May 30, 1940. The Reverend Father James Mary Vosté, of the Order of Preachers, as Consultor of the Sacred Congregation for Seminaries and Universities.

2. July 20. The Reverend Canon Justin Boson and the Reverend Fathers Bonaventure Ubach, O.S.B., Mary Abel, and Charles Jerome Callan, both of the Order of Friars Preachers, Joseph Huby, S.J., and Alexis Médebielle, of the Priests of the Sacred Heart of Jesus of Livias, as Consultors of the Pontifical Commission for Biblical Studies.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis — Official Commentary. By Apostolic Briefs, the Most Holy Father Pius XI, of blessed memory, deigned to appoint: Apostolic Protonotaries, as participants: June 15, 1938. Monsignor Giovanni Battista Pauly, of the Archdiocese of Prague. Monsignor Ambrogio Lazik, of the Apostolic Administration of Tyrnau. December 23. Monsignor Giacomo Herr, of the Diocese of Limburg. Domestic Prelates of His Holiness: May 28, 1938. Monsignor Federico Vasek, of the Archdiocese of Olomuc. Monsignor Carlo Krenn, of the Diocese of Secoviae. September 15. Monsignor Giulio Giuseppe Herkenne, of the Diocese of Aix-la-Chapelle. November 12. Monsignor Paolo Simon, of the Archdiocese of Paderborn. November 26. Monsignor Enrico Fendei, of the Diocese of Limburg. December 23. Monsignor Francesco Monse, of the Archdiocese of Prague. Monsignor Arturo Day, of the Diocese of Spires. Monsignor Francesco Eichenlaub, of the same diocese. Monsignor Giuseppe Schoeder, of the same diocese. Monsignor Albano Hass, of the same diocese. Monsignor Andrea Bigelmair, of the Diocese of Wurzsburg. Monsignor Giovanni Strubel, of the same diocese. Monsignor Francesco Werthmann, of the same diocese. January 7, 1939. Monsignor Massimiliano Weishaupt, of the Diocese of Augusta. Monsignor Roberto Guenther, of the Diocese of Fulda. Monsignor Francesco Tennie, of the Diocese of Aix-la-Chapelle. Monsignor Antonio Federico Ermanno Muessener, of the same diocese. By Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, deigned to appoint: January 12, 1940. The Most Reverend and Illustrious Cardinal Carlo Kaspar, Protector of the Institute of the Sisters of Mercy of St. Charles (Prague). May 1. The Most Reverend and Illustrious Cardinal Vincenzo La Puma, Protector of the "Congregación de los Angeles Custodios" (Diocese of Vittoria). June 6. The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Sisters of St. Paul (Milan).

[*Latin ed. p. 321*]

From the Roman Diary, No. 321, May 24, 1940. His Eminence and Reverend Lord Cardinal Giuseppe Pizzardo, Protector of the Order of the Holy Cross, or the Crocigeri.

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His Eminence and Reverend Lord Cardinal Lorenzo Lauri, Protector of the Dominican Sisters of the Perpetual Rosary (diocese of Camden, New Jersey).

June 25. His Eminence and Reverend Lord Cardinal Raffaele Carlo Rossi, Protector of the Missionaries of the Sacred Heart of Jesus (Rome).

July 10. His Eminence and Reverend Lord Cardinal Frederick Tedeschini, Protector of the Institute of the Daughters of Saint Camillus (Rome).

July 11. His Eminence and Reverend Lord Cardinal Carlo Salotti, Protector of the Congregation of the Franciscan Sisters of Mercy (Luxembourg).

July 16. His Eminence and Reverend Lord Cardinal Nicola Canali, Patron, that is, Protector, of the Equestrian Order of the Holy Sepulchre of Jerusalem, and of the attached Work for the Preservation of the Faith in the Holy Places.

Assistants to the Papal See:

February 1, 1940. His Excellency, Reverend Monsignor Cleto Vincenzo Pejov, Titular Bishop of Lirbe, Apostolic Vicar of Sofia and Philippopolis.

May 1. His Excellency, Reverend Monsignor Damiano Giovanni Theelen, Bishop of Skopje.

May 14. His Excellency, Reverend Monsignor Leopoldo Eijo y Garay, Bishop of Madrid and Alcalá de Henares.

June 20. His Excellency, Reverend Monsignor Leone Classe, Titular Bishop of Massula, Apostolic Vicar of Rwanda.

Apostolic Protonotaries, as if participating:

April 17, 1939. Monsignor Bernardo Lichtenberg, of the diocese of Berlin.

May 1940. Monsignor Edoardo Lintico Buckey, of the archdiocese of Baltimore and Washington.

May 22. Monsignor Giuseppe Cattaneo, of the archdiocese of Naples.

May 24. Monsignor Giusto Buttignoni, of the diocese of Trieste.

June 5. Monsignor Giuseppe P. Donahue, of the archdiocese of New York.

Monsignor Robert F. Keegan, of the same archdiocese.

Monsignor Arturo Raine Freeman, of the diocese of Raleigh.

ACTA, Volume VII, No. 9. – August 6, 1940.

[*Latin ed. p. 322*]

Acta Apostolicae Sedis, Vol. 20, No. 9, Official Commentary, June 1940.

Most Reverend Ernesto Piani, of the diocese of Città di Castello.

Most Reverend Giuseppe De Castro, of the diocese of Braganza.

July.

Most Reverend Ludovico J. Reicher, of the diocese of Galveston.

Domestic Prelates of His Holiness: 1939.

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Most Reverend Giovanni Stigler, of the diocese of Eichstatt.

Most Reverend Paolo Weber, of the diocese of Berlin.

Most Reverend Giorgio Banasch, of the same diocese.

May 4.

Most Reverend Paolo Giovanni Augusto Kretschmer, of the diocese of Meissen.

Most Reverend Agostino Scwierk, of the Archdiocese of Breslau.

May 30.

Most Reverend Giuseppe Jaglo, of the same archdiocese.

Most Reverend Licerio Barnachea, of the diocese of Lingayen.

November 14.

February 28, 1940.

Most Reverend Giovanni Cicconi, of the Archdiocese of Fermo.

Most Reverend Antonio Boni, of the diocese of Mantova.

Most Reverend Giuseppe J. Anaya, of the Archdiocese of Mesmarzo.

April 14.

Most Reverend Emerico Tanos, of the diocese of Cleveland.

Most Reverend Giovanni J. Davidson, of the same diocese.

Most Reverend Giuseppe M. Trapp, of the same diocese.

Most Reverend Stefano G. Kocis, of the same diocese.

Most Reverend Gerardo Chirichella, of the diocese of Campagna.

May 3.

Most Reverend Giovanni Genco, of the Prelature of Altamura and Acquaviva delle Fonti.

Most Reverend Edoardo Guardi, of the Archdiocese of Milan.

May 4.

Most Reverend Enrico H. Buse, of the Archdiocese of Cincinnati.

Most Reverend Pietro Stefano Huegel, of the diocese of Harrisburg.

May 17.

Most Reverend Giovanni R. Hackett, of the diocese of Lansing.

May 20.

Most Reverend Pietro Montanari, of the diocese of Terni.

May 22.

Most Reverend Raffaele Cozzolino, of the Archdiocese of Naples.

Most Reverend Michele Croce, of the diocese of Bovino.

May 24.

Most Reverend Raffaele Riccardi, of the Archdiocese of Capua.

Most Reverend Salvatore Merola, of the same archdiocese.

Most Reverend Antonino Caravella, of the diocese of Lipari.

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May 29.

Most Reverend Giuseppe Carneiro da Cunha, of the diocese of Sobral.

June 1.

Most Reverend Giuseppe Matocha, of the Archdiocese of Olomuc.

June 2.

Most Reverend Arcangelo Maglione, of the Archdiocese of Naples.

June 4.

Most Reverend Michele A. Irwin, of the diocese of Raleigh.

June 5.

Most Reverend Guglielmo A. Ruel, of the diocese of Salt Lake.

Most Reverend Ludovico Luigi Tautu, of the diocese of Oradea.

April 23.

April 29.

[*Latin ed. p. 323*]

Diarium 13 of the Roman Curia, 323, June 1940. Monsignor Giovanni Battista Merisio, of the diocese of Bergamo. 28. Monsignor Edoardo Mungo van, of the diocese of Fort Wayne. With tickets from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

Extraordinary Secret Chamberlains:

March 9.

March 10.

March 20.

April 20.

April 27.

May 4.

May 25.

June 8.

1939.

Monsignor Nicola Beresztoczy, of the archdiocese of Strigonia.

Monsignor Federico Hardinghaus, of the diocese of Osnabrück.

Monsignor Giulio Polak, of the apostolic administration of Burgenland.

Monsignor Francesco Haider, of the archdiocese of Vienna.

Monsignor Andrea Huber, of the same archdiocese.

Monsignor Leopoldo Metzger, of the same archdiocese.

Monsignor Enrico Noltsch, of the same archdiocese.

Monsignor Giuseppe Schimka, of the same archdiocese.

Monsignor Vittore Schmidt, of the same archdiocese.

Monsignor Carlo Weczerzik, of the same archdiocese.

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Monsignor Giovanni Reitnajer, of the diocese of Jassi.
Monsignor Gregorio Enariu, of the same diocese.
Monsignor Demetrio Romila, of the same diocese.
Monsignor Giuseppe Luczko, of the same diocese.
Monsignor Antonio Sebesteny, of the same diocese.
Monsignor Giuseppe Lob, of the diocese of Aix-la-Chapelle.
Monsignor Gerardo Kremer, of the same diocese.
Monsignor Uberto Busch, of the same diocese.
Monsignor Michele Schnitzler, of the same diocese.
Monsignor Gregorio Schwamborn, of the same diocese.
Monsignor Paolo Arendt, of the diocese of Lidzbark Warmięski.
Monsignor Mattia Rosenmann, of the diocese of Osnabrück.
Monsignor Giuseppe Tenspolde, of the diocese of Münster.
Monsignor Teodoro Holling, of the same diocese.
Monsignor Giuseppe Aigüadé Roig, of the diocese of Ayacucho.
Monsignor Riccardo Carrasco, of the diocese of Cuzco.
Monsignor Manuel Maria Soto, of the diocese of Cajamarca.
Monsignor Daniele Figueroa, of the diocese of Huaraz.
Monsignor Carlo Lino Perez, of the archdiocese of Lima.
Monsignor Paolo Chavez Aguilar, of the same archdiocese.

[*Latin ed. p. 324*]

324 Acta S. June. . . . . .

[*Latin ed. p. 325*]

Diarium Romanae Curiae 325, June 8, 1939.
Most Reverend Monsignor Luigi Ortega, of the diocese of Huánuco.
Most Reverend Monsignor Isa-eco Llerena, of the same diocese.
Most Reverend Monsignor Giorgio Baumgartner, of the diocese of Passau.
Most Reverend Monsignor Giacomo Lenz, of the same diocese.
Most Reverend Monsignor Otto Ritzer, of the same diocese.
Most Reverend Monsignor Adalberto Vogl, of the same diocese.
Most Reverend Monsignor Carlo Vogl, of the same diocese.
Most Reverend Monsignor Giovanni Kübberger, of the same diocese.
Most Reverend Monsignor Mattia Reichenwallner, of the same diocese.
July 5.
Most Reverend Monsignor Carlo Breuer, of the diocese of Berlin.
Most Reverend Monsignor Alessandro Frins, of the same diocese.
Most Reverend Monsignor Luigi Piossek, of the same diocese.

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Most Reverend Monsignor Ferdinando Bremer, of the archdiocese of Colonia.

Most Reverend Monsignor Guglielmo Boehler, of the same archdiocese.

Most Reverend Monsignor Carlo Eichen, of the same archdiocese.

Most Reverend Monsignor Giovanni Hinsenkamp, of the same archdiocese.

Most Reverend Monsignor Teodoro Huerth, of the same archdiocese.

Most Reverend Monsignor Vittore Lemmens, of the same archdiocese.

Most Reverend Monsignor Enrico Loecherbach, of the same archdiocese.

Most Reverend Monsignor Bernardo Marchall, of the same archdiocese.

Most Reverend Monsignor Enrico Mayer, of the same archdiocese.

Most Reverend Monsignor Giovanni Moelders, of the same archdiocese.

Most Reverend Monsignor Otto Müller, of the same archdiocese.

Most Reverend Monsignor Pietro Neuenheuser, of the same archdiocese.

Most Reverend Monsignor Felice de Oettingen Spielberg, of the diocese of Eichstätt.

Most Reverend Monsignor Egidio Pütz, of the same diocese.

Most Reverend Monsignor Ferdinando de Werden, of the same diocese.

July 17.

Most Reverend Monsignor Giuseppe Hellmann, of the diocese of Osnabrück.

July 27.

Most Reverend Monsignor Antonio Sauter, of the archdiocese of Friburgo im Breisgau.

August 3.

Most Reverend Monsignor Aroldo Squirrel, of the diocese of Northampton.

Most Reverend Monsignor Giacomo Bernardo Marshall, of the same diocese.

Most Reverend Monsignor Alberto Homscheid, of the diocese of Treves.

Most Reverend Monsignor Giovanni Braun, of the same diocese.

Most Reverend Monsignor Ferdinando Hüllen, of the same diocese.

Most Reverend Monsignor Nicolao Irsch, of the same diocese.

Most Reverend Monsignor Filippo Kremer, of the same diocese.

Most Reverend Monsignor Paolo Küchler, of the same diocese.

Most Reverend Monsignor Giovanni Schlich, of the same diocese.

Most Reverend Monsignor Enrico Laufen, of the same diocese.

[*Latin ed. p. 326*]

Acts 3, August 10, Apostolic See - Official Record, 1939. Monsignor

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Guglielmo Stockkausen, of the same diocese. Monsignor Giacomo Treitz, of the same diocese. Monsignor Francesco di Paola Teixeira Salgado, of the diocese of Juiz de Fora. August 24. Monsignor Origene Rogari, of the diocese of Gubbio. September 28. Monsignor Giuseppe Santos Garda, of the diocese of Cuzco. November 9. Monsignor Giovanni Otto, of the diocese of Leitmeritz. Monsignor Giuseppe Cermenati, of the Archdiocese of Milan. Monsignor Luigi Moneta, of the same archdiocese. August 23. Monsignor Guglielmo Schüler, of the diocese of Fulda. Monsignor Giuseppe Lamay, of the diocese of Limburgo. Monsignor Guglielmo Aspinall, of the diocese of Salford. Monsignor Giuseppe Kapala, of the diocese of Seepusio. December 8. Monsignor Sebastiano Folgar Oed ei ra, of the Archdiocese of Santiago de Cuba. Monsignor Giuseppe Fernandez Leston, of the same archdiocese. Monsignor Carlo Riu Angles, of the same archdiocese. Monsignor Francesco Garro Urriza, of the same archdiocese. August 21. Monsignor Giovanni Alboino Pequeño, of the diocese of Orato. February 1, 1940. Monsignor Lisardo Diaz Hernández, of the diocese of Madrid. Monsignor Antonio Lopez Lurueña, of the same diocese. March 7. Monsignor Antonio Ivaldi, of the diocese of Acqui. Monsignor Domenico Jepparelli, of the diocese of Avellino. Monsignor Michele De Simone, of the same diocese. Monsignor Paolo Pomata, of the Archdiocese of Genoa. Monsignor Smaragdo Danti, of the diocese of Osimo. Monsignor Giorgio d'Avack (Rome). Monsignor Pietro Savio, of the diocese of Asti. Monsignor Giuseppe Gullotta, of the Archdiocese of Catania. August 12. Monsignor Carmelo Rocco, of the diocese of Calvi and Teano. August 15. Monsignor Giovanni Kyne, of the diocese of Meath. Monsignor Giuseppe Morini, of the diocese of Piacenza. Monsignor Angelo Grazioli, of the diocese of Verona. August 21. Monsignor Giovanni Pepe, of the diocese of Lucera. Monsignor Salvatore Savastio, of the same diocese. Monsignor Alfredo Ciampi, of the same diocese. Monsignor Pasquale Ardito, of the same diocese. Monsignor Aristide d'Alessandro, of the same diocese. Monsignor Armando Cavallini, of the diocese of Montefeltro. Monsignor Agostino Marini, of the diocese of Pistoia. Monsignor Francesco Damiani, of the diocese of Trieste.

[*Latin ed. p. 327*]

Diary, April 5th. . . . . 11. . . . . 25. . . . . 18. 30. May 3rd. 16. . . . . 24. Roman Curia, 32T, 1940. Most Reverend Giovanni Francesco M. Sanders, of the diocese of Bois-le-Duc. Most Reverend Edvardo W. Smith, of the diocese of Cleveland. Most Reverend Giuseppe G. Müllen, of the same diocese. Most Reverend Riccardo E. Brennan, of the same diocese. Most Reverend Giuseppe F. Walsh, of the same diocese. Most Reverend Giovanni Cristea, of the archdiocese of Fägäras and Alba Giulia. Most Reverend Giuseppe Mastore, of the diocese of Nardo. Most Reverend Leandro Gelasi, of the diocese of Narni. Most

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Reverend Melchiade Zolfaroli, of the diocese of Terni. Most Reverend Carlo I. Ryan, of the archdiocese of Cincinnati. Most Reverend Giovanni Battista Zancoghi, of the diocese of Mantova. Most Reverend Sergio Guerri, of the diocese of Tarquinia. Most Reverend Giovanni Battista Trombelli, of the archdiocese of Bologna. Most Reverend Pietro Gardinali, of the diocese of Cremona. Most Reverend Luigi Ressi, of the same diocese. Most Reverend Gaetano Buscami, of the diocese of Lodi. Most Reverend Giulio Magyary, of the archdiocese of Strigonia. Most Reverend Giuseppe Gabrielli, of the archdiocese of Trento. Most Reverend Giuseppe Faé, of the diocese of Vittorio Veneto. Most Reverend Pietro Pavani, of the diocese of Tiraspol. Most Reverend Bruno Vittori, of the suburbicarian diocese of Sabina and Poggio Mirteto. Most Reverend Antonio Palmiotti, of the diocese of Molfetta. Most Reverend Giovanni Indaco, of the archdiocese of Capua. Most Reverend Domenico Scaldarella, of the same archdiocese. Most Reverend Augusto Mazzoli (Rome). Most Reverend Giuseppe Cabezas, of the diocese of Papantla. Most Reverend Dennis Atanasio Lynch, of the diocese of Raleigh. Honorary Chaplains of His Holiness, with sword and mantle: 7. March. . . . . 9. Mr. Walter Legge, of the diocese of Portsmouth. Mr. Giovanni Enrico Dixey, of the archdiocese of Westminster. Mr. Algernon Bowring, of the same archdiocese. Mr. Giorgio Shanks, of the diocese of Southwark. Mr. Ermanno Normann, of the archdiocese of Westminster.

[*Latin ed. p. 328*]

328 3 Acta Apostolicae Sedis - Commentarium Officiale, March 1939. The Reverend Mr. Alessandro de Bujny Slepowron Skibniewski, of the diocese of Jassi. The Reverend Mr. Conte Mastino Della Scala, of the same diocese. April 1st: The Reverend Mr. Lamberto Vignoli (Rome). April 20th: The Reverend Mr. Aroldo Boulton, of the diocese of Portsmouth. The Reverend Mr. Giuseppe Bunbury Hamilton, of the archdiocese of Westminster. June 15th: The Reverend Mr. Edgardo Isolting, of the diocese of Osnabrück. The Reverend Mr. Sigfrido Hobe-Gelding, of the same diocese. July 5th: The Reverend Mr. Leonardo Lindsay, of the archdiocese of Westminster. August 3rd: The Reverend Mr. Giovanni Guglielmo Fitzherbert Brockholes, of the diocese of Lancaster. April 25, 1910: The Reverend Mr. Francesco Groppelli, of the diocese of Crema. The Reverend Mr. Roberto Mottola di Amato, of the diocese of Ischia. Chaplains of Honor in purple cassocks: August 8th: 1939. The Most Reverend Monsignor Giovanni Hertzog, of the apostolic administration of Burgenland. The Most Reverend Monsignor Giulio Wehof, of the same apostolic administration. The Most Reverend Monsignor Giacomo Weinbacher, of the archdiocese of Vienna. The Most Reverend Monsignor Giuseppe Altrichter, of the same archdiocese. The Most Reverend Monsignor Francesco Domanig, of the same archdiocese. The Most Reverend Monsignor Carlo Drexler, of the same archdiocese. The Most Reverend Monsignor Giuseppe Enzmann, of the same arch-

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diocese. The Most Reverend Monsignor Eugenio Etz, of the same archdiocese. The Most Reverend Monsignor Ermanno Fink, of the same archdiocese. The Most Reverend Monsignor Giuseppe Fuss, of the same archdiocese. The Most Reverend Monsignor Vincenzo Gebauer, of the same archdiocese. The Most Reverend Monsignor Francesco Gessi, of the same archdiocese. The Most Reverend Monsignor Francesco Gmeiner, of the same archdiocese. The Most Reverend Monsignor Francesco Goldstein, of the same archdiocese. The Most Reverend Monsignor Ottone Gramann, of the same archdiocese. The Most Reverend Monsignor Giovanni Grill, of the same archdiocese. The Most Reverend Monsignor Luigi Hackenberg, of the same archdiocese. The Most Reverend Monsignor Francesco Halbedl, of the same archdiocese. The Most Reverend Monsignor Giuseppe Hawala, of the same archdiocese. The Most Reverend Monsignor Giuseppe Hlawati, of the same archdiocese. The Most Reverend Monsignor Antonio Kailer, of the same archdiocese. The Most Reverend Monsignor Ugo Konecny, of the same archdiocese. The Most Reverend Monsignor Agostino Kube, of the same archdiocese. The Most Reverend Monsignor Francesco Lang, of the same archdiocese.

[*Latin ed. p. 329*]

Diary, March 10th. April 20th. May 1st. June. Bomanae Curiae, 329, 1939.

Most Reverend John Leb, of the same archdiocese.

Most Reverend Augustine Leutmoetzer, of the same archdiocese.

Most Reverend Stephen Matzinger, of the same archdiocese.

Most Reverend Joseph Merinsky, of the same archdiocese.

Most Reverend Joseph Miklas, of the same archdiocese.

Most Reverend John Popp, of the same archdiocese.

Most Reverend Rudolph Reibenwein, of the same archdiocese.

Most Reverend Francis Ringberger, of the same archdiocese.

Most Reverend Francis Schiebel, of the same archdiocese.

Most Reverend Victor Schimanek, of the same archdiocese.

Most Reverend Joseph Schmid, of the same archdiocese.

Most Reverend Henry Schneider, of the same archdiocese.

Most Reverend John Schneider, of the same archdiocese.

Most Reverend Rudolph Schoefbeck, of the same archdiocese.

Most Reverend Leopold Schranzhofer, of the same archdiocese.

Most Reverend Albert Schubert, of the same archdiocese.

Most Reverend German Sterz, of the same archdiocese.

Most Reverend Theodore Stief, of the same archdiocese.

Most Reverend John Timmermayer, of the same archdiocese.

Most Reverend Charles Umlauf, of the same archdiocese.

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Most Reverend Francis Salesius Wagner, of the same archdiocese.

Most Reverend Ottocar Sykora, of the same archdiocese.

Most Reverend Joseph Schwaige, of the diocese of Aix-la-Chapelle.

Most Reverend John Schümmer, of the same diocese.

Most Reverend Paul Äussern, of the same diocese.

Most Reverend Joseph Brester, of the same diocese.

Most Reverend John Crumbach, of the same diocese.

Most Reverend Robert Ficker, of the same diocese.

Most Reverend Joseph Fritzen, of the same diocese.

Most Reverend Henry Iaegers, of the same diocese.

Most Reverend Francis Kaaf, of the same diocese.

Most Reverend Theodore Neu, of the same diocese.

Most Reverend Joseph Schmalohr, of the same diocese.

Most Reverend Henry Schwarzmann, of the same diocese.

Most Reverend Arnold Wigge, of the same diocese.

Most Reverend Francis Xavier Wirtz, of the same diocese.

Most Reverend Peter Grein, of the same diocese.

Most Reverend Adam Schmitz, of the archdiocese of Cologne.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Official Commentary, June 8, 1939. Monsignor Giuseppe Leufkens, of the diocese of Münster.

Monsignor Gregory Rensing, of the same diocese.

July 15. Monsignor Ferdinando Sckustetter, of the diocese of Passau.

July 5. Monsignor Massimiliano Baeumker, of the Archdiocese of Cologne.

Monsignor Francesco Becker, of the same archdiocese.

Monsignor Giacomo Eck, of the same archdiocese.

Monsignor Andrea Gehlen, of the same archdiocese.

Monsignor Giuseppe Herkenrath, of the same archdiocese.

Monsignor Giovanni Kiel, of the same archdiocese.

Monsignor Guglielmo Kremer, of the same archdiocese.

Monsignor Ermanno Loebbel, of the same archdiocese.

Monsignor Anthony Rohde, of the same archdiocese.

Monsignor Agostino Boeckels, of the same archdiocese.

Monsignor Pietro Herkenrath, of the same archdiocese.

Monsignor Francesco Schlenkert, of the same archdiocese.

Monsignor Ermanno Schulte-Pelkum, of the same archdiocese.

Monsignor Francesco Timmers, of the same archdiocese.

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Monsignor Clemente Stinner, of the same archdiocese.

Monsignor Guglielmo Thelen, of the same archdiocese.

Monsignor Lewis Wolker, of the same archdiocese.

Monsignor Giovanni Zender, of the same archdiocese.

Monsignor Ferdinando Zorn, of the same archdiocese.

August 3. Monsignor Agapo Tacchi, of the Archdiocese of Urbino.

November 9. Monsignor Giovanni Lombardi, of the diocese of S. Agata dei Goti.

November 23. Monsignor Giuseppe Novelli, of the diocese of Veroli.

Monsignor Pietro Quattrociocchi, of the same diocese.

Monsignor Giovanni Pasqualìtti, of the same diocese.

Monsignor Giacomo Marroni, of the same diocese.

Monsignor Tommaso Mancini, of the same diocese.

Monsignor Amato D'Ambrogi, of the same diocese.

March 28, 1940. Monsignor Attilio Damele, of the diocese of Savona.

April 25. Monsignor Rodolfo Melicher, of the diocese of Neosolio.

May 3. Monsignor Biagio Chimenti (Rome).

Monsignor Giuseppe Guerra, of the Archdiocese of Bari.

Monsignor Nicola Fortunato, of the same archdiocese.

Honorary Knights of the Order of St. Hubert, with Swords and Mantles:

March 9, 1939. Mr. Cutberto Giuseppe Pyke, of the diocese of Lancaster.

1940. Mr. Frederick Pustet, of the diocese of Ratisbon.

[*Latin ed. p. 331*]

Diarium Romanae Curiae 331: Secret Chaplains of Honor of His Holiness: 10. March. March 21. April 18. May 24. 1939. Monsignor Venceslao Steffi, of the archdiocese of Vienne. Monsignor Giuseppe Spitzer, of the same archdiocese. Monsignor Giuseppe Schulenburg, of the same archdiocese. Monsignor Tomaso Mittermüller, of the same archdiocese. Monsignor Ferdinando Guschl, of the same archdiocese. Monsignor Gottardo Bluemel, of the same archdiocese. 1940. Monsignor Giulio Bejczy, of the diocese of Alba Reale. Monsignor Salvatore Di Fava, of the archdiocese of Gaeta. Monsignor Ernesto Bonelli, of the same archdiocese. Chaplains of Honor outside the city of His Holiness: December 8, 1939. Monsignor Antonio Veyrunez Dubois, of the archdiocese of Santiago de Cuba. April 18, 1940. Monsignor Domenico Villani, of the archdiocese of Gaeta. HONORS: With Apostolic Briefs, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to bestow: The Order of Saint Gregory the Great, civil class, with plaque: July 11, 1938. Upon Mr. Eugenio Salier, of the archdiocese of Olomuc. The Order of Saint Gregory the Great, civil class: June 17, July. Upon Mr. Carlo Borromeo Kodl, of the archdiocese of Prague. Upon Mr. Carlo

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Maree, of the same archdiocese. The Order of Saint Sylvester the Pope: July 7, 1938. Upon Mr. Giovanni Parkanyi, of the diocese of Preèov dei Ruteni. The Knighthood of the Order of Saint Sylvester the Pope: December 22, 1938. Upon Mr. Giuseppe Hottenrott, of the diocese of Fulda. With Apostolic Briefs, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow: The Order of the Golden Spur: March 12, 1940. Upon His Royal Highness, Prince Charles of Belgium, Count of Flanders.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - Official Commentary. The Order of the Holy Sepulchre: 12. » » » » » » » » » » » » 12 March 30, 1940. To His Excellency, Don Raimondo Fernandez Cuesta (Spain). » To His Excellency, Don Giuseppe Yanguas Messia, Viscount of Santa Clara, Ambassador of Spain to the Holy See. » » To His Excellency, Mr. Adriano Nieuwenhuys, Ambassador of Belgium to the Holy See. » • » To His Excellency, Dr. Dario Echandia (Colombia). » » To Mr. Senator Augusto Champetier de Ribes (France). » » To His Excellency, Mr. Nicola Petresco Cpmnene (Rumehen). » » To His Excellency, Prince John of Liechtenstein. » » To His Excellency, Count John Szembek (Poland). » » To His Excellency, Professor Anthony Faria Carnero Pacheco (Portugal). » » To His Excellency, Mr. Michele Angelo Carcano (Strasbourg). » » To His Excellency, Mr. Adolfo Costa du Reis (Bolivia). » » To His Excellency, Mr. Luigi de Souza Dantas (Brazil). May. » To His Excellency, General Edward Augusto Marques (Portugal). » » To His Excellency, Mr. Constantino Päts (Military). The Commander with Plaque of the Order of the Holy Sepulchre: March 12, 1940. To Mr. Colonel Giorgio Vargas (Peru). The Commander of the Order of the Holy Sepulchre: March 12, 1940. To Mr. Baron Robert Goffinet (Belgium). The Grand Cross of the Order of St. Gregory the Great, civil class: December 31, 1939. To the Reverend Minister, Noble Leonardo of the Counts Vitetti (Italy). » » To His Excellency, Gian Giacomo of the Princes Borghese, Governor of Rome. » » To the Reverend Minister, Mr. Filippo Anfuso (Italy). January 31, 1940. To His Excellency, Carlo Calisse, Senator of the Kingdom of Italy. March 12. » To His Excellency, Mr. Vasco de Quevedo (Portugal). » » To His Excellency, Dr. Santos Dominici, Extraordinary Envoy and Minister Plenipotentiary of Venezuela to the Holy See. » » To His Excellency, Mr. Juozas Urbsys (Military). » » To His Excellency, Dr. Francisco A. Figueroa, Extraordinary Envoy and Minister Plenipotentiary of Guatemala to the Holy See. » » To His Excellency, Mr. Anthony de Mocsonyi (Rumehen).

[*Latin ed. p. 333*]

Diary, December 12, 1939. From His Excellency, Dr. Manuel Vicente Villarán (Peru). To the Honorable Senator Giorgio Pernot (France). To the Honorable Senator Count Giovanni de Leusse (France). From His Excellency, Ambassador Paolo Claudel (France). From His Excellency, Dr.

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Stoil Stoiloff (Nicopolis). To His Excellency, the Noble Filippo dei Marchési Serlupi Crèscenzi, Extraordinary Envoy and Minister Plenipotentiary of the Republic of San Marino to the Holy See. To His Excellency, the Honorable Nicola Rivero y Alonso, Count of Rivero, Extraordinary Envoy and Minister Plenipotentiary of Cuba to the Holy See. To His Excellency, Dr. Mario de Figueredo (Portugal). May. To His Excellency, Mr. Narciso Garay (Panama). June. March. The Insignia of the Order of Saint Gregory the Great, civil class; April 7, 1940. To Mr. Dr. Oscar Diethelm (Australia). The Commander's Cross with Insignia of the Order of Saint Gregory the Great, civil class; December 31, 1939. To Mr. Professor Virgilio Testa (Italy). To Reverend Father Umberto Ruffo di Calabria, of the Princes of Scilla (Italy). To Reverend Father Giuseppe Lanza d'Aieta, of the Princes of Trabia (Italy). To Mr. Count Cesare Giriodi Panissera di Monastero (Italy). To the Noble Rutilio Marini Clarelli, of the Marquises of Vacone (Italy). To the Noble Eugenio Cellario Serventi (Italy). To Mr. Count Emilio Orti Manara di Busolo (Italy). To Mr. Marquis Roberto Ginori Lisci di Riparbella (Italy). To Mr. Francesco Diaz (Italy). March 12, 1940. To Mr. Count Uberto Bossi Pucci (Italy). To Mr. Enrico Swayne (Peru). To Mr. Dr. Edoardo L. Vivot (Strasbourg). April 20. To Reverend Father Giulio Del Balzo (Italy). To Mr. Bernardino Molinari (Rome). April 25. To Mr. Dr. Angelo Guzzelloni (Italy). April 27. To Mr. Celso Caterbini (Italy). To Mr. Dr. Mario Montecchi (Italy). June 20. To Mr. Count Cesare Spalletti Trivelli (Italy). To Mr. Marquis, Engineer Giovanni Resta Pallavicini (Reest).

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Commentarium Officiale. The Order of St. Gregory the Great, civil class: April 15, 1939. To the Reverend Doctor Teodoro Brinkmann, of the Archdiocesis of Colonia. To the Reverend Emilio Parisot, of the diocese of Saint-Die. November 20th to December 31st: To the Reverend Enrico Morazzini (Italia). To the Reverend Olisio Bruno (Italia). To the Reverend Carlo Costetti (Italia). To the Reverend Carlo Moneta (Italia). To the Reverend Renato Melis de Villa (Italia). To the Most Noble Marquess Raimondo Giustiniani (Italia). To the Reverend Raimondo Olivieri (Italia). March 1, 1940. To the Reverend Doctor Professor Francesco Scotti, of the Archdiocesis of Napoli. To the Most Noble Marquess Bonifacio de Castellane (Francia). To the Reverend Renato Fatou (Francia). To the Reverend Giuseppe P. Walshe (Irlanda). April 12th: To the Reverend Giovanni F. O'Neill (America). April 14th: To the Reverend Giovanni Saul, of the Archdiocesis of Baltimora et Washington. April 17th: To the Reverend Advocate Carlo A. Coakley, of the diocese of Oklahoma et Tulsa. April 20th: To the Reverend Guglielmo Adolfo Trinchieri, of the Archdiocesis of Bologna. The Grand Cross of the Order of St. Gregory the Great, military class: March 12, 1940. To the General Engineer Don Manuel Rodríguez (Perù). The Order of St.

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Gregory the Great, military class: December 31, 1939. To the Noble Cesare Cordero, of the Marchesi di Montezemolo (Italia). To the Noble Santorre de' Rossi, of Santa Rosa dei Conti di Pomarolo (Italia). To the Reverend Lieutenant Colonel Alberto Vinaj (Italia). To the Reverend Major Noble Giovanni Dusmet de Smours (Italia). March 12, 1940. To the Reverend Captain Baron Baldovino de Maere d'Aertrycke (Belgio). May 12th: To the Reverend Captain Heldero Martins (Portogallo). The Knighthood of the Order of St. Gregory the Great, civil class: March 12th, 1940. To the Reverend Raffaele Perez (Colombia). To the Reverend Amedeo Gallina, of the diocese of Treviso.

[*Latin ed. p. 335*]

Diary, March 17, 18. Bomanae, 335. Curiae, 1940. To Mr. Emilio Smitek, of the Archdiocese of Prague. To Mr. Edelmiro Traslosheros, of the Archdiocese of Mexico. The Knighthood of the Order of Saint Gregory the Great, military class: April 27, 1940. To Mr. Lieutenant Giuseppe Dierna (Rome). June. To Mr. Lieutenant of the Ship, Noble Rodolfo dei Conti Balbo di Vinadio (Italy). The Grand Cross of the Order of Saint Sylvester the Pope; December 31, 1939. To Mr. Vittorio De Sanctis (Italy). To Mr. Count, Doctor Giovanni Quirico (Italy). To the Reverend Minister Andrea Geisser Celesia of Vegliasco (Italy). To His Excellency, Mr. Raffaele Montuori, Vice-Governor of Rome. To His Excellency, Mr. Baron Carlo Manno, Vice-Governor of Rome. March 12, 1940. To Mr. Count Luigi de Robien (France). To His Excellency, Count Vittorio Emanuele Bonarelli di Castelbompiano (Italy). To His Excellency, General Lopez Pintos (Spain). To His Excellency, Vice Admiral Francesco Bastarreche (Spain). To His Excellency, Father Raffaele Sánchez Mazas (Spain). May 12. To His Excellency, Doctor Max Henriquez Urena (San Domingo). The Insignia of the Order of Saint Sylvester the Pope: December 31, 1939. To Mr. Duke Paolo Sallier de la Tour Corio (Italy). The Commander's Cross with Insignia of the Order of Saint Sylvester the Pope; December 31, 1939. To Mr. Colonel Giuseppe Leonardi (Italy). To Mr. Vincenzo Pizzi (Italy). To Noble Francesco Silj, First Secretary of the Embassy of Italy to the Holy See. June 20, 1940. To Mr. Doctor Mario Nardi (Italy). June 24. To Mr. Ugo Pesaresi, of the diocese of Terni. The Commander's Cross of the Order of Saint Sylvester the Pope; December 31, 1939. To Mr. Captain Paolo Salvadori (Italy). To Mr. Captain Umberto Di Martino (Italy). To Mr. Captain Francesco Sonora (Italy). To Mr. Paolo Ferrella (Italy).

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Commentarium Officiale, December 31, 1939. To the Most Reverend Doctor Vittorio Casorati (Italy). January 31, 1940. To the Reverend Achille Giuseppe Costantini, of the diocese of Sora. February 19. To the Reverend Professor Carlo Molinari, of the

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diocese of Aosta. February 21. To the Reverend Knight Luigi Mazzetti, of the Apostolic Vicariate of Eritrea. March 1. To the Most Reverend Emanuele Borromeo D'Adda (Italy). March 1. To the Reverend Carmelo Liotta, of the Archdiocese of Palermo. March 12. To the Reverend Emanuele Aguirre (Chile). To the Reverend Giusto Bermejo (Spain). To the Reverend Commander Giovanni Cantù (Italy). To the Reverend Michele D'Almeida Pile (Portugal). To the Reverend Professor Alberto de Geouffre de la Pradelle (Principality of Monaco). To the Reverend Doctor Carlo Echague (Strasbourg). To the Reverend Costantino Mares (Rumehen). To the Reverend Ivan Stancioff (Nicopolis). To the Reverend Giacomo Zembrzuski (Poland). April 4. To the Reverend Doctor Vittorio Faraglia, of the diocese of Sulmona. April 13. To the Reverend Doctor Walter Burfitt, of the Archdiocese of Sydney. To the Reverend Cirillo J. Fallón, of the same Archdiocese. To the Reverend Pietro Gallagher, of the same Archdiocese. To the Reverend Doctor Orazio Nowland, of the same Archdiocese. To the Reverend Doctor Michele S. Veech, of the same Archdiocese. April 17. To the Reverend Vittorio Caselli, of the diocese of Pistoia. April 18. To the Reverend Riccardo Larrain-Bravo, of the Archdiocese of Santiago del Chile. April 27. To the Reverend Dino Caldini (Italy). To the Reverend Advocate Pasquale Tempesta (Italy). July 16. To the Reverend Professor Doctor Amedeo Gottardi, of the Patriarchate of Venice. To the Reverend Mauro Ferrari, of the Archdiocese of Milan. The Knighthood of the Order of Saint Sylvester: December 31, 1939. To the Reverend Gaetano Scalici (Italy). To the Reverend Ezechiele Berte (Italy). March 18. To the Reverend Luigi Skrabek, of the Archdiocese of Prague. November 29. To the Reverend Giuseppe Cojuango, of the diocese of Lingayen. April 3, 1940. To the Reverend Doctor Giovanni Bruni (Italy). To the Reverend Lorenzo Coen (Italy).

[*Latin ed. p. 337*]

Year and Volume XXXII, September 25, 1940 (Series II, Vol. TU) - No. 10. ACTA APOSOLICAE COMMUNITATIS. OFFICIAL ACTS. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTIONS.

I. SAN CARLOS DE ANCUDIA (PUERTO MONTT). A portion of the territory of the Diocese of San Carlos de Ancud is separated, and a new Diocese is established, to be called "Puerto Montt," which shall be a suffragan of the Archdiocese of Concepción.

PIUS, SERVANT OF THE SERVANTS OF GOD, for the perpetual commemoration of the office of the Supreme Pontificate, which has been divinely entrusted to Us, by which We preside over the governance of all the Churches of the Catholic world, requires that, if there is a diocese which abounds either in territory or in the number of the faithful, a portion be separated from it, which may be constituted as a new diocese, to be entrusted to the diligent care of another pastor.

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Therefore, having considered the merits and having accepted with a willing heart the prayers presented to this Apostolic See, in which it is requested that, for the greater benefit of the Lord's flock, a certain portion of the vast territory of the Diocese of San Carlos de Ancud be separated, and that a new diocese be established therefrom, We have, after consultation with Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation Consistorial, and having also received the favorable opinion of the Venerable Brother Aldo Laghi, titular Archbishop of Nicaea and Apostolic Nuncio to the Republic of Chile, and having, where necessary, obtained the consent of others, whose interests are involved, or who may presume that their interests are involved, from ACTA, Vol. VII, No. 10. - 25 - S - 040. 23.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - Official Commentary for the diocese of St. Charles of Ancud: We separate and distinguish the parishes of Puerto Montt, Puerto Varas, Puerto O day, Codiamo, Colegual, Policœones/ Las Quemas del Santo, Panitao, Piedra Azul, Calhueo, Puluqui, Maullin, Huar, Rolecha, Christo Rey de Puerto Montt, Frutillar, Rio Frió, and San Ignacio de Puerto Montt, and we establish and constitute a new diocese, to be called Portus Montt. The boundaries of this new diocese shall be as follows: to the north, a line parallel to the degree 41, excluding the parish of Octay and its attached territory, and the chapel of Casma; to the east, the mountain range of the Andes; to the south, the stream which flows from the Andes mountains, together with other rivers flowing into it, forming the Cuerno lake, and the Renihue river, which flows into its estuary; to the west, the present boundaries between the province of Llanquihue and the islands belonging to it, and the islands of Aptao. We establish the seat of the diocese in the city of Puerto Montt, from which it derives its name, and the episcopal chair in the church dedicated to the Most Holy Virgin Mary of Mount Carmel, located in the same city. We elevate this church to the rank and dignity of a cathedral church; and we grant to the bishop of Portus Montt, for the time being, all the rights and privileges, insignia, honors, favors, and graces, which other cathedral churches and their bishops enjoy by common right, subject to the same burdens and obligations to which other cathedrals and their prelates are subject. Furthermore, we constitute the diocese of Portus Montt as a suffragan diocese of the Church of Ss. Conception, which we shall soon raise to the rank of metropolitan see by other letters; and we subject the bishop of Portus Montt, for the time being, to the metropolitan jurisdiction of the future Archbishop of Ss. Conception. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in this newly erected diocese, we grant that, in the meantime, diocesan Consultors be chosen and appointed to handle legal matters in place of the Canons. Moreover, we desire and command that, as soon as it

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is possible, at least a small seminary be established in this newly erected diocese, in accordance with the prescriptions and norms of the code of canon law and those transmitted by the Holy Congregation for Seminaries and Universities; and also that the diocese send at least two young men, or at least one, to the Pontifical Latin Seminary in Rome, without interruption, so that they may be formed under the watchful eye of the Roman Pontiff for the benefit of the Church. As for the governance and administration of the diocese, we command that the election of a Capitular Vicar or Apostolic Administrator be held when the see is vacant, and that the rights and obligations of the clergy and the faithful, and other matters of this kind, be observed, as prescribed by the sacred canons. As for the clergy...

[*Latin ed. p. 339*]

The Acts of Pope Pius X, number 339, particularly state that, as soon as the letters concerning the erection of this new diocese are requested for execution, the clergy legitimately residing within its territory shall be considered to be attached to it. The Episcopal table shall consist of the revenues and offerings which are customarily provided by the faithful, for whose benefit the diocese has been erected, in addition to those which have already been collected for this purpose. Regarding the division of ecclesiastical goods belonging to the diocese, this too shall be carried out in due time and approved by the Holy See. All documents and acts pertaining to the new diocese and its clergy and faithful shall be transmitted by the chancery of the diocese of Saint Charles of Ancud to the chancery of the new diocese of Puerto Montt as soon as possible, so that they may be diligently preserved in its archives. For all of the above, in order to ensure that what has been established and decreed is carried out, we choose the Most Reverend Brother Aldo Laghi, Our Nuncio in the Republic of Chile, and grant him the power to delegate anyone established in ecclesiastical dignity to carry out the aforementioned purpose, and we impose upon him the obligation to transmit to the Sacred Congregation for the Consistorial Causes, as soon as possible, an authentic copy of the acts of the completed execution. These letters, and everything contained within them, shall never, at any time, be deemed to be subject to any flaw of deception, or of invalidity, or of intention, or by any other means, whether substantial or unforeseen; but rather, they shall always remain valid and effective, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply, and if, by anyone, with or without knowledge, any attempt is made to contravene them, we will and order that it be entirely null and void. Notwithstanding, this is without prejudice to the rules established in synodal, provincial, general, and universal councils, to special or general Apostolic Constitutions and ordinances, and to any other dispositions of Our predecessors, the Roman Pontiffs, and to all other contrary provisions, even those worthy of special mention, to all of which we derogate by these

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present letters. We also wish that these letters, even if printed, shall have the same validity as if they were presented and shown, provided that they are transcribed, signed by the hand of a public notary, and sealed with the seal of someone established in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this page of division, erection, constitution, subjection, decree, concession, statute, mandate, delegation, derogation, and Our will. If anyone, with audacious temerity, should attempt to do so...

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis - The official commentary presumes the indignation of Almighty God and of the blessed Apostles Peter and Paul, and knows that it has incurred their wrath. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-nine, on the first day of the month of April, in the first year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI, Chancellor of the Holy Roman Church. Fr. RAPHAËL O. Card. ROSSI - S. C. Consistorialis a Secretis. Ioseph Wilpert, Dean of the Proto-Apostolic College. Franciscus Hannibal Ferretti, Proto-Apostolic. Place © Plumbi Reg. in Cane. Ap., Vol. LXIII, n. U. _ Al. Trussardi. II. ALLAHABAD AND AGRA: A PORTION OF TERRITORY IS SEPARATED FROM THE ARCHDIOCESE OF AGRA AND FROM THE DIOCESE OF ALLAHABAD. FROM THIS, A NEW DIOCESE, TO BE NOW CALLED "LUCKNOW," IS ESTABLISHED, A SUFFRAGAN OF THE METROPOLITAN CHURCH OF AGRA. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION.

That the flock of the Lord may more fully receive the fruits of the ministry of pastors, and that the Christian religion may more easily and quickly spread in regions not yet fully illuminated by the light of the Gospel, it is undoubtedly very beneficial to divide large dioceses into parts, so that new ones may be established, entrusted to other prelates. Therefore, since the Diocese of Allahabad in the Orient is so extensive that it cannot be properly governed by one, or even by the most diligent, prelate, We, having before Our eyes the plan already proposed to this Holy See since the year nineteen hundred and thirty-six by the venerable Father Ioseph Angelo Poli, Bishop of Allahabad, and also approved by the Ordinary of Agra, by the venerable Father Leone Petro Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the Orient, and after mature deliberation with the advice of the Most Reverend Fathers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, We have decided to establish a new diocese in that region and to somewhat alter the ecclesiastical boundaries there.

Therefore, We shall, as far as necessary, supplement [the acts] with those

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of others, if any there be.

[*Latin ed. p. 341*]

By the fullness of Our Apostolic authority, with the consent of His Holiness Pope Pius XII, or those who deem it to be in their interest, We separate a portion of the territory of the diocese of Allahabad, encompassing the civil districts of Lucknow, Unao, Barabanki, Gonda, Hardoi, Sitapur, Balrampur, Kheri, Nainital, and Almora, and We separate the civil districts of Shahjahanpur and Pilibhit from the Archdiocese of Agra. From this territory thus separated, We erect and establish a new diocese, which We wish to be called "Lucknow" and We decree. We entrust this new diocese to the Order of the Friars Minor Capuchin, fostering the hope that the members of this Order, who are already diligently preaching the Gospel there, will also in the future apply themselves zealously to this task.

In order that the boundaries between the new diocese of Lucknow and the Archdiocese of Agra may be more clearly defined, We decree that the entire territory of the districts of Garhwal, Bijnor, Moradabad, Ranipur, Bareilly, Budaun, and Farrukhabad shall be attached to the Archdiocese of Agra. We establish the episcopal seat of the newly erected diocese in Lucknow, from which the diocese derives its name, and We accordingly raise it to the rank of a cathedral church. The bishop's chair shall be in the church dedicated to Saint Joseph, located in the same city. We therefore elevate this church to the rank and dignity of a cathedral church, and We grant to it and to the bishops of Lucknow, for the time being, all the rights, privileges, honors, insignia, favors, and graces with which other cathedral churches and their prelates are commonly endowed, and We subject them to the same obligations and duties as other cathedral churches and their bishops.

We constitute the new diocese of Lucknow as a suffragan of the metropolitan Church of Agra, and We subject its current bishop to the jurisdiction of the metropolitan Archbishop of Agra. Until a canonical chapter can be established, We grant permission for canonical diocesan consultors to be selected and appointed provisionally, according to the provisions of canon law.

Furthermore, We order that the laws and regulations pertaining to the erection of the diocesan seminary, to the governance and administration of the diocese, to the election of a capitular vicar or administrator in the event of a vacancy, to the rights and duties of the clergy and laity, and to other matters of this kind, shall be observed in accordance with the prescriptions of sacred canon law.

We also command that the documents and records pertaining to the new diocese shall be delivered by the chancellors of the Archdiocese of Agra and the diocese of Allahabad to the chancery of the new diocese of Lucknow as soon as possible, so that they may be diligently preserved in its archives.

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To all of the foregoing matters, as above arranged and established, We entrust the execution to the venerable Brother Leo Peter Kierkels, whom We mentioned before, in the Orient.

[*Latin ed. p. 342*]

342 *Acta Apostolicae Sedis* — We choose an official Apostolic Secretariat, to which we grant the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, for the purpose in question, and we make the burden of transmitting a certified copy of the executed acts to the Holy Congregation for the Propagation of the Faith as soon as possible, authentic. These present Letters, and everything contained therein, even if those concerned or those who presume to be concerned have not been heard or have not agreed to the foregoing, shall never, at any time, be subject to any defect of fraud or deceit, or of nullity, or of intention, or by any other means, even if substantial and unforeseen; but they shall always remain and be valid, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply, and, if anyone, by any authority, knowingly or unknowingly, should attempt to contravene them, we will and decree that it shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal Councils, or any special or general Apostolic Constitutions or Ordinances, or any other dispositions of our predecessors, the Roman Pontiffs, and any other contrary provisions whatsoever, even those worthy of special mention, to all of which we derogate by these presents. Finally, we wish that to these Letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a person holding an ecclesiastical office, the same full faith be given as would be given to these Letters if they were themselves exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, assignment, erection, concession, subjection, decree, mandate, commission, derogation, and our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty, in the first year of Our Pontificate, the twelfth day of the month of January. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Prefect of the Sacred Congregation for the Propagation of the Faith, Secretary. Ioseph Wilpert, Dean of the College of Protonotaries Apostolic. Franciscus Hannibal Ferretti, Protonotary Apostolic. *Loco* [illegible] [illegible] "Register in the Archives of the Apostolic See, Vol. LXII, n. 61. - Al. Trussardi."

[*Latin ed. p. 343*]

Acta Pii Pp. 343 XII III, concerning Wonsan and Tokwon (Tokcgen or Tokwon - Hanko or Hamheung) Abbey of St. Benedict, of the Ottilien Con-

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gregation, O.S.B., located in the Apostolic Vicariate of Wonsan, a portion of the territory of that Vicariate is assigned to it, and it is established as an abbey of "nullius" [diocese], under the name "de Tokugen" or "de Tokwon," and it is likewise decreed that that Vicariate, when circumstances permit, shall be entrusted to the care of native clergy, and shall henceforth be called "de Hanko" or "de Hamheung."

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter, readily grants: The Roman Pontiff, exercising the office of his supreme apostolate, is always ready to receive petitions presented to him, which are recognized as pertaining to the greater spiritual good of the Christian people and to the wider propagation of the Catholic religion among the non-believers. The Venerable Brother Boniface Sauer, titular Bishop of Appia, the Ordinary of the Vicariate of Wonsan in Korea, entrusted to the Ottiliien Congregation of the Order of St. Benedict for Foreign Missions, requested that this Apostolic See erect the Abbey of St. Benedict of Tokwon or Tokugen, located in that same Vicariate, into an abbey of no diocese, assigning to it a suitable portion of the territory, and that that Vicariate, with its changed name, may be entrusted to native clergy at an opportune time.

We, however, having a favorable opinion beforehand, both of the Venerable Brother Paul Marella, titular Archbishop of Doclea, Delegate Apostolic in Japan, and of the beloved Son Chrysostom Schmid, Archabbot of the Ottilien Congregation, O.S.B., and after consulting with the Venerable Brothers Our Cardinals, Prefects of the Sacred Congregation of Propaganda Fide, considering that the division of that Vicariate entirely corresponds to the plans of the Holy See, and after mature deliberation, we have decided, with a willing heart, to grant their request, all the more because this division aims to make a first step towards entrusting a much larger portion of the Vicariate of Wonsan to the administration of native clergy, and also to provide for the proper institution of that native clergy, since the Abbey of Tokwon has under its care a seminary, in which moderators and teachers can be formed for the future, so that they may more fruitfully exercise the ministry of the missions.

Therefore, with the fullness of Our Apostolic authority, and with the consent of others whose interests are involved, or who may presume their interests are involved, the Abbey of St. Benedict of Tokwon, of the Ottilien Congregation...

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis — Official Commentary of the Order of Saint Benedict for Foreign Missions. We raise, erect, and establish an abbey of a nullius diocese, assigning it a territory comprising the city of Qensan, or Wonsan, and the civil prefectures of Ampen, Tokugen, Bunsen, and Eo, which previously belonged to the Apostolic Vicariate of Wonsan. We wish

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to call this new abbey, in the Japanese language, primarily Tohugen, and in the Korean language, secondarily ToJcwon, and we subject it immediately to Ourselves and the Apostolic See. In the church dedicated to God, in honor of Saint Benedict, located in the place called ToMvon, we establish the seat of the Abbot for the time being, and therefore we raise that same church to the rank and dignity of an abbey church of a nullius. Therefore, we grant to this abbey of a nullius and to its Abbot for the time being all the rights and privileges, honors and insignia that are common to other abbeys of the Order of Saint Benedict and to their respective prelates, with the exception of those that are proper to the Bishops of cathedral churches; and we impose upon this abbey and its Abbot all the obligations and burdens to which others are subject. The Abbot of the abbey of Tokugen, or Tokwon, shall henceforth be elected by the monks of the same abbey, assembled in chapter, according to the norms of the Constitutiones Congregationis Ottiliensis of the Order of Saint Benedict for Foreign Missions; however, this election shall not be valid unless it has first been approved and confirmed by the Apostolic See. However, derogating from this law for this occasion, We Ourselves, with apostolic authority, constitute as the first Abbot of this abbey of a nullius the venerable Brother Boniface Sauer, mentioned above, who is currently governing the Abbey of Saint Benedict of Tokwon. As for the institution of the abbatial chapter and its privileges and burdens, the rights and obligations of the faithful, the rights and obligations of the clergy and the laity, and other matters of this kind, We command that those things prescribed by the sacred canons for the matter be observed. Furthermore, We decree that the Apostolic Vicariate of Wonsan, diminished in territory by the part mentioned above, shall henceforth be called, in the Japanese language, primarily Hanko, or Hankoënsis, and in the Korean language, secondarily Hamheung, or Eamheungensis; and We decree that it shall be entrusted, when circumstances permit, to a clergy born of the Korean nation, knowing that this will greatly contribute to the easier spread of the Gospel of Christ among the infidels. In the meantime, however, We wish to entrust the administration of the same Vicariate to the Abbot for the time being of the nullius of Tokugen; therefore, We hereby renounce the aforementioned venerable Brother Boniface Sauer, who until now has been the Apostolic Vicar of Wonsan, having deservedly earned this mission, as Apostolic Administrator of the Vicariate of Hanko, or Hamheung, by these present letters. To all of which, the execution of what has been established and decreed above is commanded.

[*Latin ed. p. 345*]

The Acts of Pope Pius XII, page 345, state: "We appoint Brother Paul Marella, Archbishop, titular of Doclea, as Apostolic Delegate in Japan, and therefore we grant him all the necessary and appropriate powers, including the power to delegate any man constituted in ecclesiastical dignity or

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office to carry out the aforementioned purpose. We also charge him to send a certified copy of the executed acts to the Sacred Congregation for the Propagation of the Faith as soon as possible. These present Letters, and everything contained within them, even if any person present or presumed to have an interest, or who may have disagreed with the foregoing, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to the defect of fraud, or deception, or nullity, or any other, even substantial and unforeseen, deficiency, and shall not be deemed to be impugned or brought into controversy, but shall always be considered valid and effective, as if made and issued with full knowledge and authority, and shall have their full and complete effect and obtain their due force, and must be inviolably observed by all to whom they apply, and if, by anyone, knowingly or unknowingly, anything should happen contrary to these, we declare and decree that it shall be utterly void and of no effect, notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special apostolic constitutions and ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary things whatsoever. Finally, we wish that these Letters, even if printed, shall be given the same validity as if they were presented and shown, provided that they are transcribed, signed by the hand of a public notary, and sealed with the seal of a man constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, elevation, concession, modification, decree, statute, mandate, delegation, derogation, and our will. If anyone should presume to attempt such a thing with reckless audacity, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty, in the first year of Our Pontificate, on the twelfth day of the month of January. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BTONDI, Secretary, 8. R. E. S. C. de Propaganda Fide, Prefect, Alfonsus Carinci, Apostolic Protonotary, Hannibal Franciscus Ferretti, Apostolic Protonotary, *Loco ffii Plumbi Reg. in Cane. Ap., vol. LXII, n. 68.* - Al. Trussardi."

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis — Official Commentary IV. MYSÜRIENSIS-COIMBATOEENSIS (BANGALORENSIS) DIOCESE. A portion of the territory of the Diocese of Mysore is separated and a new diocese is established, to be called "Bangalore," as a suffragan of the Metropolitan Church of Pondicherry: Certain territories are added to the Diocese of Mysore from the Diocese of Coimbatore, and the Diocese of Coimbatore itself is entrusted to the care of native clergy. Because it has been judged opportune, for the perpetual memory of the increasing growth of the Catholic name in the Mysore region of Eastern India, to redefine the

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territories of the Dioceses of Coimbatore and Mysore, and to establish a new diocese there, to be entrusted to the care and governance of another Bishop. We, who, having regard for all the Churches, must diligently strive that the care and governance of the Lord's flock may be improved as much as possible, after consultation with the venerable Brothers, Our Cardinals, Prefects of the Congregation for the Propagation of the Faith, with the favorable opinion of the venerable Brother Leo Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the East Indies, and after obtaining, as far as necessary, the consent of those concerned, or of those who may presume to have an interest, having maturely considered the matter, we separate from the aforementioned Diocese of Mysore the civil districts of Bangalore, Kolar, Tumkur, and Chitaldrug, and we establish and constitute therein a new diocese, which we decree shall be called "Bangalore." We fix the episcopal see of this new diocese in the city of Bangalore, from which the diocese itself takes its name, and accordingly we raise it to the episcopal rank. We establish the episcopal chair in the church dedicated to Saint Francis Xavier, located in that city, on Mount Saint John, and we elevate it to the rank and dignity of a cathedral church; and we grant to the Bishop and to the clergy of Bangalore, for the time being, all the rights, privileges, honors, insignia, favors, and graces, with which other cathedral churches and their Bishops are commonly endowed; and likewise we subject them to the obligations with which other cathedral churches and their Bishops are burdened. Furthermore, the new dio-

[*Latin ed. p. 347*]

Acta Pii PP. XII 347 - We establish the metropolitan Church of Bangalore as a suffragan of the metropolitan Church of Pondicherry, and We subject its current Bishops, for the time being, to the jurisdiction of the metropolitan Archbishop of Pondicherry. However, until a Chapter of Canons can be established, We grant permission that, for the interim, diocesan Consultors for the Canons be chosen and appointed according to the established legal procedures. Furthermore, concerning the erection of the diocesan seminary, the administration of the diocese, the election of a Capitular Vicar or Administrator in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, We command that those things prescribed by the sacred canons regarding the matter be observed. We also order that the documents and acts pertaining to the new diocese be, for the first time, delivered from the Chancery of the diocese of Mysore to the Curia of the diocese of Bangalore, so that they may be diligently preserved in its archives. To the diocese of Mysore, with the territory as mentioned above reduced, We add the territory bordering the neighboring diocese of Coimbatore, which is located to the north of the Bhavani River and its tributary, the Moyar, and the civil district of the Nilgiris. Furthermore, We entrust the clergy native to the aforementioned territory

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with the care of the diocese of Coimbatore, fostering the firm hope that this will greatly contribute to the propagation of the Catholic faith there. Since the episcopal seat of Mysore has, until now, been located in the church of St. Patrick in the city of Bangalore, We decree that it be transferred henceforth to the church dedicated to God in honor of St. Joseph and St. Philomena, located in the city of Mysore, together with all rights, privileges, honors, insignia, and also obligations, which are commonly attached to other cathedrals. Furthermore, concerning the Cathedral Church of Bangalore, as erected and defined above, We appoint the venerable Brother Mauritius Bernard Despatures as the first Bishop, and therefore We release him from the bond of the Church of Mysore, to which the Bishop had previously been assigned, with the fullness of Apostolic authority. For all of the matters, as above arranged and established, We choose the venerable Brother Leon Peter Kierkels, titular Archbishop of Salamis and Apostolic Delegate in the Orient, to see that they are carried out, and therefore We grant him the necessary and appropriate faculties for this purpose, including the power to delegate to any man in ecclesiastical dignity, for the purpose of what is being done, and We impose upon him the obligation of promptly sending a certified copy of the executed acts to the Sacred Congregation for the Propagation of the Faith. All of these things, as above arranged and established, We declare to be valid and effective, notwithstanding any rules in synodal, provincial, general, and universal councils, or any other dispositions of Our predecessors, the Roman Pontiffs, or any other contrary provisions, even special ones.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - An official commentary, mentioning matters worthy of note, to which we hereby derogate from all things. Finally, we desire that to these Letters, or to any transcriptions or excerpts thereof, even if printed, which are signed by the hand of a public notary and sealed with the authority of a person constituted in ecclesiastical dignity or office, the very same faith be attributed as would be given to these present documents if they were exhibited or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, constitution, subjection, translation, decree, mandate, commission, derogation, and our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty, on the thirteenth day of the month of February, in the first year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Secretary of the Holy Roman Church, Prefect of the Congregation for the Propagation of the Faith. Joseph Wilpert, Dean of the Pontifical College. Alfridus Vitali, Pontifical Delegate. *Loco SB Plumbi Reg. in Cano. Ap., Vol. LX1II, n. 2. -

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Al. Trussardi.* APOSTOLIC LETTERS: To the Venerable Servant of God, Philippine Duchesne, of the Society of Sisters of the Sacred Heart of Jesus, beatification is declared. PIUS PP. XII For the perpetual memory of the matter. — God has so wonderfully and providentially arranged charity among many of Christ's servants, that they, "looking forward from afar, and being saved, and confessing, because they are pilgrims and sojourners upon earth" (Hebrews, XI, 13), should utterly despise all the delights and affections of the world, of the fatherland, and of the family; that they should humbly receive absolute and simple faith, and with a constantly pure heart and steadfast will, they should be rightly numbered among the heroic workers of Christ in the missions, enduring all the difficulties of life without ceasing. Others among them...

[*Latin ed. p. 349*]

The acts of Pope Pius XII, page 349, recount that the most cruel soldiers of Christ offered their very lives as martyrs; others, in order to spread the faith in barbarous and distant lands, sowed good seeds and did not reap the fruit, which was to be gathered by those who followed, and they did not fear to endure all kinds of hardships and tribulations for the love of Jesus. Even in these more recent times, missionaries, both men and women, not only strong men but also weak women, have, for the sake of extending the kingdom of Christ throughout the world, left us shining examples, having chosen a difficult life full of labor, journeys fraught with dangers, and also a long separation from their homeland and loved ones, which they accomplished with courage! Among the number of such women, whom God sometimes raises up for the good of the Church and strengthens with His grace, we must certainly include the Venerable Servant of God, Philippine Duchesne, who, after spending her youthful years in the region of Cher, during the most terrible and deplorable times of sedition and the overthrow of both sacred and public institutions, which arose in France during the waning eighteenth century, offered herself to the people, then still barbarians, of North America, and there, with apostolic zeal and self-denial, which are essential for establishing and strengthening Catholic missions, she diligently labored for thirty-four years for the salvation of souls. Born on the twenty-ninth day of August, in the year one thousand seven hundred and sixty-nine, within the boundaries of the city and diocese of Grenoble, to honorable and quite wealthy parents, esteemed by all citizens, was Rose Philippine Duchesne, who from her very childhood showed the gifts of her mind and character, and especially the firmness of her will, a characteristic of her people, with which she steadfastly fulfilled the course of her vocation. From the lips of her pious mother, who, distinguished by her piety, strove to educate her children well, she learned the first lessons of religion and Christian virtues; and already from a young age, she not only showed a singular piety towards God, but also a spirit of charity towards

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her neighbor, giving away to the poor everything that she might have received as a gift from her parents. Even in her childhood games, the young girl found recreation in the accounts of ancient history and, especially, in the stories of missionaries, so much so that she sometimes longed for the hardships and martyrdom of missionaries. At the age of eleven, she entered the monastery of Sainte-Marie d'Alto in Grenoble, to be educated in the institution of the Visitation nuns; and there, Philippine, among the other students, was simple, constantly docile, and obedient to her superiors for a time; and it was in that same place that, when she first received the Holy Eucharist, she felt a strong call to a religious life; nor did she reveal her pious intentions to her parents.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - The official commentary concealed this. However, when the matter became known, the parents, deeply saddened by what their daughter had planned, immediately took her from the monastery, so that she might, as her family's circumstances required, devote herself to studies at home. The fact that such domestic education proved beneficial is clearly demonstrated by the subsequent activities of this woman, who was a Servant of God, in the education of young girls. She diligently applied herself to learning good arts; indeed, she possessed a keen and quick intellect. Nevertheless, persevering in her holy purpose and refusing the marriage that her parents had arranged for her, one day, when she was seventeen years of age, and without her father or mother knowing, she requested, accompanied by her mother, to be received at the aforementioned Monastery of Santa Maria de Alto; and there, desiring to dedicate herself to the Lord Jesus as a virgin, she firmly resolved not to return to her home, and remained steadfast among the nuns of the Visitation. Therefore, in the year 1787, Philippina was admitted to the novitiate, and with great joy she put on the religious habit of the Visitation; and then, with singular piety, perfect observance of the rules, charity towards God, contempt for herself, and a will that was exceedingly strong, she spent eighteen months in the novitiate; but, being now very close to taking her solemn vows, she was compelled, due to the unfortunate beginning of the French Revolution, to return home to obey her parents' wishes. Therefore, having laid aside her religious habit, but not her manner of living, while the fury of all the overthrown things raged, and the times of persecution seemed to be renewed, and while the Gratianopolitan Monastery of Santa Maria de Alto was collapsing, the nuns being driven away, the Servant of God devoted herself entirely to works of charity and religion. Indeed, she bravely disregarded all danger, diligently assisting in teaching young boys the fundamentals of the Catholic Faith, visiting prisoners, and providing them with temporal and spiritual assistance, and helping priests who were imprisoned or secretly performing sacred duties.

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But when the fierce storm of times and men finally subsided, Philippina, with the help of her family, reclaimed the beloved monastery of the Visitation, and, having attempted in vain to restore the old congregation of nuns, offered herself and her monastery to the Holy Institute of the Sisters of the Sacred Heart, founded by Magdalene Sophie Barat, who, in December of the year 1833, gratefully accepted both gifts, occupied the Gratianopolitan Monastery of Santa Maria, and immediately established the novitiate of her Institute there, which she herself directed for a time. The nature of the new Institute was derived from the renunciation of oneself, from the mortification of passions, from constant prayer, and from a deep union with the Sacred Heart.

[*Latin ed. p. 351*]

The Acts of Pope Pius XII, page 351, state that Philippina immediately understood the intentions of the Holy Institute, and with all her strength, she endeavored to follow its counsel and instructions. Having completed her novitiate and pronounced her vows in December of the year 1808, the Venerable Servant of God dedicated herself to the work of the Society of the Sacred Heart of Jesus; and even then, having been received into the family by her elders, she demonstrated the utmost constancy in controlling her nature, and became an example of charity and humility. After a few years, having been in Gratianopolis, near Santa Maria de Alto, she was joined to the Institute in Paris, at the motherhouse; and there, she was chosen by the General Mother to begin and establish a foundation in the vast region of North America, which at that time they called Louisiana. Thus, her ardent desire, which she had conceived from childhood along with her devotion to Saints Francis Xavier and John Francis Regis, to go to distant lands to preach the Gospel to the infidels, and which the Holy Foundress had already manifested to her, even before she had taken her religious vows, was finally fulfilled; and therefore, the Venerable Servant of God, accompanied by several companions, departed from Bordeaux on Holy Saturday of the year 1808, and arrived in the American lands on the feast of the Sacred Heart of Jesus, where, as we have already said, for more than thirty years, she would illuminate not only with her great labors, but also with the wonderful example of her life. Indeed, the beginnings were difficult, but the Servant of God was not daunted, enduring hardships and labors, freezing winters, and the most severe poverty in those first years, and she strengthened her companions by her example, and she so generously devoted herself to others that she was often afflicted by even very serious illnesses. In various remote and inhospitable places, the Servant of God erected houses, both for the education of girls and for the formation of novices from the region for her Society; but as she, as a kind of provincial superior, had to oversee the increasing number of houses, she performed her duties admirably, despite the difficulties; and neither the vast and inac-

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cessible regions, nor the harmful swamps, nor the inclement weather, ever prevented the Venerable Handmaid of God from diligently fulfilling her duties, even until old age. Later, having been elected as Assistant General for the Society in America, the Venerable Servant of God, living only in a very humble cell in the house of "Florissant," wearing a worn habit, sustaining herself with the leftovers of the girls' food, and wearing patched shoes, she sat with the sick, and devoted her whole soul to serving God, and she lived an austere and penitential life. Finally, with some of her sisters from her congregation, she went to evangelize the Potowatomie Indians in their region.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - The official commentary states; and she had cultivated such a reputation for holiness among the people that she was known in India no other way than as "the woman who always prays." As she grew older, having completed her seventy-third year, when she was seriously ill, the Servant of God was taken to the house in San Carlos, where she had, many years before, begun her fruitful work and had established the first foundation of the Society of Sisters of the Sacred Heart of Jesus. She was compelled to return. Devoted to pious meditations throughout the day, patient in her infirmities, and steadfast in her devotion, she lived until the eighteenth day of November of the year one thousand eight hundred and fifty-two, when, being in her eighty-fourth year, she passed away, having received the sacraments of the Church, most piously and holily. Moved by the precious death of this missionary virgin, a large crowd of citizens, both from San Carlos and from the distant city of St. Louis, who proclaimed the holiness of the same Servant of God, attended her funeral with religious reverence. Moreover, the reputation for holiness, with which the Servant of God was commonly known, never diminished; indeed, strengthened by the testimony of the renowned Saint Magdalene Sophie Barat, the foundress of the Society of Sisters of the Sacred Heart, this reputation has not only been faithfully transmitted to us by all who have preserved the memory of the Venerable with great piety and devotion, but has, on the contrary, become more vivid with each passing day. Therefore, it is not surprising that, with due authority, the process according to the established rites was initiated, and that the Most Holy Pope Pius X, with his own hand, signed the introduction of the Cause on the ninth day of December of the year one thousand nine hundred and nine. Therefore, after judicial investigations into the life and works of the Venerable Servant of God, conducted with apostolic authority both in the City and in the city of St. Louis, and after all other necessary procedures had been duly completed, the Most Holy Pope Pius XI, as soon as the examination of the virtues of the Venerable Servant of God was about to begin, by a decree issued on the sixteenth day of April of the year one thousand nine hundred and thirty-five, declared

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that the Venerable Servant of God had attained a heroic degree of virtue. Subsequently, the question was raised regarding miracles, which were attributed to God through the intercession of this same virgin; and since these were reported to be true and verified, We, after carefully weighing all matters, after a preparatory Congregation and a preparatory Congregation, and also after another General Congregation, which was held before Us on the twelfth day of December of the past year, by a decree issued on the fifth day of February of the present year, declared that there were two miracles, and therefore, further proceedings could proceed in this case. It remained to be considered whether the Venerable Servant of God would safely be reckoned among the blessed in Heaven. This...

[*Latin ed. p. 353*]

The Acts of the Popes, page 353, section XII, state that a proposal was made by our Venerable Brother, Charles, Most Reverend Cardinal Salotti, Bishop of Praeneste, in place of our beloved Son, Peter, Cardinal of the Holy Roman Church, Boetto, the Advocate or Relator of the Cause, during a meeting of the Congregation of Sacred Rites held before Us on the thirteenth day of the month of February, of the current year. All the Cardinals present, those entrusted with the safeguarding of the Sacred Rites, and the Consultor Fathers, unanimously responded affirmatively. However, in this matter of such great importance, We hesitated to reveal Our thoughts and considered it necessary to offer prayers, so that We might obtain heavenly assistance in forming an opinion on such a serious matter. After having done this with great diligence, finally, on the twenty-fifth day of the month of February, that is, the third Sunday in Lent, in this very year, after the Holy Eucharist had been duly celebrated, We, accompanied by the Most Reverend Cardinals Charles Salotti, Prefect of the Congregation of Rites, and Peter Boetto, Archbishop of Genoa, Relator of the Cause, and also by our beloved sons, Alphonso Carinci, Secretary of the Congregation, and Salvatore Natucci, Promoter of the Faith, solemnly declared, by Our authority, that the Venerable Servant of God, Philippine Duchesne, could proceed to the Beatification. Since these things are so, by the tenor of these present Letters, We, exercising Our Apostolic authority, grant that the Venerable Servant of God, Philippine Duchesne, from the aforementioned Society of Sisters, may henceforth be called BLESSED, and that her body and relics, which, however, are not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful; and We also permit that images of the same Servant of God may be reproduced. Furthermore, by Our authority, We grant that the Office of the Blessed Virgins may be recited annually for her, with proper readings approved by Us, and that a Mass of the same Office may be celebrated with proper prayers also approved by Us, according to the rubrics; but only in the diocese of Gratianopolis, since the Servant of God was born in that city, and in the

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archdiocese of St. Louis, since she passed away there; and also in temples or chapels located throughout the world that belong to the Society of Sisters of the Sacred Heart of Jesus, by all the faithful, both secular and religious, who are obliged to recite the canonical hours; and, with regard to Masses, by all priests assigned to the aforementioned temples or chapels, where the feast of the Blessed is celebrated, as is fitting. Finally, We grant that the ceremonies of the Beatification of the Venerable Philippine Duchesne, with the observances mentioned above, may be celebrated in the aforementioned temples or chapels, on days designated by legitimate authority, within one year after the aforementioned ceremonies have been held in the Sacred Patriarchate.

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Official Commentary. Concerning the Basilica of the Vatican, it has been completed. Notwithstanding the Apostolic Constitutions and Ordinances, and the decrees concerning the prohibition of cults, and all other things that might be contrary, We wish that the examples of these Letters, even those printed, provided they are signed by the hand of the Secretary of the Congregation of Sacred Rites and are sealed with the seal of the Congregation, should be given the same full credence, even in judicial disputes, as would be given to the signification of Our will, which is expressed in these Letters. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the eleventh day of May, in the year 1940, in the second year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

II. THE VENERABLE SERVANT OF GOD, JOACHIMA DE VEDRUNA, WIDOW OF MAS, FOUNDRESS OF THE INSTITUTE OF THE CARMELITE SISTERS OF CHARITY, IS DECLARED BLESSED.

PIUS PP. XII. For the perpetual memory of the matter.

To provide for the needs of the times and the establishment of religious families in the Church, God raises up, with singular virtues, servants of Our Redeemer, who, for the protection and advancement of all the Christian faithful, strive with zeal, joined to their brothers and sisters by the love of religion and bound together by a common rule, as cohorts of Christian warfare, to lead others to heaven through arduous earthly paths, not armed with weapons of war, but only with the works of charity and peace, overcoming the malice of the world and its obstacles.

Among these founders of religious congregations, when the Spirit blows where it wills, and the Lord calls them from whatever order of our human society, whether rich or poor, whether of humble birth or noble, they shine forth like lanterns placed upon a stand, their lives, which they offer as an example, and the endeavors which they undertake with God's help, illuminating all.

Among these, we must also count the Foundress of the Institute of

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the Sisters of Charity of the Carmel, Joachima de Vedruna de Mas, who, through the various aspects of her life, whether as a girl, as a bride, as a mother, or as a widow, constantly demonstrated the particular graces with which God endowed her; and finally, the author of her Institute sought nothing but to be inflamed with charity towards her neighbor, to be helpful to the sick and to properly instruct poor girls.

Joachima was born in the diocese of Barcelona and within its boundaries in the year one thousand seven hundred and eighty-three, on the sixteenth day of April.

[*Latin ed. p. 355*]

Acta Pii Pp. XII 355. In that same year, she was cleansed by the Holy Baptism. Her parents were Lawrence of Vedruna and Theresia Vidal, both of noble birth, but also commended for their religious piety and the integrity of their conduct. It is known that from her earliest childhood, the handmaid of God disliked childish things, and that she already displayed outstanding virtues, especially docility and obedience towards her parents, and that she showed herself so concerned with daily exercises of piety and religion, that at the age of nine years, filled with singular joy, she approached the Holy Sacrifice for the first time. The young girl shone with innocence, the sweetness of her life, and her character. She was tireless in her labors, fitting for her family circumstances, and in prayer, constantly thinking of things that are of God, so that she might be holy in body and spirit. Later, although she was averse to marriage, indeed, having reached the age of twelve, she greatly desired to serve God and to be enrolled among the Carmelite nuns, and she even tried in vain to achieve this; however, after receiving counsel from her spiritual director, not to go against the will of her father, in the year one thousand seven hundred and ninety-nine, she married Theodore de Mas, a noble and excellent man of Vich, whom her parents had proposed to her. Joined in marriage, she avoided the vanities and things of the world as much as possible, and, completely subject to her husband, she diligently fulfilled the duties of a wife and mother, and she had nine children from her marriage, whom she educated with happy success in religious and civil virtues. Sixteen years later, widowed, she took up with all her strength the care of the family and her children, enduring, with a balanced spirit and trusting in God, the troubles that she received from her husband's relatives, even for the sake of their goods. Then, near the city of Vich, she settled with her children in a place called "Manso Escorial," and, having fully seen that her children were well provided for by her maternal care, she began to think of establishing a new institute for the education of poor girls and for the care of the sick and abandoned. Indeed, as we have said, the young girl had cultivated a desire for a religious life, and, as a young unmarried woman, she was adorned with mercy towards the poor and the needy, and she helped them as much as she could; then, either in mourning

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after the death of her husband, or in the city of Vich, she was completely devoted to charitable works, serving the sick and the poor, even in hostels, disregarding the masculine clamor, censures, and insulting words with which others burdened her for this purpose. The beginnings of the institute were humble and difficult. With the help of some very poor but pious women, the Venerable Servant of God, with the approval of the Bishop of Vich, established her new religious family under the title of Carmelites of Charity, with a double purpose: the education of girls and the care of the sick, previously in the house of her deceased husband.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary outside the walls. In the city of Vich, and shortly thereafter in another, more suitable building within the city itself, she established a house, so that, together with her companions, she might more easily fulfill the tasks assigned to her, whether in houses, or in hospitals. Furthermore, she devoted all her strength to strengthening her Congregation, which she had founded in the year one thousand eight hundred and twenty-six; and she dedicated her entire life to properly managing and expanding it; for more houses of the Institute were established, not only in Catalonia, but also in other provinces of Spain, at the request of the local Ordinaries and the authorities of the cities. But this remarkable expansion is undoubtedly due to the prudent and, above all, esteemed administration of the Venerable Servant of God, who, until her death, always proved to be the most diligent and watchful mother to her companions, and who, although born into a noble and wealthy family, loved poverty and humility so much that she made herself a living example of it. The pious Servant of God endured many and various adversities during difficult times; she also suffered imprisonment and exile, when, with her sisters, she was forced to flee to France during the civil war that broke out in Spain, and there she remained for a time. After the Spanish war, the Servant of God returned to her homeland with her sisters of the Institute, and there she continued to leave clear examples of virtues for her companions to follow, whether in charity towards her neighbors, in diligence in good works, in self-denial, in the observance of regular discipline and obedience, or finally, in obedience to ecclesiastical authorities and, above all, in fidelity to the Holy See; which, during the times of Our Predecessors of blessed memory, Pope Pius IX and Pope Leo XIII, the Institute and its Constitutions were thoroughly supported by their approval. Therefore, diligently performing her duties, the Servant of God, as she advanced in age, was afflicted by persistent labors and also by bodily infirmities, and she was approaching death. In the year one thousand eight hundred and forty-nine, she began to suffer from a stroke, so that she could no longer perform the office of General Mother, and she was soon forced to take on an associate to carry out her duties in the administration of the entire Con-

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gregation. Suffering greatly from this infirmity, the Servant of God went to the House of Charity in Barcelona, and there, also afflicted by cholera, which devastated the city of Barcelona in the year one thousand eight hundred and fifty-four, foreseeing her imminent departure from this life, she received all the Sacraments of the Church with great fervor, and, having lived seventy-one years, she passed away piously to the Lord on the twenty-second day of August. The Venerable Servant of God's heart.

[*Latin ed. p. 357*]

The acts of Pope Pius XII, page 35, state that he remained exposed for three days in Barcelona; and that, because of the fame of holiness with which Joachim lived, even to this day, after the funeral, he was buried in the common cemetery of Barcelona; but in the year one thousand eight hundred and eighty-one, he was transferred to the house of the Carmelites of Charity in Vich, and there, in the crypt of the chapel of the Archangel Raphael, which is located in the garden of that house, he was piously laid to rest. From that time until our own days, the fame of the holiness of the Servant of God has increased more and more, so that, by ordinary authority, the process was initiated and completed according to the established procedure; and on the fourteenth day of the month of January, in the year nineteen hundred and twenty, our predecessor, Pope Benedict XV, with his own hand signed the decree establishing the Commission for the Introduction of the Cause; and after it was introduced, after overcoming some preliminary judgments both in the city and in Barcelona and Vich, it progressed to the point that soon discussions began concerning the virtues of the Venerable Servant of God Joachim of Vedruna, which our predecessor, Pope Pius XI of blessed memory, approved and decreed on the sixteenth day of the month of June, in the year nineteen hundred and thirty-five. After the question of two miracles, which were said to have been wrought by God through the intercession of the same Venerable, was raised, after two Congregations, namely a preparatory and a general Congregation, which was held before Us on the ninth day of the month of January of this year, after all matters were investigated with the utmost diligence, We ourselves, on the twenty-eighth day of the aforementioned month, that is, on the Sunday of Sexagesima, declared that the proposed miracles were proven, and therefore, it was possible to proceed further in the case. Since the judgment concerning the heroic virtues and the miracles had been pronounced, only the question remained to be discussed: whether the Venerable Servant of God could be safely reckoned among the blessed in Heaven. This question was proposed by our Venerable Brother, Charles, Cardinal Salotti, of the Holy Roman Church, Bishop of Preneste, the present Relator of the Cause, at the general meetings held before Us on the thirteenth day of the month of February of the current year; and all those present, both Cardinals and Consultors of the Sacred Rites, responded with unanimous consent in the

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affirmative. But We hesitated to reveal Our mind on this matter of such importance, until We had offered fervent prayers and received assistance from the Father of Lights. And after We had done this, finally, on the twenty-fifth day of the aforementioned month, on the third day, that is, on the Sunday of Quinquagesima, after the Holy Eucharist had been celebrated according to the rite, with our Venerable Brother, Cardinal

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - An Official Commentary for the Bishop of Praeneste, the Prefect of the Congregation for the Sacraments, and also for the Relator or Promoter of the Cause, and also for our beloved sons Alphonse Carinci, Secretary of the Congregation for the Sacraments, and Salvatore Catucci, General Promoter of the Holy Faith, we have decreed that the process for the beatification of the Venerable Handmaid of God, Joachima de Vedruna de Mas, may proceed. Therefore, with our Apostolic authority, by the tenor of these present letters, we grant to the Institute, especially to the Carmelites who have taken the vows of Charity, the faculty to henceforth call the aforementioned Venerable Handmaid of God, Joachima de Vedruna, widow of Mas, the Foundress of the praised Institute of the Carmelites of Charity, by the name of *Beata* [Blessed], and that her body and, or her relics, although not to be carried in solemn processions, may be publicly presented for the veneration of the Christian faithful, and we permit that images of the same Handmaid of God be reproduced. Furthermore, by the same authority, we grant that the Office and the Mass of the Common of Virgins be recited annually for the *Beata*, with readings and prayers approved by Us, according to the rubrics of the "Missal" and the "Roman Breviary." We grant, however, that the recitation of this Office and the celebration of the Mass may take place only in the Archdiocese of Barcelona, where the Servant of God was born, and in the Archdiocese of Vienna, where her body rests in peace; also, in temples and chapels throughout the world where the Institute of the Carmelites of Charity is located, by all the faithful who are obliged to recite the canonical hours, and with regard to the Masses, by all priests, both from the secular and religious clergy, in the temples or chapels where the feast is celebrated, provided that they are present. Finally, we grant the faculty that the solemnities of the Beatification of the aforementioned Venerable Handmaid of God, Joachima de Vedruna de Mas, may be celebrated in the aforementioned temples or chapels, on days designated by legitimate authority, within one year, with all due observances, after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances and Decrees concerning non-cult, and any other contrary provisions whatsoever. We decree that copies of these letters, even printed ones, provided they are signed by the hand of the Secretary of the Congregation for the Sacraments and are sealed with

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the seal of the same Congregation, shall be given the same full faith in all discussions, even judicial ones, as would be given to the meaning of our will expressed in these present letters. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the 19th day of the month of May, in the year 1940, in the second year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 359*]

Acts of the Popes, 359, XII LETTER TO THE MOST REVEREND FATHERS, JOHN JOSEPH MITTY, ARCHBISHOP OF SAN FRANCISCO, JOHN I. CANTWELL, ARCHBISHOP OF ANGELORUM, AND OTHER BISHOPS IN THE TERRITORY OF THE FIRST DIOCESE OF CALIFORNIA:

AFTER A CENTURY SINCE THE ECCLESIASTICAL HIERARCHY WAS FOUNDED IN CALIFORNIA.

PIUS XII, to Venerable Brothers, greetings and the Apostolic Blessing.

— At the beginning of this century, after the ecclesiastical hierarchy in California was happily established, you, as we have gladly heard, considered it fitting to celebrate this auspicious event with solemn rites. This, indeed, is an excellent plan, since it is primarily aimed at recalling all those great benefits which Divine Providence has conferred upon this people during this period of progress, and we consider it to be entirely in keeping with filial piety towards God and worthy of our special praise and commendation.

Indeed, the first hierarchical administration of ecclesiastical affairs, over this not brief series of years, has received so many salutary increases! At the beginning, only one diocese was founded; now, in the same territory, there are seven flourishing dioceses, two of which have been raised to the dignity of metropolitan sees. The number of Catholics has increased from five thousand to nearly ten hundred thousand and two hundred thousand. The first zealous hand of priests, which consisted of only a few missionaries from the Order of the Friars Minor, has become a legion, consisting of one thousand six hundred ministers of the sacred rites. Furthermore, there are now many seminaries, houses of novitiates, colleges, schools, and charitable institutions, all of which constantly direct their resources and efforts for the good and progress of society. Truly, it can be said that in the territory of the first diocese of CALIFORNIA, a grain of mustard seed, according to the Lord's parable, has become a large tree.

Therefore, Venerable Brothers, while we greatly congratulate you on this sacred joy, of which we are filled with the sweetest delight, we add our authority and participation to your secular celebrations.

Knowing for certain that you will not lack the eager will to pursue even greater things in the future, we offer fervent prayers to Almighty God, who

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"will multiply your seed and increase the fruit of your righteousness" (2 Corinthians 9:10).

With all these fervent and paternal wishes, and as a witness of the heavenly foretaste of the greatest graces and our charity, we bestow the Apostolic Blessing upon you, Venerable Brothers, and also upon the clergy.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - We impart to you, most beloved, entrusted with the faithful observance of your duties, a faithful and official commentary. Given in Rome, at Saint Peter's, on the fourteenth day of the month of June, in the year 1910. // Second of Our Pontificate. PIUS PP. XII. ADDRESSES. The Supreme Pontiff, on the tenth day of the month of August in the year 1910, responded with most humane words to the Most Reverend Charles Quintanilla, who, as Envoy Extraordinary and Plenipotentiary from Bolivia, presented his public credentials.

"Sir Ambassador! After reaping so many laurels, justly deserved in your career in the service of your homeland, even from the highest magistracy, Your Excellency, the President of the Republic of Bolivia, honors you by entrusting you with a mission of such great importance, especially since the sentiments of your people are so deeply rooted in Catholicism.

"The expressions with which you wished to accompany the presentation of your credentials confirm us most pleasantly in the conviction that, above all the vicissitudes of politics and the consequent changes of persons and things, the leaders of the Nation and the Bolivian people persevere unanimously in the purpose of preserving and strengthening the traditional relations of trust and friendship between the Holy See and the Bolivian Nation.

"We have listened to you with singular pleasure, Sir Ambassador, when you said that 'you consider this mission as the highest honor to which you could aspire as a Catholic and a citizen of a truly Christian Republic'; for this declaration is for Us a sure guarantee that the tasks of your new office, aimed at promoting the highest spiritual and moral interests of your homeland, will find in you that affection and perseverance in effort, which God often rewards with happy results.

"From the high and serene peaks of the Andes and across the vast Ocean, Sir Ambassador, you come from a Catholic Nation, whose capital was founded with the sweet name of Our Lady of Peace."

[*Latin ed. p. 361*]

Acta Pii Pp. XII 361. In hoc momento, cum convulsionibus belli terribilis Europa affligitur, vos cordialmente auguratis consolationem successus operibus nostris et ardentibus nostris studiis pro pace. Ut filius et minister populi qui gloriam culturam catholicam ex Europa accipit, scitis bene quod in humanitate a Christo redempta, pax vera impossibile est sine

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principiis et normis iustitiae et caritatis in Evangelio promulgatis. Semper Cathedra Petri studuit ut homines, in his summis criteriis verae fraternitatis humanae, solutiones nobiles et imparciales quaerant ad problemas quae eos dividunt. Et Nos, sentientes in his temporibus gravitatem muneris Nostri, proclamamus quod non cessabimus monere, cum patre insistenti, omnes, et praesertim eos qui gravissimam responsabilitatem pro futuro Nationum super se portant. Cogitamus cum S. Augustino, qui "Deus est qui principes, progressum et fines ipsius belli dirigit" (De Civ. Dei, l. I, c. 30); et consequenter, non dubitamus quod Providentia divina fructus spirituales et morales ex contentione erigat: sed simul exhortamus ut vocem Ecclesiae sequantur, quae cum amore matre suplicare Deum iubet et homines hortatur ut humanitatem a flagello belli liberent. Gaudeo quod in corde populi Boliviani semper inveni vocem Nostram ad pacem filialis receptione oblectata, et quod in claritate sua perfecte intellexit impartialitatem, disinteresse et elevationem motuum quae Nos ad consilium illud movent, secundum officia sanctissima Nostri Ministerii Apostolici; et rogo vos ut me adiuvetis pacem ab ipso Deo obtinere per preces vestras apud Reginam Pacis in Sanctuario Virginis de la Candelaria. Implorando protectionem benignam Altissimi pro nobili populo Boliviano, peto vos, Domine Ambasciator, ut ante Excelentissimum Dominum Praesidem et ante sodales sui Guberni, verba Nostra sincera pro felicitate personalis eorum in fronte Nationis Bolivianae exprimatis. Et vobis, ut certum habeatis benevolentiam Nostram in gestis officii vestri, et ut desiderium quod nobis manifestasti satisfaciam, de corde Benedictionem Apostolicam vobis et carissimis filiis Nostris ex remota Bolivia tribuo.

[*Latin ed. p. 362*]

•362 Acta Apostolicae Sedis - Official Commentary II. The Most Blessed Father, amidst the prayers offered in the Action Catholica, sent by the Most Reverend Ordinaries of Italia to Rome, and gathered in the Vatican Buildings on the 4th of September, in the year 1940, spoke these words: To temper Our anxieties and Our fears, and to alleviate the heaviness of spirit that we feel in this harsh and challenging time for the people, the devoted affections of the children who come to Us for mutual comfort in prayer and hope are of great value; We are greatly pleased to welcome such an esteemed representation of the Action Catholica Italiana, gathered around its ecclesiastical assistants, numerous illustrious Bishops, the zealous General Director, the Most Reverend Cardinal, Our beloved Secretary of State, the venerable Cardinal Dean, and the Cardinals who comprise the special and highly meritorious Commission, of which the most worthy President has eloquently interpreted. In this Work of such a wide name, We find it sweet and pleasing to greet the dear and precious legacy left to Us, as a beloved daughter, by Our incomparable and wise Predecessor, through his ardent zeal for the growth of Christian life. For, if the faith and charity

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of Christ unite and spur us to mutual good; if the collaboration of the laity in the hierarchical apostolate appears fruitful and recognized from the dawn of Christianity in the primitive apostolic preaching; if this co-operating apostolate has taken on the most varied forms of aggregation, discipline, manner, and measure throughout the centuries in the history of the Church, according to the circumstances of the times; – then that most noble form of collaboration, which constitutes the Action Catholica Italiana, which developed under the Pontificates of Pius IX, Leo XIII, Pius X, and Benedict XV, received its most vigorous impetus and its organic organization from the great mind and the great heart of Pius XI. But it is the merit of every salutary institution to grow, to be preserved and regulated, to perfect itself in its development, and to be increasingly attuned to the high intention of its purpose. Therefore, We are very pleased to give thanks to the Cardinal Commission for the drafting of the new Statutes (in other countries, while maintaining the fundamental concept and essential principles, other special forms and regulations may be adopted according to the different traditions and particular circumstances), new Statutes, which aim at nothing other than to make the Action Catholica more suitable and responsive to the needs of souls and the times, and to unite it more closely with the ecclesiastical Hierarchy, so that this lively tree, revived in...

[*Latin ed. p. 363*]

From the Acts of Pope Pius XII, page 363, the garden of the Church, cultivated by Our Predecessor, has spread its branches among the Christian people, offering those fragrant fruits of Christ, which, by the power of the divine sap, its mature root produces and multiplies. From this, it becomes manifest how high is the mission of the Catholic Action, which contributes to the attainment of the very purpose of the Church: to cooperate in the salvation of souls, and to continue, through time and space, the redemptive work of Jesus Christ. Is it not the conversion of the world and the gathering of the nations into the Kingdom of God the supreme aim of the Church and the ecclesiastical hierarchy? Is it not the Cross of Golgotha, the source of wisdom, strength, and victory, the divine sign of the redemption of all the sons of Adam, and the beacon of eternal salvation for humanity, which is shipwrecked in the sea of error and sin? Raise your gaze to Golgotha, beloved sons and daughters, and behold the Bride of Christ, who, with the chalice of His blood, descends to conquer and reconcile the world with God; at her side, with the keys of heaven, is Peter, the Vicar of Christ, and the Apostles, the Bishops, the priests, and the cooperating ministers of this holy endeavor; around them, you see the crowds and peoples regenerated in the laver and the word that transform souls, and all are united before a single Master, sheep and lambs in one fold, "where there is neither Greek nor Jew, neither barbarian nor Scythian, neither slave nor free; but Christ is all and in all." For you are all brothers; all made in the image of God, all

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redeemed by Christ, all children of the heavenly Father, all united in the same faith, all, while we are in the body, pilgrims from God and from the heavenly homeland.

If we also have a beloved homeland here on earth, to which we owe a debt of faithful love, it is that of our earthly pilgrimage, a homeland that we traverse in time, in the journey and in the joyful and sorrowful events of life, in the needs and the help of friends and fellow citizens, in the guarding and defense of our native home, in the pursuit of prosperity or renown that are fleeting in this world. We do not have here a lasting city, but we seek the one that is to come. Up there, higher is our stable homeland; for that we were born, to that we are destined, and we strive.

1. Cf. 1 Corinthians, 1:22-25.
2. Colossians, 3:11.
3. Matthew, 23:8.
4. Cf. 2 Corinthians, 5:6.
5. Summa Theologica, II-II, Question 101, Article 1.
6. Cf. 1 Corinthians, 7:31.
7. Hebrews, 13:14.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis — Official Commentary, walking with all brothers and sisters in faith and hope, united by that charity which surpasses faith* and hope, as does wealth and poverty, knowledge and ignorance, and all being benevolent, all rejoicing in truth, all suffering, all believing, all hoping, all persevering, attracts and draws to itself brothers and sisters, making them eternal companions in heaven, in the blessed vision of God. This is the aim of cooperating for the good of the Church and for the salvation of souls. This is the field of the spiritual harvest of the Catholic Action in the present hour. The present hour is the hour of trials for souls. In the whirlwind of material progress, in the victories of human ingenuity over the secrets of nature and over the forces of the elements of the earth, the seas, and the sky, in the anxious race to surpass the heights reached by competitors, in the arguments of bold inquiry, in the conquests and the pride of science, of industry, of laboratories and workshops, in the greed for gain and pleasure, in the tension towards a supreme power more feared than desired, more envied than equaled, in the tumult of all modern life; where does the soul of man, naturally Christian, find peace? Perhaps in satisfying itself? Perhaps in boasting of being the mistress of the universe, enveloped in the fog of illusion that confuses matter with spirit, the human with the divine, the momentary with the eternal? No; in intoxicating dreams, the storm of the soul and conscience is not calmed, stirred by the impetuosity of the mind that overpowers matter, and that, aware of an unavoidable immortal destiny, moves towards infinity and

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towards immense desires. Approach these souls; question them. They will answer you with the language of a child, not of a man. They had no mother who would point out a Father in heaven to them as children; they grew up among walls without a crucifix, in houses silent of religion, in fields far from an altar and a bell tower; they read pages with all sorts of names other than those of God and Christ; they heard priests and religious people reviled; they passed from the countryside, from the cities, from the domestic hearth to the workshop, to the shop, to the halls of learning, to every art and labor, without attending church, without knowing the parish priest, without a good thought in their heart. They are unhappy souls who, in the dangers of early age, had no one to instruct them, to guide them, to correct them, to strengthen them in faith and piety; or if they did, indifference, carelessness, the bad example of companions, the turmoil of youth, distractions, and daily occupations obscured the lamp of faith and religious practice, diverting their thoughts and cooling their hearts, transforming their...

*Hebrews 11:12-13.

[*Latin ed. p. 365*]

Acta Pii PP. XII 365: A good root, almost in a barren trunk, which will sprout its shoots in the hour of misfortune, or by the warmth of a friendly and merciful word, or in the cold twilight of life. How many such souls, with the expansion of cities and industries, with the influx from the countryside of legions of workers, are concentrated in suburban and new city districts, where they sometimes find no churches, or where the path to them is long, where the priest and pastor have scarcely begun to know them! The number and needs of the souls are so great compared to the number and power of the ministers of God! How urgently the sacred pastors and priests, especially in large cities, feel the need for the help of faithful collaborators in the manifold, arduous, immense work that oppresses them in tending and watching over the ever-growing multitude of their flock! They would like to approach all the little sheep entrusted to them, to reach all the lost, to enlighten them all and to lead them back to the divine Shepherd of souls; but many aspects of social life remain almost impervious to priestly action, open instead to that of the laity. It is a great law of nature and of grace that similarity opens the doors to closeness and affection; it is a bond that, bringing a layperson closer to another layperson, begins friendship; and both can be elevated to meet in the high sphere of the spirit, when one loves a brother in the other, when he contemplates him in a vision of faith and of paradise, when he feels consumed by the zeal for the house of God. "Who ever," asks St. Augustine, "is consumed by the zeal for the house of God? He who, if he sees evil, seeks to correct it, desires to amend it... If you see a brother straying from the house of God, hold him back, admonish him, if the zeal for the house of God consumes you... Reprove as many as you can, restrain as many as you can, shock as

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many as you can, comfort as many as you can; but do not rest... Do not look only at yourself; do not say in your heart: Perhaps it is up to me to care for the sins of others? My own soul is enough for me, so that I may save it before God. Oh, do not forget the servant who hid the talent received from his master and did not want to put it to good use? Was he perhaps accused of having lost it, or rather of having kept it without profit?" "Brothers," concludes the great Bishop of Hippo, "you know in what way God opens the way, how He opens the door to His word; do not cease to win souls to Christ, because you yourselves have been won by Christ." In these fervent accents of episcopal zeal, you hear the heart of Augustine, his exhortation, his admonition of Action Catholique for his time and for the future; because the house of God, which is the Catholic Church, as it is in all times, is also ours, and its zeal must be kindled. In Ioannis Evang., tract. X, n. 9; Migue, P. L., t. 35, col. 1471-1472.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Commentarium Officiale, with that consuming fire, which Christ came to bring and to spread throughout the earth. And of this divine fire of apostolic zeal, We see in our time the flames of the banners which gather and guide the cohorts of the Catholic Action; flames which illuminate what has been done and what is being done; flames which transform fervent ranks of men and women, of young men and women, of university students, of Catholic graduates, into an auxiliary force, obedient to the voice of the Supreme Pastor and to the guidance of the Bishops, in the preservation and spread of the Christian faith and morals among the people. To you, beloved sons and daughters of the Catholic Action, who have made your own the emblem of acting and suffering Christianly, and with Roman fortitude, Our paternal approval, Our thanks, and Our praise. You have truly deserved the esteem of the Church and of civil society; yes, even of civil society, because, by spreading and implementing in individual, family, and social life the Catholic principles of authority, obedience, order, justice, equity, and charity, you have cooperated in making shine, reinvigorating, and strengthening those which are the most solid foundations of civil society. In you, We place many of Our hopes for the future. In this very grave hour, in which human passions, which peace had subdued, are awakened, erupt, are inflamed, and struggle in a duel of blood and damage; in the anguish that constricts Our heart as a common Father for the fierce conflict that flares up between sons and daughters dear to Us, We fix Our gaze upon the Catholic Action, and We comfort Our soul, trusting that We will find in it, gathered and united around the Bishops and the Apostolic See, devoted and ardent collaborators in the great endeavor, which above all others presses upon Our spirit, for the supreme interest of souls and nations: the return of Christ in consciences, in domestic hearths, in public morality, in relationships between social classes, in civil order,

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in international relations. It is a highly Christian endeavor, which elevates the zealous sons of the Church militant to the merit and honor of the most noble and holy crusade, fought for the increase, defense, and consolidation within humanity of the kingdom of Christ: of Christ, "the true light, which enlightens every man who comes into the world"; of Christ, the light of justice between God and man, between man and man, between people and people; of Christ, the light of truth, which the world, placed in malice (while, like Pilate, it interrogates whether it ever is), does not care for nor love to know and understand in order to do good; of Christ, the light of concord and salvation in the turmoil of peace among the nations. 1 John, 1:9.

[*Latin ed. p. 367*]

Acta Pii PP. XII 367: The Italian Catholic Action will respond with complete satisfaction to the designs and hopes of the Church, if it conditions itself with that union which is its life and its strength. A quadruple union: with the ecclesiastical Hierarchy; with God for intimate spiritual formation; with its members among themselves for concord in action; with the members of other Associations also subject to ecclesiastical direction. It will, above all, respond to the expectation of the Holy Church, if it remains ever more closely united with the Bishops and the Holy See, and remains steadfastly joined to them. It belongs to the Hierarchy to have the authority and the office of teaching and guiding: the Catholic Action is its docile collaborator, which places all its energies at its disposal. In love, in obedience, in humble and ready devotion to the Supreme Pontiff and the Bishops, its members find their joy, their strength, as well as the guarantee of their fruitful success, because for the Hierarchy, heir to the apostolic mission, the unfailing promise of Christ holds true: "Behold, I am with you all the days, until the consummation of the ages." Furthermore, since "there is no power but from God; and those that are, are ordained of God," let those who belong to the Catholic Action render due respect and offer loyal and conscientious obedience to the civil authorities and their legitimate prescriptions; "for, as the Prince of the Apostles says, this is the will of God, that by doing good you may silence the ignorance of foolish men; as free, and not as using your freedom for a cloak of malice, but as servants of God." In this way, the members of the Catholic Action, which is not and does not wish to be a partisan association, but rather an example of religious fervor, will demonstrate that they are not only fervent Christians, but also perfect citizens, not strangers to the high duties of national and social life, lovers of their country and ready to give their lives for it, whenever the legitimate good of the country requires this supreme sacrifice.

13 1 1 2 13 34 2nd: The principal foundation of the Catholic Action, in order to be an aid to the ecclesiastical Hierarchy, is the union with God; that is to say, if its members bring to the apostolate a profound religious,

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spiritual, and cultural formation. It is true that the spirit of apostolate is a great and worthy thing, deserving of high praise in every Christian, precisely because, being incorporated into the mystical body of Christ, he lives his faith. But membership... Matth., XXVIII, 20. 12 Rom., XIII, 1. 13 I Petr., I I, 15-17. 14 Cf. Leonis XIII, Encyclical Sapientiae Christianae, January 10, 1890.

[*Latin ed. p. 368*]

Acta Apostolicae Sedis, p. 368. The Official Commentary on the Catholic Action implies a selection, demanding a spontaneous impulse of generous dedication that does not recoil from offering and sacrificing itself, and it imposes and determines a refined preparation and formation, acquired or to be acquired, suitable to the nature of the Association. To the ecclesiastical assistants, under the orders of the Episcopate, it especially belongs to mold and instruct the members of the Catholic Action, nourishing and fostering them in the pastures of a secure, healthy, and intimate spirituality, and refreshing them at the pure fountains of Christian doctrine. In this spiritual arena, above all else, We recommend prayer, as We already said to the students of the Sanctuary when they were first gathered around Us. Pray, pray, pray: prayer is the key to the treasures of God; it is the weapon of combat and victory in every struggle for good and against evil. What can prayer not accomplish, through adoration, propitiation, supplication, and thanksgiving? Their life, which We ardently point out to the ranks of the Catholic Action, is conscious participation in the Holy Sacrifice of the Mass, frequenting the Sacraments, spiritual exercises, and, with various forms of piety, the spirit and ardor of sacrifice, a great law and condition of the fecundity of the apostolate. Belonging to the Catholic and does not place one in a position of privilege or superiority, but it infuses its members with a necessary impulse to become, with a spirit of humility, self-denial, and charity, all things to all, that they may gain over to Christ, and towards all, to feel, as the Apostle, "debtors" of the ineffable treasures that they have received from divine goodness. 3. Union with the Hierarchy and union with God cannot be separated, nor must they be lacking, in those enrolled in the Catholic Action, as a condition of vigorous effectiveness in the spiritual field, the union among themselves, which closely and mutually joins and binds them together, so as to form one great family of mature people and young people. There must be the utmost concord among the ecclesiastical assistants in the dioceses and at the center, especially in that great good which most contributes to the righteous end intended; and let some disagreement in small matters, which does not contradict friendship, remain in the intellect without descending into the will, sacrificing it to charity and common peace. Let the spontaneous and regular transition from one Association to another, organized according to age, be implemented; and let there be coordination in the initiatives and plans of work, both of priests

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and lay people, so that there are no dispersions of energy. 4. But, in addition to the union among themselves, it will be a source of loving and friendly affection if there is union between the members of the Catholic Action and those of 15 16 Cor., IX, 22. 15 16 Cf. S. Th., II II, q. 29, a. 3 ad 2.

[*Latin ed. p. 369*]

Acta Pii PP. XII 369, other Associations. The organization of the Italian Catholic Action, although it is the principal structure for active Catholics, nevertheless includes alongside it other Associations, also dependent on ecclesiastical authority, of which some, having aims and forms of apostolate, can rightly be considered collaborators in the hierarchical apostolate. Among these Associations and those of Catholic Action, who does not see how necessary it is that there exist mutual benevolence, broad understanding, and sincere cooperation: qualities and virtues that have their root, on the one hand, in the purest zeal for the glory of God and the salvation of souls, which inflames them all; and, on the other, in belonging to the same mystical body of Christ, drawing from it the sustenance of life? Neither the one nor the other will hinder the work to which they dedicate themselves, in accordance with their statutes, approved by the authority of the Church; rather, they will mutually help and support each other, so that, in the spiritual variety that is adapted, suitable, and conforms to the different customs, to the changing circumstances, to the nature of temperaments, the bright characteristic mark of the Christian, charity, may appear and shine forth. And if Associations of Catholic Action are to be included in Catholic educational institutions, no less than in ecclesiastical associations having also organized aims and forms of apostolate, this will enter with discretion and reserve, disturbing nothing of the structure and life of the institution or association, but only imparting new impetus to the spirit and forms of apostolate, by being incorporated into the large central organization. In this way, prepared, formed, and united, the members of Catholic Action will advance as apostles in the various fields of society, in all directions, wherever there are souls to be won to Christ, wherever there is a gathering or meeting of individual or collective life, on which Christ Our Lord must reign. Go, beloved sons and daughters, go to the humble, the poor, the suffering, the unhappy, the abandoned of the world; go as their discoverers, their restorers, their consolers, their helpers, their animators. In their distress, in their sorrows, in their pains, in their solitude, let them feel near the brother who weeps with them, who shares in their misfortune and misery, who is their friend in adversity, who has a hand that supports them, a word that calms their despair, and who points out to them, beyond the fleeting appearance of time, the immutable goods of eternity. Go to the youth, which, although in Italy, the wisdom of rulers has recognized religious instruction in elementary schools, and ACTA, vol.

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[*Latin ed. p. 370*]

370 The Apostolic See, in its official commentary, considers [the Catholic Action movement] as "the foundation and crowning achievement of public education," yet, due to the talents and youthful zeal of its members, it is subject to many and very grave dangers, requiring constant and profound vigilance. The young are the hope of the family and the nation. Jesus Himself preferred children, and He loved the virtuous young man; and within the ranks of youth, eager for the future, fervent in their endeavors, and unafraid of obstacles, the Bride of Christ finds her leaven, those ardent and generous hearts that will safeguard the holy ark and bring the good news to the people and the nations, even to the ends of the earth. Among the young, be pioneers, teachers, companions; be young with the young, children with the children, in order to draw them all to Christ, so that they may feel His caress and His divine embrace; enter into their hearts in order to preserve the flowers of innocence and virtue, and to plant the seed of that wisdom of the way, of truth, and of life, which is the lamp of faith to be placed finally upon the last resting place of the tomb.

17 Go to the adults who, having grown up in their youth and been educated in an atmosphere saturated with agnosticism, when man, a reckless explorer of matter and nature, boasted of his discoveries and his dreams, and rebelled against God, now, in the collapse of so many ideologies and systems, feel, consciously or unconsciously, from the depths of their spirit, the anguished cry of the immortal soul, not satisfied with the triumphs of purely human science, nor with the allurements of modern progress; a cry that awakens in them the dormant and irresistible longing to draw near to Jesus Christ and to the ineffable splendors of His doctrine.

Go into the world. Trust in Christ who has conquered the world. Let your weapons be the apostolate of prayer, of example, of the pen, and of the word; humility and benevolence, suffering and meekness, prudence and discretion; wise charity, compassionate to the erring and not to error, for every human soul desires nothing more and with greater fervor than the truth. Let your rules and methods in the spiritual arena be all the various initiatives and endeavors that the Bishops and the Cardinal Commission established by Us will approve, coordinate, and direct. Thus, in this solemn assembly of Italian Catholic Action, We rejoice and We are consoled to contemplate the cohorts of the apostolate of the laity, associated with the ecclesiastical hierarchy in their zeal for the salvation of souls redeemed by Christ, and exalted in the light as promoters and renewers of the name and life of Christ. It is the soul of the mystical body of the Church that shines and triumphs especially in Catholic Action.

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17 Concordat between the Holy See and Italy, art. 36.

[*Latin ed. p. 371*]

Acts of the Popes, 371. The soul of faith, hope, and charity, diffused in our hearts by the Holy Spirit, that Spirit which, on the day of Pentecost, after a period of ten days spent in persevering and harmonious prayer with the Most Holy Virgin, Mediatrix and Spouse of the same Spirit, descended into the Cenacle, not only upon the Apostles, but also upon all those disciples gathered there, whom we can rightly call the first collaborators in the apostolate. It descended in tongues of fire: tongues which, afterwards, resounded like trumpets of faith throughout the entire world; tongues ablaze with that fire brought by Christ to the earth, and which He desires nothing more than to ignite. We too need the fire of these tongues, the gifts of the Holy Spirit, which sustain our weakness, ignorant of what is proper for us to ask, and which the Spirit itself asks for us with ineffable groans. Therefore, let us make a vow and raise our prayer that, as in the early Church, so today the Holy Spirit may descend abundantly, through the intercession of Mary, Queen of the Apostles and of all apostolates, upon the Italian Catholic Action, upon this great Cenacle which gathers around the Successors of the Apostles a fervent host of faithful and generous collaborators. This Almighty Spirit, which in the morning of the universe hovered over the waters of the abyss and made them fruitful, may renew the face of the earth, a field of so many bloody conflicts among the sons of men, a sea of so many tears and shipwrecks; may it reveal, amidst the storms of humanity, new heavens and a new earth, and may it establish that ordered tranquility and concord of peoples for which the world yearns, but which cannot attain, remaining immobile amidst terrors and deceptions, except in the Kingdom of God, which is justice and peace and joy in the Holy Spirit.

We cannot, beloved sons and daughters, conclude this discourse without expressing to you our most heartfelt paternal gratitude for the generous gifts offered. This gratitude, more than words, is one of joy and wonder, arising from seeing how your faith and piety, even in this hour of universal distress and sacrifice, are able to come to the aid of the poor churches and demonstrate how much love you bear for the dignity of the house of God and for the place, among the Christian people, of the dwelling of Christ, glory of our altars. It is a grace that the Lord...

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Official Commentary: We have received, and will declare, to your praise, that the Apostle proclaimed concerning the Churches of Macedonia in the second Letter to the Corinthians: "For to their own great joy, in that all things are tried by them, and their poverty hath abounded in the riches of their liberality. For to their power, they did communicate not only by equals, but also exceeding all expectation, and

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all things that they did, it was with joy, and they have done it, not as if it were appointed them, but of their own free will." 25 You have overcome the adversities of the times, and to your gifts, inspired by the highest sentiments, you have imparted a form that sublimates them into the highest spiritual sphere of the Catholic Action, where shines the sun of the divine Lamb slain for the salvation of the world, and from the censers of the angels rise the fragrances of the prayers of the saints. You have indeed united a generous tribute of prayers according to Our intentions – intentions of reconciliation and peace among peoples – with an abundant offering of sacred chalices and liturgical furnishings, a testimony and pledge of profound veneration towards the most divine mystery of the Catholic faith and worship. These precious gifts of yours, in the homeland and in the missions, will remind the faithful people of the bond of your fraternal affection and your zealous work for the worthy celebration of the divine liturgy; and around the altar and the sacred table, they will symbolize and seal in the love of Jesus and in common prayer the spiritual union of the children of the Bride of Christ, participating throughout the universe in the same heavenly drink and the same supernatural bread. When the priest ascends the altar, and on the patens donated by you and in the chalices offered by you, the Body and Blood of Christ will be present under the appearance of bread and wine transformed; the celestial spirits, who surround those sacred altars, will fly to you, beloved sons and daughters, oblates and oblations of the Italian dioceses, and will bring you the blessing of heaven and the gratitude of the earth for your beneficent action, returning to you and your works of apostolate the river of comfort, love, and grace that flows from the inflamed Heart of the Son of God, who became man for us men and for our salvation. May the Lord, generous in His mercy and munificence, grant that Our words have the force of a vow and a prayer, which we offer to Him, that He may deign to repay, in that ineffable way that He alone knows and can use, your gifts, while, as a sign of particular benevolence, We impart from the heart to all, present and absent, Our Apostolic Blessing. 26 25 II Corinthians, VIII, 2-3. 26 Cf. I Corinthians, X, 16-17.

[*Latin ed. p. 373*]

Sacred Congregational Acts 373. SACRED CONGREGATION CONSISTORIAL. DECREE CONCERNING CHURCHES. Our Most Holy Lord Pope Pius, by divine Providence the Twelfth, having, through successive decrees of the Sacred Congregation Consistorial, deigned to provide each of the following Churches with a new Pastor, namely: on August 9, 191$. — To the Cathedral Church of Feretrana, the Reverend Victorium De Zanche, Rector of the Major Seminary of the diocese of Patavinae. — To the titular episcopal Church of Tiberias, the Reverend Giles Aloysius Lanzo, of the Order of the Friars Minor Capuchin, whom He appointed as Auxiliary to the Most Reverend Henry, Bishop of Sabina and Mandelensis,

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and Cardinal of Sibilia, in the Holy Roman Church. On August 10. — To the titular episcopal Church of Iasi, the Reverend Salvatore Martínez Silva, General Vicar of the diocese of Zamora in North America, whom He appointed as Auxiliary to the Most Reverend Emmanuel Fulcheri y Pietrasanta, Bishop of the same diocese. — To the titular episcopal Church of Zamora, the Reverend Eliseum Coroli, of the Congregation of Clerics Regular of Saint Paul, whom He constituted Prelate of the nullius diocese of Guam, hitherto its Apostolic Administrator. On August 16. — To the Cathedral Church of Saint Augustine, the Reverend Joseph Hurley, of the diocese of Cleveland, an urban pastor. — To the titular episcopal Church of Vina, the Reverend Joseph Perche, canon of the Metropolitan Chapter of Vratislavia, whom He appointed as Auxiliary to the Most Reverend Adolphus, Cardinal of the Holy Roman Church, Archbishop of the same archdiocese. On August 21. — To the Metropolitan Church of Rheims, the Most Reverend Aloysius Augustine Marmottin, hitherto Bishop of Saint Deodatus. — To the titular episcopal Church of Axomita, the Reverend Peter Ossola, Rector of the Pontifical Regional Seminary of Apulia. On August 28. — To the Metropolitan Church of Compsa, and to the Cathedral Churches of Saint Angel of Lombardy and Bisaccia, also...

[*Latin ed. p. 374*]

Acts of the Apostolic See - 374 Official Commentary, principally concerning the Reverend Father Anthony Melomo, formerly Bishop of Monopoli. — Concerning the Cathedral Churches of Interamna and Narni, also principally concerned, the Reverend Father Felice Bonomini, parish priest of the Saints Nazarius and Celsus, in Brixia.

SACRED CONGREGATION FOR BISHOPS, DIOCESES, AND CANONICAL RELIGIOUS ORDERS.

• April 13, 1930.

FACTS OF THE CASE. — A priest, A. P., a canon of the cathedral chapter of V—, on September 8, 1936, entered the religious society of Saint Francis of Sales, for the purpose of entering the novitiate. Immediately, the same cathedral chapter began to complain about his absence from the choir, because a special duty is incumbent upon him to lead the singing, in which duty he cannot be replaced by others; and because the absence of this canon lasts for five years, namely, for two years during the novitiate, and for three years during his profession, according to canon 584 of the Code of Canon Law. Therefore, having made agreements with the canon regarding a complete substitution necessary to fulfill at least his special duties, on August 3, 1937, the chapter addressed this Sacred Congregation, in order that the matter might be defined.

OBSERVATIONS. — Since the promulgation of the Code of Canon Law, several similar questions have been brought before this Sacred Congregation, precisely because, while canon 584 states, "After one year from any

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profession made, parochial benefices become vacant; after three years, all others," it does not specify anything about the fruits of the benefice, and everyone has begun to interpret it according to their own understanding. Therefore, with the consent of the Sacred Congregation for Religious, it seemed opportune to discuss the general question. Indeed, the aforementioned canon 584, while fully considering the liberty of a cleric who enters a religious order, if perhaps he should prefer to return to the world according to canons 575 and 637, also safeguards the interests of the religious order itself, if it wishes to dismiss the cleric according to the norms of these canons. But from...

[*Latin ed. p. 375*]

The Sacred Congregation of the Council deems it not legitimately deducible that, during this period, the beneficiary should possess not only the right to retain the benefice, but also the right to receive the fruits thereof. The *Codex Iuris Canonici* is silent on this matter, even in those canons 613-625, which treat of the privileges of religious; therefore, the resolution of this question must be sought in the prescriptions contained in canon 20: "If, in a matter, an express provision of the law, whether general or particular, is lacking, the rule to be followed is... from laws enacted on similar matters, from general principles of law, with due regard for canonical equity, from the style and practice of the Roman Curia, and from the common and constant opinion of doctors." Since laws enacted on similar matters are absent, as canons 420 and 421, which treat of the reasons for excusing someone from the choir, entirely overlook such a reason, and since the common and constant opinion of doctors is also absent, both of the ancient ones, who preceded the promulgation of the *Codex* and who are somewhat in disagreement among themselves, and of the more recent ones, who have not been able to form a common and constant opinion on this matter due to the recently promulgated *Codex*, only one thing remains: to draw the rule on this matter from general principles of law, as well as from the style and practice of the Roman Curia. Indeed, with regard to the first rule, derived from general principles of law, according to the aforementioned canon 20, the Council of Trent (chapter 12, session 24 on reform) decreed that "all [capitulars] are compelled, by themselves and not by substitutes, to perform their offices." The *Codex Iuris Canonici* has restored the validity of this prescription of the Council of Trent, stating in canon 414: "All and each who hold a choral benefice are bound to perform the divine offices in the very choir," and indeed, in canon 419, it decreed that those who are bound to the choir may not satisfy this obligation through another, except in particular cases or by way of an act, for a just and reasonable cause, and under certain conditions. Therefore, since the beneficiary, having entered religion, cannot perform the divine offices in the choir himself, and is prohibited from establishing a habitual substitute for himself, does it not clearly follow that

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he cannot, in fact, enjoy the fruits of his benefice, nor provide a suitable portion thereof to his substitute? For his absence from the choir, although just and reasonable, in order to pursue a more perfect state of life, does not seem legitimate according to the norms of law, namely, in order to receive the fruits of his benefice. Indeed, it is said that a cause is legitimate, "which is approved by the law and expressed in law," as Garcia teaches, *Tractatus de Beneficiis*, part III, chapter 2, n. 408. However, if there is a lack of a legitimate cause for absence, the beneficiary does not enjoy the fruits of his benefice, even if he is absent for a reasonable and non-culpable cause.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary. However, if the absence is due to a just cause, the beneficiary does not incur the penalty described in canon 2381, number 2, namely, the deprivation of the benefit; but rather, a penalty, improperly called a penalty, is imposed by law, namely, the loss of the fruits of the benefit, according to the provision of the same canon, which states in number 1: "He who receives a benefice with the obligation of residence, if he is absent without just cause, is thereby deprived of all the fruits of his benefice in proportion to the illegitimacy of his absence." On this matter, let us hear Reiffenstuel, book I, title 4, On non-resident clerics, number 51: "Indeed, both a non-resident bishop (or parish priest) and a non-resident beneficiary are, according to ecclesiastical laws, rendered incapable of acquiring such fruits; because the sacred canons prevent the acquisition of benefices, unless the condition of personal residence, or the recitation of the canonical hours, is fulfilled. Therefore, the deprivation of the fruits of the benefice, and the obligation to restore them before any judgment of the judge, is not a penalty properly so called, that is, a penalty by which someone is deprived of his own property, which he has already acquired; but rather, it is imposed as a certain condition, or a necessary mode of observance, unless the aforementioned personal residence, or the recitation of the canonical hours, is established. As happened in a similar case, when a testator left a legacy to someone under the condition or obligation that he do something: otherwise, the legacy is forfeited." This is confirmed by the decision of this Sacred Congregation in Toledo and others, dated July 10, 1920. In that case, the following question was proposed: "Whether canon 2381 of the Code applies even in the case of non-residence that is not gravely culpable, or materially only, not formally culpable and notorious." The response was: "Affirmatively, provided that no excusing causes are present, according to canons 420 and 421, or a pontifical indult." With this response, while it is determined that the establishment of an illegitimate absence does not require even a slight degree of culpability, it is also confirmed that the list of excusing causes presented by the choir, which are mentioned in canons 420 and 421, is exhaustive, and not merely exemplary, so that it is not permissible to add other causes of the same kind.

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And rightly so; for it would be very easy to devise motives by which the imputability of the absence could be reduced, or by which any absence of a beneficiary could be justified. And it should be noted that, among these excusing causes from the choir, with which the right to receive fruits and daily distributions is granted, canon 420, section 1, number 7 also mentions "vacation for pious exercises, according to canon 126, 'with which indult, as is added in the aforementioned canon 420, (the choir) is excused from choir service once a year)." Therefore, a vacation for pious exercises once a year provides both a just and a legitimate cause for the absence of the choir, in order to receive the fruits of the benefice.

[*Latin ed. p. 377*]

The Sacred Congregation of the Council decrees concerning stipends and daily distributions. However, if the beneficiary himself wishes to perform pious exercises more frequently during the year, he certainly has a just, indeed a holy, reason for being absent from the choir, and therefore he cannot be penalized by the deprivation of his stipend, according to paragraph 2 of the aforementioned canon 2381, and certainly not for a legitimate reason; therefore, by law and in fact, he would not only lose his daily distributions, but also all the fruits of the stipend in proportion to the illegitimate absence. Furthermore, canon 570 § 1 states that "nothing can be demanded from the novitiate for expenses." What has been explained so far does not seem to contradict what Boniface VIII and Benedict XIV wrote on this subject, which are the main documents of the old law. Indeed, Boniface VIII, in chapter 4, concerning benefices, of the regulations in VI, states: "A benefice should not be granted to anyone who enters religion during the year of probation... But meanwhile, he must be provided for by another from a suitable portion of the revenues of the benefice." And Benedict XIV, in the Brief *Ex quo diei* of January 24, 1747, states: "Regarding the vacation of benefices, we have established in law that it is not induced by the mere entrance into religion, but only by the regular profession...; meanwhile, as for choral benefices, the religious who cannot attend the choir retains the fruits of his benefice." However, setting aside the fact that the authors of clear reputation have interpreted these documents in different ways, for example, Garcia (on ecclesiastical benefices, vol. I, chapter 9, no. 27) and Riganti (on the Rule and the Chancery, III, no. 20), against Suarez (on religion, vol. III, book 5, chapter 16, no. 12) and Sánchez (on the precepts of the decalogue, vol. II, book 7, chapter 4, no. 14), it must be noted that a change of the greatest importance has now occurred; therefore, given the changed circumstances, it is forbidden to apply the same principles of law in the same way, according to the saying: "Distinguish the times and the concordant laws." Indeed, in the times of Boniface VIII and Benedict XIV, even a capitular benefice was vacant for only one year of probation or novitiate, whereas, with the simple vow of three years introduced by

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Pius IX, and considering the prescription of the Code in canon 584, the benefice would be vacant for almost five years, namely three years from any religious profession, and at least one more year for completing the novitiate, according to canons 555 and 571. Therefore, the principles of the old law are invoked improperly, especially since it is clear that the Code has completely changed the matter of benefices. Perhaps the prescription of canon 6, no. 6, seems relevant: "If any of the other disciplinary laws, which have been in force until now, are not explicitly or implicitly contained in the Code, they are to be considered to have lost all force."

[*Latin ed. p. 378*]

Acts of the Apostolic See - Official Commentary 378. Furthermore, nothing appears to oppose this, given that a cleric who enters a religious order, having received a benefice by virtue of canon 584, retains the title of his benefice, which does not become vacant except after three years from the date of his religious profession, and "every beneficiary, having legitimately taken possession of his benefice, enjoys all the rights, both temporal and spiritual, which are attached to the benefice," as stated in canon 1472. These rights, indeed, are correlative to the duties, among which the principal one is the pastoral service. However, when a cleric who has entered a religious order finds himself, through his own actions, in a situation in which he is unable to fulfill this duty, there is no reason why he should enjoy the rights of his benefice. What is relevant here is what St. Alphonsus wrote about the residence of pastors: "(Residence) is held only by reason of the contract entered into between them and the Church, by which they are given the fruits of the benefice on the condition of residence; if this condition is not fulfilled, the pastors in no way acquire these fruits. The presumption that the Church remits these fruits to those who do not reside without fault is very doubtful; rather, it is presumed that the Church intends the opposite, that is, to prevent any means of evading this residence so strictly required by the Church itself" (Moral Theology, Book IV, n. 127). Therefore, the aforementioned rule, which must be followed according to canon 20, and according to the style and practice of the Roman Curia, where a clear expression of the law is lacking, is entirely consistent with what has been explained above. In fact, the practice has been, and has consistently been that of this Sacred Congregation, both before and after the promulgation of the Code, to grant indulgences to clerics who have entered a religious order, with the consent of the Chapter and the local Ordinary, to receive the fruits of their prebends, and even, at times, the daily distributions themselves, considering the particular circumstances. This would have been wrongly done if the beneficiary enjoyed this right, as dictated by the law itself. RESOLUTION. - In the plenary sessions held on April 13, 1940, the Eminent Fathers of this Sacred Congregation, in response to the following question: "Does a cleric who has entered a religious order have the right to the fruits

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of his benefice, before it becomes vacant according to canon 584 of the Code of Canon Law?" answered: "No, unless an apostolic indult is granted." This resolution was approved and confirmed by our Most Holy Father Pope Pius XII in an audience on the 19th of the same month, as reported by the undersigned Secretary of the Sacred Congregation. I. Bruno, Secretary.

[*Latin ed. p. 379*]

The Sacred Congregation for the Propagation of the Faith 379. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE CONCERNING THE OATH REGARDING THE MALABAR RITES TO BE TAKEN BY MISSIONARIES IN THE EASTERN INDIES. Regarding the doubt: "Whether, after the abolition of the oath regarding the Chinese rites, it is fitting to dispense also the missionaries in the Eastern Indies from the oath regarding the Malabar rites." The Most Eminent and Reverend Fathers, presiding over this Sacred Council for the Propagation of the Christian Name, after deliberations held on the 8th day of the current month of April, have judged it necessary to respond: Affirmatively, with the firm obligation of observing, henceforth, the prescriptions of Benedict XIV, insofar as they have not been altered by the Holy See. The opinion of these Reverend Fathers was reported to His Holiness, our Lord Pope Pius XII, by the undersigned Secretary of this Sacred Congregation for the Propagation of the Faith, in an audience held today, and His Holiness deigned to approve and ratify it in all respects, and ordered the issuance of the present decree on this matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 9th day of the month of April, in the year of Our Lord 1940. P. Card. FUMASONI BIONDI, Prefect. L. % S. f Celsus Costantini, Archbishop titular of Theodos, Secretary. II. CONCERNING SUCHOW AND YENCHOWFU. DECREE OF DIVISION AND UNION. Since the Apostolic Vicars of Suchow and of Yenchowfu, with mutual agreement, have judged it opportune for each of their missions to separate a portion of territory, located to the north and east of the Lake, from the Apostolic Vicariate of Suchow.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Official Commentary. The place called Weishan, situated and belonging to the Vicariate of Yenchowfu, the Most Eminent Fathers, who preside over this Sacred Congregation for the Propagation of the Faith, having considered the favorable opinion of those concerned, in a solemn assembly held on the twenty-seventh day of the current month of May, decreed that the aforementioned part of the territory, situated to the north and east of Lake Weishan, be separated from the Apostolic Vicariate of Suchow and attached to the Apostolic Vicariate of Yenchowfu. This decision of the Most Eminent Fathers was ratified and confirmed by Our Most Holy Lord Pope Pius, of blessed memory, in an audience granted

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this day, the twenty-eighth of May, to the undersigned Secretary of this Sacred Congregation, and the present Decree was ordered to be drawn up and issued. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the twenty-eighth day of May in the year 1940. P. Card. FUMASONI BIONDI, Prefect. L. ©● S. f Celsus Costantini, Archbishop titular of Theodosius, Secretary. III NOMINATION. By Decree dated July 12, 1940, the Sacred Congregation for the Propagation of the Faith, at its discretion, relinquished the appointment of Reverend Father Thomas Albert Newman, of the Society of Missionaries of the B. V. M. of La Salette, as Apostolic Prefect of Ahyab.

[*Latin ed. p. 381*]

SUPREME SIGNATURE TRIBUNAL

TO THE MOST EMINENT AND REVEREND CARDINAL PATRIARCH OF LISBON, AND TO THE MOST REVEREND ARCHBISHOPS AND BISHOPS OF THE REPUBLIC OF PORTUGAL: CONCERNING THE APPLICATION OF ARTICLE XXV OF THE SAID REPUBLIC OF PORTUGAL.

In accordance with the solemn agreements recently concluded between the Holy See and the Republic of Portugal, the Supreme Tribunal of the Signature Apostolic undertakes the function assigned to it by Article XXV of the Concordat, which states as follows: "The knowledge of causes concerning the nullity of Catholic marriage and the dispensation from a valid but unconsummated marriage is reserved to the competent ecclesiastical tribunals and offices. The decisions and sentences of these offices and tribunals, when final, shall be submitted to the Supreme Tribunal of the Signature Apostolic for verification, and, after that, together with the respective decrees of that Supreme Tribunal, shall be transmitted, through diplomatic channels, to the Court of Appeal of the State, territorially competent, which shall make them enforceable and shall order that they be noted in the civil registry, on the margin of the marriage record."

Therefore, while we give thanks to the Immortal God that He has granted to the noble Portuguese people peace and concord between Church and State, we deem it necessary to instruct the Ordinaries of that same people, and to indicate the way for the civil enforcement of sentences and decrees issued by ecclesiastical tribunals or the Sacred Roman Congregations in matters of marriage, in accordance with the aforementioned Concordat.

Therefore, the following shall be observed:

I. The Ordinary of the first-instance tribunal, or the Ordinary who is concerned with the enforcement of a pontifical dispensation concerning a valid but unconsummated marriage, shall send the enforceable sentence

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or the decree of dispensation—

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - The official commentary will be prepared by the Supreme Apostolic Tribunal, together with any information that it deems appropriate.

II. If it is a matter of executing a sentence, the following documents must be attached to the letter addressed to the Ordinary:

a) A certified copy of the marriage record, transcribed from the parish registers.

b) A declaration from each judicial grade, from which it appears by what title each considered itself competent to hear the case (according to canons 1964, 1594).

c) A declaration as above, from which it is clear that the citations were duly made in each stage of the proceedings (according to canons 1711 and following).

d) A declaration as above, from which it is clear whether the parties appeared in court themselves or through a legitimate guardian, curator, or procurator, especially considering canons 1616 and following, or whether they were declared contumacious, considering canons 1729, 1842 and following.

e) A declaration from the Defender of the Bond in the final stage of the proceedings, from which it is clear that he refrained from appealing according to canon 1987.

f) An indication of the Court of Appeal (Tribunal da Relação) of the Portuguese State, to which the civil execution pertains, according to the aforementioned Article XXV.

The document under letter a) shall be attached in a separate sheet: the declarations under letters b), c), d), and f) may be included in the letter with which the Ordinary sends the record. The declaration under letter e) may be written on a separate sheet or attached at the end of the sentence. However, the declarations under letters b), c), and d) may be omitted if it is clear from the text of the sentence itself.

III. If it is a matter of a dispensation concerning a valid but unconsummated marriage, the Ordinary who is responsible for its execution shall attach to the letter, along with the rescript, a document as described in letter a), and also the declarations as in letters c), d), and f).

IV. Upon completion of all necessary procedures and receipt of notification of the execution carried out by the civil Court of Appeal, the Supreme Apostolic Tribunal will inform the competent Ordinary, who will ensure that this information is communicated to the parties.

Given at Rome, from the offices of the Supreme Tribunal of the Apostolic Signatura, on the 22nd day of the month of August, in the year 1940.

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H. Card. GASPARRI, Prefect.

L. © S. F. Morano, Secretary.

[*Latin ed. p. 383*]

Diarium Romanae Curiae 383

DIARIUM ROMANAE CURIAE

Saturday, August 10, 1940. The Holy Father received in a solemn Audience His Excellency, General Don Carlos Quintanilla, Extraordinary and Plenipotentiary Ambassador of the Republic of Bolivia, for the presentation of his Credentials.

SECRETARY OF STATE

His Holiness Pope Pius XII, happily reigning, on July 6, 1940, deigned benignly to decree that Vatican citizenship be conferred, during their service, upon the personnel of the Pontifical Representations (Nunciatures, Internunciatures, Apostolic Delegations).

APPOINTMENTS

By Apostolic Briefs, His Holiness Pope Pius XII, happily reigning, deigned to appoint:

February 28, 1940. The Most Reverend and Illustrious Cardinal Carlo Kaspar, Protector of the Apostolate of the Third Order of St. Francis (Minorite Province of Bohemia, Moravia).

July 24. The Most Reverend and Illustrious Cardinal Pietro Segura y Saenz, Protector of the Institute of the Religious Sisters of Charity of the Sacred Heart of Jesus (Madrid).

August 1. The Most Reverend Monsignor Francesco J. Brennan, Prelate Auditor of the Sacred Roman Rota.

August 3. The Most Reverend and Illustrious Cardinal Carlo Salotti, Protector of the Institute of the Sisters of the Third Order of St. Francis, under the title of St. Bernardino of Siena (Reading, Archdiocese of Philadelphia).

August 18. The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the Sisters of Christian Charity, Daughters of the Immaculate Conception (Paderborn).

Assistant to the Papal Throne:

August 26, 1940. His Excellency, Most Reverend Monsignor Ignazio Placentia y Moreira, Bishop of Zacatecas.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Official Commentary by the Apostolic Protonotary for the information of those present: 20 » June 2 » July 18, 1940.

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Monsignor Giovanni Wegling, of the diocese of Timisoara. » Monsignor Lotario Unterweger, of the same diocese. » Monsignor Alessandro Ilnicky, of the diocese of Munkács of the Ruthenians. » Monsignor Giorgio Giglinger, of the diocese of Davenport. NECROLOGY 1940. Monsignor Guglielmo Forbes, Archbishop of Ottawa. » Monsignor Tommaso G. Camacho, Bishop of Salto. » Monsignor Marziale Pietro Maria Jannin, titular Bishop of Gadara. 19 » Monsignor Giuseppe Annibale Verdaguer, Bishop of Mendoza. 21 » Monsignor Ernesto Francesco Geurts, titular Bishop of Rinocorura. 22 » Monsignor Francesco Fellinger, titular Bishop of Nisiro. 30 » », Monsignor Giona de Araujo Batinga, Bishop of Penedo. August 6 » Monsignor Antonio Stoppani, titular Bishop of Stratonicea of Caria. » 13 » Monsignor Patrizio Barry, Bishop of Saint Augustine. » 22 » The Most Reverend Cardinal ISIDORO GOMA Y TOMAS, Archbishop of Toledo. 26 » Monsignor Giovanni Battista della Pietra, titular Archbishop of Calcedonia. 31 » Monsignor Giorgio Gauthier, Archbishop of Montreal. September 4 » Monsignor Palmiro Jansoone, titular Bishop of Mlopoli. » Monsignor Leonardo Brindisi, Archbishop of Corfu, and Bishop of Zante and Cefalonia. » Monsignor Arturo Girolamo Drossaerts, Archbishop of Saint Anthony. » Monsignor Patrizio Casey, Bishop of Ross. 19, 22 May 29 » 16 July.

[*Latin ed. p. 385*]

Acta Apostolicae Sedis, Commentary, Official Acts, Pius PP. XII, Motu Proprio, Eucharistica Sacrificia ac Publicae Supplicationes Indicuntur, Die XXIV Mensis Novembris A. MCMXL Ubique Terrarum Habenda, Pro Praesentibus Societatis Humanae Necessitatibus.

Pius PP. XII: "It is certainly known to all of Us that, since Europe has been shaken by a new and terrible war, whatever Our duty might dictate to Us by divine command, or whatever Our paternal concern might suggest to Us for all peoples, We have never neglected, not only in order that the concord of so many nations might be restored with a more just and equitable order as soon as possible, but also that divine consolations and human aid might be offered to all those who have suffered pains and sorrows through the same raging conflict."

"But since this immense struggle does not abate, but rather persists with increasing intensity, and since Our voice, which calls for peace, seems to be drowned out by the clamor of war, We turn with a trembling and confident heart to the 'Father of mercies and God of all consolation' [1 Corinthians 1:3], imploring Him to grant better times to the human race, who alone can bend the wills of men and direct the course of events according to His divine will. For We know that if Our prayers are joined with and strengthened by the prayers of Our sons, they will become more powerful; therefore, just as We summoned all the faithful, especially the children, to the altar of the Virgin Mother in the month of May that has now passed, so that they

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might obtain heavenly help, so now We announce public supplications [2], together..."

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - Official Commentary. We intend that these observances be held throughout the world on the twenty-fourth day of the coming month of November. And we are confident that all the children of the Church will respond to these our wishes with a willing and joyful spirit, so that they may, as it were, form an innumerable chorus of suppliants, ascending to the spaces of heaven, and thereby obtain divine grace and divine mercy for us. And we also hope that—which is of even greater importance—works of penance may accompany this pious supplication, so that the lives of all may be changed for the better, more conformed to the Christian law and Christian custom. This, without doubt, is demanded by the present difficulties and by the uncertainties of future events; it is demanded by divine justice, and by that divine mercy which we must strive to obtain. Since, indeed, nothing is more efficacious in pleasing and appeasing the majesty of God than the Eucharistic Sacrifice, by which "For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation." (Mal. 1:11), we desire that on that very day, when such public supplications are to be held, all the sacred ministers, together with us—who will offer the sacrifice at the altar in the Vatican Basilica, near the tomb of the Blessed Peter—may, for this purpose, offer the sacrifice piously and properly. Therefore, by our own motion and by our Apostolic authority, we decree that those who are obliged by their office to celebrate Mass for the people shall celebrate it according to our intention. And let the others also of both clergy, priests, know that they will be pleasing us greatly if, on that very Sunday, while performing sacred duties, they join their prayers to our own. Our intention is this: that through so many Eucharistic Sacrifices offered at every hour and in every part of the world on that day, eternal rest may be granted to all the faithful who have died as a result of the war; and that those also who, whether exiled and refugees from their homeland, or wandering unknown in foreign lands, or imprisoned, or finally, who in any way are afflicted by sorrow and pain as a result of the war, may be comforted by heavenly consolations; and also that, at long last, when things are settled in peace and order, and when Christian charity unites all the families of peoples with fraternal concord, the world may enjoy peace in its true name, renewed in serenity and prosperity. Given at Rome, at Saint Peter's, on the twenty-seventh day of the month of October, in the year 1940, in the second year of our pontificate. PIUS PP. XII.

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3 Mal. I, 11.

[*Latin ed. p. 387*]

387 (from the Latin text, Italian version) IF CELEBRATIONS OF HOLY MASSES AND PUBLIC PRAYERS ARE HELD THROUGHOUT THE WORLD ON THE 24TH DAY OF NEXT NOVEMBER, FOR THE PRESENT NECESSITIES OF HUMAN SOCIETY. PIUS PP. XII is aware that since a new and terrible war has begun to ravage Europe, We have spared nothing of all that the sense of responsibility inherent in the office entrusted to Us by God compels Us to do, and that Our paternal love for all peoples suggests to Us; and this not only because, with a more just and equitable order, the concord so miserably broken among so many peoples may be restored, but also because divine consolations and human aid may flow, as far as possible, to all those to whom the fury of the war has brought harm and sorrow. But since this immense struggle, instead of diminishing, continues more violently, and Our voice, a mediator of peace, is as it were stifled by the clamor of arms, We turn our anxious, yet confident, spirit to the "Father of mercies and God of all consolation," and we implore for mankind more serene times from Him who bends the wills of men and, with His divine nod, directs the course of events. 1 We know well, however, that Our prayers will be more effective if they are joined, in perfect union of souls, by those of Our children. Therefore, as we approached the past month of May, we invited all the faithful, and especially the children, to the altar of the Virgin Mother of God, to implore heavenly aid; so now we order that throughout the world, on the 24th of next November, public prayers be offered with Us to God. And we are confident that all the children of the Church will readily support Our desires, so as to form an immense choir of those who pray, which, rising up and penetrating the heavens, may procure for us the favor and mercy of God. We also hope—and this is a matter of the greatest importance—that this crusade of prayer will be accompanied by works of penance and by the spiritual improvement of the life of each individual, making it more conformed to the law of Christ. This is demanded by the present distresses and by the prospect of the dangers that tomorrow may bring; this is demanded by divine justice and by divine mercy which we must seek to conciliate. 2 1 Cf. II Cor. I, 3. 2 Cf. Letter to His Eminence Cardinal L. Maglione (A. A. S., 1940, p. 1441).

[*Latin ed. p. 388*]

388 From the Apostolic See - Official Commentary. Since nothing is more fitting to appease and propitiate the Divine Majesty than the holy Eucharistic Sacrifice, through which the very Redeemer of the human race « is sacrificed and offered a pure oblation in every place », We desire that on the same day, on which these sacred functions will take place, all the ministers

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of the altar, in the pious celebration of the holy Mass, may join themselves spiritually with Us, who will offer the Divine Sacrifice upon the tomb of the Prince of the Apostles, in the Vatican Basilica. Therefore, by Our own authority, We establish that on the 24th day of the coming month of November, all those who are obliged to offer Mass for the people entrusted to them, shall offer it according to Our intention. We also wish that all other priests, both of the secular and regular clergy, may know that they will do Us a great service if, on that Sunday, by immolating the Divine Host, they conform themselves to Our intention. And Our intention is this: that through the infinite value of so many Eucharistic Sacrifices, which will be offered to the Eternal Father on that day at every moment and in every part of the world, eternal rest may be granted to all those who have died as a result of the war; that the heavenly consolations of grace may be obtained for the exiles, the refugees, the dispersed, the prisoners, for all those, in short, who suffer and weep because of the calamities of the present conflict; that, finally, order may be restored in justice, and that minds may be calmed under the influence of Christian charity, so that a true peace may unite and bring together all the peoples of the human family, restoring to them tranquility and prosperity. Given at Rome, near Saint Peter's, on the 27th of October, in the feast of Jesus Christ the King, in the year 1940, in the second year of Our Pontificate. PIUS PP. XII.

●● (and in the Latin text, the French version)

LET IT BE PRESCRIBED THROUGHOUT THE WORLD FOR THE COMING 24TH OF NOVEMBER, THE CELEBRATION OF HOLY SACRIFICES AND THE RECITATION OF PUBLIC PRAYERS, FOR THE PRESENT NECESSITIES OF THE HUMAN RACE.

PIUS PP. XII.

All know that, since the beginning of the new and terrible war which devastates Europe, faithful to the responsibility of the charge that God has entrusted to Us, responding to what Our love inspired in Us according to Mal. I, 11.

[*Latin ed. p. 389*]

Acts of Pope Pius XII, 389: Eternal peace for all peoples. We have spared nothing that could, as soon as possible, restore to a more stable and just order, the concord broken between so many peoples; moreover, we have neglected nothing that could, as far as possible, bring divine consolations and human aid to those overwhelmed by disasters and sorrows due to the violence of the conflict. But since this terrible conflict, far from subsiding, continues with greater intensity, and since Our voice, a mediator of peace, seems to be stifled by the clamor of arms, We turn Our anxious, yet confident, mind to the Father of mercies and the God of all consolation; We

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implore Him to grant better times to the world, He alone who softens the will of men and directs the course of events through a sign of His divine will.

We know that Our prayers will be more effective if they are joined in perfect union with the prayers of Our sons. Therefore, as at the beginning of last May, We summoned all the faithful, especially the children, before the altar of the Virgin Mother of God, to implore heavenly aid, so today We decree that, in union with Us, public prayers be offered throughout the world on the coming November 24th.

We are confident that all the children of the Church will respond to Our wishes with such spontaneous eagerness that they will form an immense choir, whose suppliant voice, rising to the very depths of heaven, will obtain the grace of God and His divine mercy. We also hope – and We attach great importance to this – that this crusade of prayers will be accompanied by penances and mortifications, and that each one will strive to live better, conforming his conduct more closely to the law and Christian morality. Without a doubt, the difficulties of the present time and the dangers of the future demand it; the justice of God and His mercy, which we must strive to merit, demand it. But since, in order to appease the divine Majesty and render it favorable, nothing is more valuable than the eucharistic Sacrifice, in which the Savior of the human race Himself "offers Himself and is immolated everywhere... as a spotless victim," We desire that on the very day when this universal prayer is raised, all priests, in the pious celebration of the Holy Mass, unite themselves spiritually with Us, who...

1. Cf. 1 Corinthians 3.

2. Cf. Letter to His Eminence Cardinal L. Maglione (A. A. S., 1940, p. 144).

3. Malachi 1:11.

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis — Commentarium Officiale: We shall offer the Holy Sacrifice in the Vatican Basilica, over the tomb of the Apostle Saint Peter. Therefore, by Motu Proprio, in virtue of Our Apostolic Authority, We decree that, on the coming 24th of November, all priests who are obliged by the duties of their office to celebrate Mass for the people, shall offer this Mass for Our intention. And let the priests of the secular and regular clergy know that they will be particularly pleasing to Us if each of them, celebrating on that same Sunday, unites his intention with Ours. Our intention is the following: that so many Holy Sacrifices, offered on that day to the Eternal Father, at every moment and in all parts of the world, may obtain eternal rest for all those who have died as a result of the war; that the heavenly comfort of grace may console and support the exiles, the refugees, the dispersed, the prisoners, all those, in a word, whom

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the misfortunes of war overwhelm with sadness and suffering; and that, with order restored in tranquility, and minds calmed by Christian charity, finally a peace, worthy of the name, may unite the peoples of the human family in a fraternal accord, allowing them to enjoy rediscovered prosperity and serenity. Given at Rome, near Saint Peter, on the 27th of the month of October, in the year of Our Lord 1940, in the second year of Our Pontificate. PIUS PP. XII.

(The following is a translation of the Spanish text provided.)

It is prescribed for the 24th day of the coming month of November, the celebration throughout the world of Holy Sacrifices and public prayers, for the present needs of the human race.

PIUS PP. XII. It is well known to all that, since a new and terrible war began to shake Europe, We have not ceased to do all that Our conscience, regarding the office that God has entrusted to Us, commanded Us to do, or that Our paternal love for all peoples suggested to Us, not only in order that the concord between so many nations, now broken, may be restored through an organization more in conformity with equity and in a more just manner; but also that divine consolations and human aid may reach, as soon as possible, all those who are in need.

[*Latin ed. p. 391*]

Acta Pii Pp. 391 XII, wherein the fury of the war has brought forth misfortunes and sufferings. But, inasmuch as this cruel conflict, far from diminishing, continues even more violently, and Our voice, a mediator of peace, seems to be drowned out by the clamor of arms; We address Ourselves with a trembling, yet confident spirit, to the "Father of mercies and God of all consolation," and We beseech Him to send better times to the human race; He who alone subdues the wills of men and directs the course of events according to His own will. We know, however, that Our prayers will be more efficacious if they are joined, as it were, into a bundle, with the prayers of Our children. Therefore, just as in the past month of May We invited all the faithful, especially the children, to gather before the altar of the Virgin Mother of God and to implore her help from Heaven; so now We decree that on the 24th day of the coming month of November, throughout the world, together with Us, public prayers shall be offered to God. And We hope that all the children of the Church will gladly and wholeheartedly embrace these Our desires; so that there may be formed a vast chorus of suppliant voices, which, ascending and penetrating the mysteries of Heaven, may obtain for us divine favor and mercy. And – which is of even greater importance – We expect that this crusade of prayers will be accompanied by works of penance and by the spiritual improvement of the life of each individual, making it more conformed to the laws and customs of Christians. This, without doubt, is demanded by the distressing circumstances present and the uncertainty of future events; this is demanded by

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divine justice and divine mercy, which We must strive to earn.

And, since in order to appease divine Majesty and to make it propitious to us, there is nothing more efficacious than the Holy Eucharist, by which the very Redeemer of the human race "is sacrificed and offered everywhere... as a pure offering" (Mal. I, 11); We desire that on that very day, on which these public prayers are to be held, all the ministers of the altar devoutly celebrate the Holy Mass, united in spirit with Us, who will offer the divine Sacrifice over the Tomb of Saint Peter in the Vatican Basilica. Therefore, by Our own initiative and by virtue of Our Apostolic Authority, We decree that on the 24th day of the coming month of November, all those who, by reason of their office, are obligated to...

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Commentarium Officiale: Ut illi, qui populo ipsi commissum Sacrificium Missae offerunt, offerant illud ad Nostram intentionem. Et sciant omnes alii sacerdotes, tam saeculares quam regulares, quod res valde grata Nobis erit, si, in die illa Dominicae, Hostiam Divinam immolantes, intentionem suam ad Nostram conformant, quae est: impetrare, per Sacrificia Eucaristica quae continuo et in omni parte mundi Deo Eterno offeruntur, requiem aeternam omnibus fidelibus defunctis propter bellum; gratiam et consolamenta caelestia pro exulis, fugitivis et peregrinis errantibus per terras alienas, pro captivis, pro omnibus, denique, qui patiuntur et lugent calamitates belli; et, tandem, ab Deo, ut, ordine in justitia restituto et animis sub influxu caritatis christianae placatis, tandem pax adveniat, vera pax, quae omnes populos familiae humanae vinculis amoris fraterni coniungat et eis tranquillitatem et prosperitatem afferat. Datum Romae, apud Sanctum Petrum, die festi Domini Nostri Jesu Christi Regis, 27 Octobris, anno millesimo nono centesimo quadragesimo, anno secundo Pontificatus Nostri. PIUS PP. XII

(e textu latino versio anglica)

DECRETUM DE MISSAIS SACRIS ET ORACTIONIBUS PUBLICIS QUI OFFERENTUR PER TOTUM MUNDUM DIE 24 NOVEMBRIS PROE, PRO NECESSITATIBUS PRAESENTIBUS SOCIETATIS HUMANA. PIUS PP. XII

Omnes sciant, quod ab initio belli novi et terribilis, qui Europam commotit, nihil omisimus quod ab officio nostro, a Deo nobis commissum, vel a amore nostro paternali erga omnes populos exigebatur; ita agimus, non solum ut, per ordinem aequiorem et iustior, concordia quae nunc, proh dolor, inter tantas nationes desit, restauraretur, sed etiam ut omnibus illis quibus furor belli flagrantis adflictionem et dolorem attulit, omnes possibiles divinae consolationes et humanae auxilium praestaentur. Sed cum haec cruenta pugna, procul ab attenuanda, viam ad auctum violentiae tendit, et vox Nostra, pacem implorans, in clangore armarum obmutescit, mentem nostram, tremens, sed tamen confidens, ad "Patrem misericordiae

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et Deum omnium consolationis" vertimus, et imploramus...

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis — Official Commentary: Thus, with justice and minds being appeased through Christian charity, a true peace may unite as brothers all the peoples of the human family, giving them back tranquility and prosperity. Given at Rome, at St. Peter's, on the 27th of October, the feast of Christ the King, in the year 1940, the second of Our Pontificate. PIUS PP. XII (from the Latin text, a German version): ORDER REGARDING THE CELEBRATION OF HOLY MASS AND PUBLIC PRAYERS THROUGHOUT THE WORLD ON THE COMING 24TH OF NOVEMBER FOR THE PRESENT DISTRESS OF HUMAN SOCIETY. PIUS PP. XII It is certainly known to all that, since the beginning of the terrible war which has once again shaken Europe, We have spared no effort, as Our office entrusted to Us by God demands, nor have We neglected anything that Our paternal love for all peoples urged Us to do, in order to restore as quickly as possible the harmony now broken among so many peoples, through an order more in accordance with the laws of justice, and also to obtain divine assistance and the most effective human aid for all those to whom the fury of war has caused harm and suffering. However, instead of abating, this immense conflict continues with ever greater intensity, and Our voice, which seeks to promote peace, is drowned out by the din of arms. Therefore, We turn to the "Father of mercies and God of all comfort," with a heart full of anxiety, but also full of trust, to implore Him for happier times for the human race, from Him who can change the will of men and direct the course of events according to His divine will. 1 We know, however, that Our prayers are more effective when they are joined by the prayers of Our sons in perfect communion. As We called upon all the faithful, especially the children, to pray for God's help at the altar of the Virgin Mother of God at the beginning of last May, so We order 2 1 Cf. II Corinthians 1:3. 2 Cf. the letter to His Eminence Cardinal A. Maglione (A. A. -8, 1940, p. 144).

[*Latin ed. p. 395*]

Acta Pii PP. XII 395: Nos hodie decrevimus ut in toto orbe terrarum, die 24 proximi mensis Novembris, in unione cum Nobis, sollemnes sollemnitates devotionis publice celebrantur. Speramus omnes filios et filias Ecclesiae, animo parato, desiderium Nostrum complere, ut ita ingentem chorum orantium constituamus, quorum preces ascendentes caelum pertransiunt, ut gratiam et misericordiam Dei super nos invocent. Praeterea, et hoc quod magis momenti est, speramus hanc expeditionem orationis a rebus poenitentialibus et emendatione vitae, singulos in animo, ad maiorem concordiam cum lege Christi, comitari. Hoc, sine dubio, est desiderium praesentis temporis, cum suis necessitatibus, sicut et futuri, cum periculosis even-

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tibus, desiderium iustitiae divinae, sicut et misericordiae divinae, quam ad nos invocare debemus. Nihil autem ad expiationem et satisfactionem coram Maiestate Dei aptius est quam sacrificium eucharisticum, in quo Redemptor generis humani "in omni loco se offerit et praebet... ut sacrificium purum" (cf. Malachiae 1:11). Ideo volumus, ut die eodem, quo dictae sollemnitates habentur, omnes ministri sacrorum, eodem animo, in sacra et pia oblatione sua, spiritualiter cum Nobis confligant, cum Nos in Basilica Vaticana, super sepulcro Apostolorum Principis, sacrificium sanctum celebramus.

Ita igitur, ex propria initiative et virtute Apostolicae Nostrae potestatis, statuimus ut die 24 proximi mensis Novembris, omnes qui, ob officium suum, missam pro populo legere sunt tenui, eam, secundum opinionem Nostram, legant. Praeterea, omnes sacerdotes Cleri regularis et saecularis, volumus scire, magnum beneficium Nobis tribuent, si die illa Dominicale, in oblatione sacri sacrificii, sententiae orationis Nostrae aderent. Sententia orationis Nostrae est haec: ut per omnes missas sanctas, quae in omni momento die illo patri aeterno in toto orbe terrarum offeruntur, omnes fideles Christifideles, qui propter bellum obierunt, requiem aeternam mereantur; praeterea, ut etiam ii homines, qui ex domo sua expulsi sunt, vel fugerunt, vel peregrinantur in terra aliena, vel in captivitate ceciderunt, vel aliter a dolore et necessitate praesentis belli afflicti sunt, consolationem et gratiam caelestem inveniant; denique, ut, post restitutionem ordinis iusti, (3 veces).

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Official Commentary: The reconciliation of minds in Christian charity unites all the peoples of the human family in a true peace, bringing new rest and new prosperity in brotherly concord. Given at Rome, at St. Peter's, on the 27th of October, the Feast of Christ the King, 1940, in the second year of Our Pontificate. PIUS PP. XII.

APOSTOLIC CONSTITUTION: NELLORENSIS (GUNTÜRENSIS). A portion is separated from the Diocese of Nellore in the Eastern Territories of India, from which a new Diocese is erected, under the name of "Gunturense," a suffragan of the Metropolitan Church of Madras, and entrusted to the care of the indigenous clergy.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD: For that the sacred pastors may more suitably and healthily exercise the pastoral office entrusted to them, it certainly helps if the territory of the diocese is not too extensive. Therefore, the Apostolic See, according to the circumstances of time and place, endeavors to erect new dioceses, which, if they exist in regions of infidels, are preferably entrusted to indigenous clergy to preach the Gospel. For they, having in common with the citizens their intellect, language, and customs, can more easily attract their minds to embrace the Catholic religion.

Having all these things before Our eyes, and desiring to promote the

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spiritual well-being of the faithful in the Diocese of Nellore in the Eastern Territories of India, and also to facilitate the work of the missionaries laboring there, after deliberation with the advice of Our Venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the consent of those whose interests are involved, after mature deliberation, We, with Our supreme authority, separate a portion of the territory of the Diocese of Nellore, comprising the civil district of Guntur, and from this separated territory, We erect and establish a new diocese, which We wish to be called "Gunturense" from the city of Guntur, and We decree that it be entrusted to the care of the indigenous secular clergy. To this new diocese, an episcopal...

[*Latin ed. p. 397*]

Acta Pii PP. XII 397 «We establish the episcopal seat of Guntur in the city, from which the diocese itself derives its name, and accordingly, we raise it to the rank of a diocesan cathedral. The Bishop, however, shall have his cathedral in the church dedicated to the Nativity of the Lord, located in the district of Phiringipuram. We therefore elevate this church to the rank and dignity of a cathedral church, and accordingly, we grant to the Bishop of Guntur, for the time being, all the rights, privileges, honors, insignia, favors, and graces with which other cathedral churches and their prelates are commonly endowed, and we also subject him and the people of Guntur to the same obligations and duties. Furthermore, we establish the diocese of Guntur as a suffragan diocese of the metropolitan Church of Madraspatan. Consequently, the Bishop of Guntur, for the time being, is placed under the jurisdiction of the metropolitan Archbishop of Madraspatan. Since the circumstances do not yet permit the immediate establishment of a Chapter of Canons, we grant that, in the meantime, for the purpose of legal procedure, diocesan consultors be chosen and appointed to serve in its place. With regard to the erection of the diocesan seminary, to the governance and administration of the diocese itself, to the election of a Capitular Vicar, or Apostolic Administrator, in the event of a vacancy, to the rights and duties of the clergy and laity, and to other matters of this kind, we command that those things be observed which the sacred canons prescribe. We also order that the documents and acts pertaining to the new diocese be promptly delivered by the chancery of the diocese of Nellore to the episcopal chancery of the new diocese of Guntur, so that they may be diligently preserved in its archives. For all the matters above, as established and decreed, we appoint the Most Reverend Brother Leo Peter Kierkels, titular Archbishop of Salamis, as Apostolic Delegate in the Orient, and accordingly, we grant him the necessary and appropriate powers for the purpose in question, including the power to delegate any person holding ecclesiastical office to carry out the aforementioned purpose, and we charge him with the duty of promptly transmitting a certified copy of the acts of execution to

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the Sacred Congregation for the Propagation of the Faith. These present letters and all that they contain, even if those to whom they pertain, or those who presume to have an interest, have not been heard, or have not agreed to the foregoing, shall never, at any time, be deemed to be subject to any flaw of surreptitiousness or fraud, or of nullity, or of intention, or by any other means, whether substantial or otherwise, to be noted, impugned, or brought into controversy; but rather, they shall, as having been made and issued with full knowledge and authority, remain perpetually valid and effective, and shall have and obtain their full and complete effect, and shall be inviolably and completely observed by all to whom they apply, and if, by any means, anyone, knowingly or unknowingly, should attempt to interfere with them, let it be understood that such interference is invalid.

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis — We will and declare that this commentary is entirely and utterly void and shall be void; notwithstanding, for the sake of necessity, the rules established in synodal, provincial, general, and universal councils, in special or general Apostolic Constitutions or Ordinances, and in any other dispositions of Our Predecessors, the Roman Pontiffs, and in all other contrary matters, even those worthy of special mention, to all of which We derogate by these presents. "We moreover will that copies of Letters, even printed ones, if signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be given the very same credence as if these Letters themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, concession, subjection, decree, statute, mandate, commission, derogation, and Our will. If anyone should presume with reckless audacity to attempt this, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty, on the thirteenth day of the month of February, in the first year of Our pontificate. Fr. TH. PIUS, O. P., Card. BOG GIANI P. Card. FUMASONI BIONDI Cancellarius 8. R. E. 8. O. de Propaganda Fide Praef. Alfonsus Carinci, Proton. Apost. Arthurus Mazzoni, Próton. Apost. Loco £ß Plumbi Reg. in Cane. Ap., vol. LX1II, n. 1. - Al. Trussardi. APOSTOLIC LETTERS TO THE VENERABLE SERVANT OF GOD, MARIA GUELMINA EMILIA DE RODAT, FOUNDRESS OF THE CONGREGATION OF SISTERS OF THE HOLY FAMILY, WHO IS NOW DECLARED BLESSED. PIUS PP. XII For the perpetual memory of the matter. — O wondrous God in Your saints, who are called to the apostolate, to heroic deeds, to perfect religious life, so that, having forsaken parents, riches, home, and all things of the world, they may continually follow Christ Jesus with a humble heart, from noth-

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[*Latin ed. p. 399*]

From the Acts of Pope Pius XII, 399, concerned with matters, they and all their cares are faithfully committed to Christ the Redeemer, who calls them. For it is especially to our Lord, whose very being is filled with mercy and piety, that He shows mercy as a father to his children (Psalm 102:13), that true charity is given, so that the needs of others, whether bodily or spiritual, may be met in their time, that charity which is truly free, which is patient, kind, which does not envy, does not boast, is not proud, does not dishonor others, is not self-seeking, is not easily angered, does not brood over wrongs... it bears all things, believes all things, hopes all things, endures all things (1 Corinthians 13:4-8). This kind of charity undoubtedly shone forth in the Venerable Servant of God, Emilia de Rodat, the Foundress of the Congregation of the Sisters of the Sacred Family, who considered charity to be always equal to humility of spirit, and truly, being herself humble and despising herself, she exerted all her effort so that her daughters would be kind to one another, merciful, and giving to one another (Ephesians 4:32), and the fruits of the Spirit, of which the Apostle speaks, namely: charity, joy, peace, patience, kindness, goodness, gentleness, faithfulness, modesty, self-control, chastity (Galatians 5:22, 23), were fully evident in her. In the diocese of Rodez, within the boundaries of Fismes, in the mountainous region where her family's estate was located, which is now called "Druelle," and is almost in sight of the city's episcopal residence, Maria Guilelma Emilia was born on the sixth day of September, in the year one thousand seven hundred and eighty-seven, and the following day she was cleansed with the waters of Holy Baptism. She was kept by her most beloved grandmother, a religious and noble woman in her estate at "Ginals," and she was raised by her as a daughter for almost fifteen years. Therefore, in her grandmother's estate, not far from Francopoli, commonly called "Villefranche," where she would later exhibit clear testimonies of her piety and humanity, the Venerable Servant of God spent her childhood and adolescence, responding excellently to her grandmother's care; at that time, she diligently cultivated the study of religion, the innocence of her life, modesty, and the guardian of virtue, and even as a little girl, she showed charity towards God and mercy towards the poor. For from a very young age, she turned her heart and her thoughts to God, even during her childish games; indeed, she was already urged by the concern and habit of prayer, and she freely gave to the poor any money received or any food given to her. This, of course, clearly foreshadowed what she would one day accomplish, inspired by divine grace. Not yet having left childhood, she was eager to read the lives of the Saints and to learn sacred songs; and as a young woman, she often sought solitude, to pray to God and to turn away from the contemplation

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of beautiful things, so that she might approach the Creator. Twelfth

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - At the age of fifteen, with great fervor and piety, she approached the Holy Sacrifice of the Mass for the first time; and on that occasion, the whiteness and purity, and the ardor of charity, shone forth from her very countenance. For some time, she seemed to progress steadily towards the heights of perfection, but after two years, although she had done nothing reprehensible, she somewhat diminished in her former fervor; and, returning to her paternal home, she fell into a certain lukewarmness of spirit. However, taking advantage of the Holy Year of 1834, proclaimed by Pope Pius VII, she again, with the help of divine grace, began to despise worldly things, to be fervent in the study of charity and penance, and to visit the sick and the poor, every day, even in the winter, going to a nearby mountain in the paternal estate, arranged in the Gallic manner, to devoutly perform the Stations of the Cross, and she began to attend Mass there and to spend the entire day in prayer. When she was greatly moved by the desire to dedicate herself to some religious family, and had even tried in vain to do so, and had abandoned her plan for the time being for various reasons; nevertheless, before her spiritual director, she secretly made three vows of poverty, chastity, and obedience. Meanwhile, while living in a house called Saint-Oyr, where she spent several years, she diligently and fruitfully instructed the young girls in the rudiments of the faith, preparing them to receive the first Holy Eucharist, as ordered by the mistress of the house; and later, moved not by external impulse but by a feeling of charity, she dedicated herself to helping the poor and the sick of the city. At this time, hearing that some poor women were greatly distressed because their daughters could not attend the school, since before the French Revolution, religious institutions provided free education for girls, even the poor; the Venerable Servant of God conceived the idea of founding a new and suitable religious family for the education and support of poor girls; and, despite all kinds of difficulties, on the fifth day before the Kalends of May in the year 1816, with three willing and enthusiastic companions, she began in Paris, in a small and very poor house in a poor district of the city, to run a school for free education, which soon had many girls. However, the beginnings of this fruitful work were so humble that it seemed that it would not be able to progress or last long. In fact, the Servant of God and her companions were overwhelmed by hardship, by a lack of food, by the discomfort of the house, and by great poverty; but the more they were pressed by need, the more they trusted in divine help and in their own undertaking; and she constantly reminded her companions that divine help would not fail them as long as everything was done for the honor of God alone and for the good of others. And indeed, in a short time,

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the Institute...

[*Latin ed. p. 401*]

The acts of Pope Pius XII, page 401, state that what had begun to flourish in a remarkable way only after the year 1822, when it was called the Servants of the Holy Family, was truly remarkable. For it not only concerned itself with the education of poor and humble girls, but also with the upbringing of more respectable young women, opened houses suitable for children, carried out works of charity for the sick, and added to its congregation sisters who were not bound by the monastic rule, and finally, established houses for women who had fallen into sin. The Venerable Servant of God, still living, was able to see the Institute of the Holy Family spread wonderfully throughout almost all the provinces of France; for she had constantly demonstrated a spirit of charity with which she was abundantly filled, and had diligently striven to meet the needs of her neighbors according to the opportunities of the time. For as long as the Servant of God lived, she diligently cared for her congregation, always showing herself more as a mother than as a superior to her sisters, and she equipped it with suitable rules, which she adapted again and again, and which she hoped to have approved by the Apostolic See before her death. With a zeal for Christian perfection, with which she burned so intensely that even in her advanced age, she still lamented the brief time of youth, in which her former fervor had somewhat diminished, she desired to imbue her companions with the greatest eagerness; and therefore, at set times, she gathered them around her and gently spoke to them about the nobility of the mysteries of the faith, about the virtues to be acquired through religious life, about mutual affection for Christ, and about the diligent pursuit of peace and charity; and to those who were absent, she wrote fervent letters to encourage them in the work of the Institute, and, as she seemed to possess a certain discernment of spirits, she conducted herself with such prudence in all things that her daughters were always obedient to her will and guidance, and followed her with great affection and reverence until her death. In Francofort, in the principal house of the Institute, the Venerable Servant of God, enduring the pains of the body with a humble and patient spirit, as an example to others, was transferred to the Sister Assistant, so that she might better prepare herself for her approaching death, and there, finally, after much labor and infirmity, she was repeatedly comforted with the Sacraments of the Church, and piously renewed her religious vows at the last, and on the nineteenth day of the month of September, in the year one thousand eight hundred and fifty-two, she peacefully breathed her last. Hardly had the news of the death of the Servant of God been spread when such a large number of citizens hastened to view her body with piety that it was necessary to employ soldiers to restrain the popular devotion; and even after the funeral, which was more like a triumph, the zeal of the faithful towards the remains

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of the Venerable did not diminish.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - The official commentary indicates that, in order to fulfill their wishes, the body of the Handmaid of God was, with the approval of the Bishop, transferred from the tomb to a garden within the principal house of the Congregation, in an external chapel of the monastery, and there it remains to this day. Due to the true fame of virtues, by which the Handmaid of God had illuminated her mortal life, and also due to the miracles, by which God, both before and after her death, was said to confirm the sanctity of His Handmaid, the question of conferring the honors of the blessed in heaven upon the Venerable was brought before the Congregation of Sacred Rites, after the ordinary procedures had been completed. Thus, through a Decree, issued on the seventh day of March, in the year one thousand eight hundred and seventy-two, our predecessor, Pope Pius IX, with his own hand signed the Commission for the Introduction of the Cause. Subsequently, after legitimate Apostolic investigations were carried out, the question of the virtues of Mary Guilelma Emilia de Rodat was discussed, and, after all the evidence was considered and expenses incurred, it was determined that her virtues had reached heroic heights. Our predecessor, Pope Leo XIII, with a Decree issued on the fourteenth day before the Kalends of June, in the year one thousand nine hundred and one, confirmed this. Then, the question of two miracles, which were said to have been wrought by God through the intercession of the Venerable, was considered. After two Congregations, namely a preparatory and a preparatory Congregation, and also another general Congregation, which was held before Us on the fifth day of March of this year, after all matters had been carefully investigated, We ourselves, on the seventeenth day of the aforementioned month, that is, on Palm Sunday, declared that the proposed miracles were established, and therefore, it was possible to proceed further in the case. Since judgment had already been rendered on the heroic virtues and on the two miracles, it remained to be considered whether the Venerable Handmaid of God mentioned above could safely be reckoned among the blessed in heaven. This matter was presented by Our beloved son, Alexander, Cardinal Verde, of the Holy Roman Church, our present Relator for the Cause, at the general meetings held before Us in the Vatican buildings on the second day of April of this year, and all those present, both Cardinals presiding over the Sacred Rites, and Prelates or Consultors, unanimously responded affirmatively. However, We withheld Our judgment and considered that prayers should be offered, so that We might obtain this help in rendering a judgment on such a serious matter. And after offering fervent prayers, finally, on the fourteenth day of April of the current year, that is, the third Sunday after Easter, after the Holy Eucharist had been duly celebrated,

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with Our Venerable Brother, Charles, Cardinal Salotti, of the Holy Roman Church, Bishop of Praenestino, Prefect of the Congregation of Sacred Rites, and Our beloved son, also...

[*Latin ed. p. 403*]

Acta Pii Pp. XII 403 To the Cardinal Alexander Verde of the Holy Roman Church, today acting as Promoter of the Cause or Relator, together with his esteemed sons Alphonso Carinci of the Congregation for Religious Orders, and Salvatore Natucci, General Promoter of the Holy Faith, We have decreed that the beatification of the Venerable Servant of God, Mary William Emilia de Rodat, may proceed without impediment. Since this is so, We, also moved by the prayers of the Congregation of Sisters of the Sacred Family, by Our Apostolic authority, by the tenor of these present letters, grant the faculty that the aforementioned Venerable Servant of God, Mary William Emilia de Rodat, Founder of the aforementioned Congregation of Sisters of the Sacred Family, be henceforth called by the name of *Beata* [Corbetta], and that her body and relics, although not to be carried in solemn processions, be publicly presented for the veneration of the Christian faithful; and furthermore, We permit that the images of the aforementioned *Beata* be reproduced in the future. Moreover, by Our authority, We grant that the Office be recited and Mass be celebrated annually for the *Beata* on the feast of All Virgins, with readings and prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant this recitation of the Office and celebration of Mass only in the diocese of *Ruthenensi* [Rodez (-Vabres)], where the Servant of God was born, and where she passed away; also, in temples and chapels throughout the world where the Congregation of Sisters of the Sacred Family makes use of them, by all Christian faithful who are obliged to recite the canonical hours, and with regard to Masses, by all priests, both from the secular and religious clergy, in the temples or chapels where the feast is celebrated, provided that they are present. Finally, We grant the faculty that the solemnities for the beatification of the Venerable Servant of God, Mary William Emilia de Rodat, be celebrated in the aforementioned temples or chapels, on days designated by legitimate authority, within one year, observing the regulations, after the same solemnities have been completed in the Holy Patriarchal Basilica of *Vaticana*. Notwithstanding any constitutions, ordinances, and decrees concerning the prohibition of cults, and any other contrary provisions whatsoever. We decree that copies of these Apostolic Letters, even printed ones, insofar as they are signed by the hand of the Secretary of the Sacred Congregation for Religious Orders and are sealed with the seal of that same Congregation, shall be given the same credence in all discussions, even judicial ones, as would be given to the meaning of Our will expressed in these letters. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the ninth day of the month of June, in the year 1940,

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in the second year of Our pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Official Commentary II. VENERABLE SERVANT OF GOD, MARIA CRUCIFIXA DI ROSA, FOUNDRESS OF THE CONGREGATION OF THE HANDMAIDS OF CHARITY, IS DECLARED BLESSED. PIUS PP. XII. For the perpetual remembrance of this matter. — In order that they might have, and indeed possess more abundantly, the charity of which the Apostle speaks, sometimes God chooses human creatures of the fragile sex, who, rejecting the fleeting shadows and images of this world, and holding fast to the expressed and true doctrine of the Divine Redeemer, prefer to use their resources and their strength for the salvation of many rather than for the pleasure of a single individual, and strive to bestow benefits upon the sick, the blind, the lame, the weak, and those lacking any good thing, seeking to comfort them as much as they can, and to sustain them with diligent mercy, so that their weakness of body and soul may not be extinguished; and yet, expecting no earthly advantage from their work and their acts of mercy, they seek their reward only from God. Truly, they act with genuine Christian wisdom, when their works are not squandered on superfluous things, but are beneficial and lasting for the communion of the faithful, and when they are suitably directed to nourish the souls of the needy, whom Jesus, the Redeemer, has redeemed with his precious blood. It is therefore not surprising that the finger of God is clearly manifested in their works, and that divine grace continually assists these remarkable women, and that by their example they attract others again and again, so that they may be able to found Religious Families, in which the Catholic Church also rejoices. Undeniably, attached to this grace, Maria Crucifixa Di Rosa founded her Congregation of the Handmaids of Charity, since from her very childhood until her holy death, she was most strongly urged by the charity of Christ! Born in Brixiae in the year of salvation 1837, in a devout and wealthy family, the Servant of God was, on the same day, cleansed with the Sacrament of Holy Baptism in her home, and was then given the names Paula, Francisca, and Maria; while the name Maria Crucifixa was assumed only later, after she had taken her religious vows, due to her fervent love for Jesus Crucified. On the twenty-second day of the following month, the little girl was brought to the parish church of Saint Lawrence the Martyr, to complete the ceremonies of her Baptism, which she visited every year from her adolescence, on the anniversary of her birth, in order to piously renew the vows of her Baptism, and to thus refresh her own strength. From her very childhood, she displayed the good and lively qualities of her mind and character, with which she was endowed, showing

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forth piety.

[*Latin ed. p. 405*]

The acts of Pope Pius XII, page 405, attest to her devotion to God and her compassion for the poor. Under the guidance of her pious mother, she, having abandoned childish frivolities, frequently attended the church; at home, she diligently devoted herself to studies, and especially to Christian instruction; and when, having reached the age of ten, she first approached the heavenly banquet of the Lamb, she conceived such reverence for the Sacrament of Divine Love, that afterward, in the trials of life, she constantly sought refuge in the Most Holy Eucharist, and she instilled a fervent devotion to it in her daughters, and finally, she established Perpetual Adoration in the principal house of her Institute. Deprived of her most pious mother at a very young age, barely twelve years old, she was entrusted to the Visitation nuns in Brixia by her father, and she so readily demonstrated her dedication to purity and discipline, and her concern for charity, that she was already held up as an example to other young girls of that time. After a few years spent in that monastery, having been excellently instructed in the disciplines befitting a woman of her station, at the age of seventeen, she returned to her family home to take charge of the family affairs, and she managed them with remarkable prudence and vigilance, out of her affection for her father, and with diligent care in promoting the spiritual and temporal well-being of her servants. Meanwhile, completely renouncing worldly affairs, although always obedient to her father, in order to preserve her virginity unblemished, she firmly refused honorable marriage proposals; she devoted herself tirelessly to labor and prayer, seeking to attain her own and the sanctification of others. She employed these remarkable virtues, which adorned her, especially in the management of a silk farm belonging to her father, which she wished to guide according to Christian principles, and in promoting sacred missions in the town where the family's main estate was located; and always burning with the charity of Christ, she eagerly seized every opportunity to care for the sick, to instruct the ignorant, to assist the poor, and to protect those in danger, so that she was easily called by all those she helped, "Mother of the Poor" and "Angel of Consolation." When the cholera epidemic raged, which in the year 1836 afflicted the people of Brixia, along with other Italian cities, the Servant of God, through fervent prayers, and also through a letter written in the most gentle words, obtained permission from her father to serve those afflicted with the deadly disease. And so, with the addition of a noble widow, who later became a valuable assistant and general vicarious in the founding of her Congregation, the Venerable Servant of God, fearing nothing, and even despising the danger of death, went to the city hospital, to provide care for

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the women suffering from cholera, trusting only in God.

[*Latin ed. p. 406*]

406 The Acts of the Apostolic See provided an official account, and she herself, during those many months spent in that most miserable house of death and suffering, devoted herself entirely to comforting bodies and souls, until the plague subsided. And it so happened, by the almost divine providence of God, that through this work of charity, so abundantly and fervently performed, she felt herself most strongly called to gather together companions, who, serving the sick in hospitals, would do so not for the sake of reward, but only for the love of Christ. Indeed, even as a young woman, upon her return from the Visitation, she had preferred a religious way of life to the customs of the girls of her station, and she had entrusted herself to the most prudent spiritual guidance of the archpriest of the cathedral of Brixiensis, who, endowed with no ordinary prudence and knowledge, quickly became convinced of the purity of spirit and the generosity of the handmaiden of God, and he foresaw great things for her, and he did not hesitate to encourage her endeavors and her vocation. Thus, when the venerable woman herself was considering establishing a new society of sacred virgins, she received counsel and encouragement from her spiritual director, who not only gave his consent and offered his help, but also added his own exhortations, and who, with pious zeal, followed the fortunes of the venerable woman's work until her death. The new family of religious women, whom the Foundress now called "Handmaids of Charity," had a small and humble beginning, but the handmaiden of God, with the help of generous benefactions from a most excellent patron, and with all her own good works, devoted herself wholeheartedly to establishing and expanding it. The institute was canonically erected in the year 1840, and was approved by the Holy See by a decree of the Sacred Congregation of Bishops and Regulars on the twenty-third day of December in the year 1847. The handmaiden of God also provided it with suitable constitutions, and after three years, she also petitioned Rome to obtain their confirmation, and she carried out this business there so piously and firmly that, as is remembered, Pope Pius IX confirmed the Constitutions or Rules of the Congregation of the Handmaids of Charity by his Apostolic Letters, sealed with the Fisherman's ring, on the eighth day of April in the year 1851; and therefore, on the day dedicated to the Sacred Heart of Jesus in the following year, the venerable handmaiden of God, together with her first twenty-five sisters, was able publicly to pronounce their religious vows, as prescribed by the Constitutions. But, since the Congregation had already spread its branches in many places, and since the affairs of the institute progressed so well, that scarcely before the death of the most pious foundress, twenty-four houses of the same institute were counted, and now there are more than three hundred houses with more than three thousand Handmaids of

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Charity. This marvelous propagation is due—

[*Latin ed. p. 407*]

The acts of Pope Pius XII, page 407, which must be recalled by the spiritual power, concerning the Venerable Servant of God, who, while diligently fulfilling the important office of General Superior, constantly endeavored to instill in the hearts of her daughters nothing but the spirit of Christ's charity and love for the glory of God; and thus, by her own example, she instructed those same daughters to be ready to serve the sick, to care for young girls who were at a crossroads regarding chastity, and to perform any other work that pertained to the needs of others, whether of the soul or of the body. As a true bride of the Crucified One, Mary Crucifix constantly strove to conform herself to our Lord the Redeemer, both in her self-denial and in her contempt for her own body, and for this purpose, although of delicate health, she was so frugal in Parkany that she barely took enough food to sustain life. However, nothing ever prevented her, with a strong spirit, from accomplishing what she knew God willed of her; and therefore, until her death, she persevered steadfastly in all kinds of labors. Finally, weakened by labors and infirmities, in the principal house of the Institute in Brescia, having received the sacraments of the Church, she urged her sisters, who were present and mourning, to practice charity both among themselves and towards the sick and the poor, and with a most peaceful exit, on the fifteenth day of December, in the year one thousand eight hundred and fifty-five, she ascended to the marriage of the heavenly Bridegroom. Almost immediately after the death of the Servant of God, the news of her passing, due to the fame of her holiness, which she had attained, moved the entire city of Brescia, and citizens of all ranks flocked in large numbers for four days to pay their last respects to her body. After a solemn funeral, her Venerable body was buried in the family tomb in the cemetery of the city; and then, six months later, it was transferred to the chapel of the principal house, where it was piously enshrined; but as the memory of Mary Crucifix Di Rosa and the fame of her holiness grew more and more after her death, proceedings were initiated and completed in the Brescia ecclesiastical court, and the cause for the granting of the honors of beatification to the Servant of God was brought before the Congregation of Sacred Rites. Thus, by a decree issued on the tenth day of December in the year one thousand nine hundred and thirty-one, our predecessor, Pope Pius X of blessed memory, personally signed the commission for the introduction of the cause. Therefore, after judicial investigations into the life and actions of the Servant of God were completed according to the law, and after all other necessary procedures were properly carried out, Pope Pius XI of blessed memory, in his decree published on the tenth day of July in the year one thousand nine hundred and thirty-two, declared that

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the Venerable Servant of God had attained heroic virtues.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis – The official commentary confirmed this. Concerning two miracles that occurred subsequently, which were said to have been brought about through her intercession, a question was raised, and a decree was issued on the twenty-fifth day of the month of February of the year nineteen hundred and forty. We ourselves declared, by Our authority, that these were true. Therefore, after a judgment had been rendered concerning the efficacy of her virtues and the miracles performed, the only matter remaining to be discussed was whether the Venerable Servant of God should be safely reckoned among the blessed in Heaven. This matter was proposed by Our Venerable Brother Charles, Cardinal Salotti of the Holy Roman Church, Bishop of Praeneste, the present Relator in the Cause, at the general meetings held before Us on the fifth day of the month of March; and all those present, both Cardinals and Prelates of the Sacred Rites, or Consultors, responded with unanimous consent in the affirmative. We, however, refrained from revealing Our mind in this matter of such importance, until We sought assistance from the Father of lights. And after We had done this, finally, on the seventeenth day of the month of March, in this very year, namely, on Palm Sunday, after the Holy Eucharist had been duly celebrated, with Our Venerable Brother, Cardinal Salotti of the Holy Roman Church, Bishop of Praeneste, Prefect of the Congregation of Sacred Rites, and also the present Promoter of the Cause, as well as Our beloved sons Alphonso Carinci, Secretary of the Congregation of Rites, and Salvatore Natucci, General Promoter of the Holy Office, present, We decreed, by Our apostolic authority, that the solemn beatification of the Venerable Servant of God, Mary Crucifix of Rosa, foundress of the Congregation of the Daughters of Charity, could proceed safely. Since these things are so, We grant to the entire religious family of the Daughters of Charity, who fulfill the vows of this Congregation, and also to the entire city of Brescia, which rightly glories in such a woman, by the tenor of these present letters and by Our apostolic authority, the faculty to henceforth call the Venerable Servant of God, Mary Crucifix of Rosa, foundress of the Congregation of the Daughters of Charity, by the name of BLESSED, and to present her body and relics, although not in solemn supplications, for public veneration of the Christian faithful, and also to depict images of the same Blessed. Furthermore, by the same Our authority, We grant that the Office of the Common of Virgins, with proper readings approved by Us, should be recited annually concerning her, and that the Mass of the same Common, with proper prayers also approved by Us, should be celebrated, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of this Mass should take place only in the diocese of Brescia, since the Blessed herself was born there

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and there migrated to the Lord and rests; and also in temples and chapels located throughout the world, which are used by the Congregation of the Daughters of Charity, by all the faithful, as well as—

[*Latin ed. p. 409*]

Acta Pii PP. XII 409, concerning both secular and religious individuals, who are obligated to recite the canonical hours; and concerning Masses, they are to be celebrated by all priests in the aforementioned churches or chapels, where the feast of the Blessed Virgin is observed, as is fitting. Finally, We decree that the solemnities of the Beatification of the Venerable Maria Crucifixa Di Rosa, with all due observances, be celebrated in the aforementioned churches or chapels, on days designated by legitimate authority, within one year after the same solemnities have been completed in the Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, and Decrees concerning non-cult, and any other contrary provisions whatsoever. We wish that copies of these Letters, even printed ones, provided they are signed by the hand of the Secretary of the Sacred Congregation for Rites and are sealed with the seal of that same Congregation, be given the same full credence in judicial proceedings as would be given to these Letters expressing Our will. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-sixth day of the month of May, in the year 1940, in the second year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

ALLOCUTIONES I. The Supreme Pontiff addressed the young women of the Catholic Action, from the dioceses of Italy, who had gathered in Rome at the Vatican on October 6, 1940, with these words:

"This lively spectacle of thousands of white veils and white dresses, symbols of the purity of your souls, evokes in Us the vision of a garden of a thousand spring flowers, miraculously sprouted in the crimson dawn of an autumn day: flowers among which, We would gladly say, We see the lilies among the most distinguished of you; the daisies among the beloved and the smallest; and near them, smiling like trembling dewdrops in the rays of the sun, the Angels of the Catholic Action. But in this graceful garden, We greet today especially the primroses or spring flowers, whose name is deserved by those among you who open themselves to the spring of life consciously and responsibly: We mean the Aspirants, who form a rich bed of the most joyful promises. A greater garden is the universal Church, with vast regions..."

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - Official Commentary with lofty trees, with extensive vineyards and olive groves, with groves for solitary repose, with retreats for contemplation, with arenas for activity, and various paths and trails of action, which lead to smaller gardens, where shrubs and flowers

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are raised for transplanting to other ground, so that they may flourish more, bloom, and bear fruit. You are gentle flowers, young Aspirants, who desire to grow until you are transplanted as full members of the Women's Youth within the Catholic Action. The name "Aspirants" is essentially fitting for you, as it designates souls yearning for movement and spiritual ascent. He who yearns does not desire to remain still or to descend downwards.

1. Within Catholic Action, your section celebrates its twentieth anniversary. None of you could have been a witness to its founding: among you, the eldest do not boast of more than fifteen years, and perhaps for this reason, twenty years seem to you an ancient time. An illusion that the flight of life will dispel! The years fly by; although some seem almost to stand still or last longer than others, as if held back by the number or the weight of the events that incorporate and carry them along. Looking at Europe and the world, we see in fact that in twenty years, profound upheavals can occur that are worth centuries, and which not only change the political structure of nations and their mutual relations, but also modify the very moral and social ideas of humanity. From this contemplation, sometimes comforting, often saddening, We are pleased to turn our gaze to the work accomplished by your group in the same twenty years, and of which the exquisite and lively "History" that you have wished to offer us, can probably recount only a small part. In any case, the past moves Us to wish you well for the future. The future is tomorrow, to which your desire is turned. But what is the value of desiring without a strong will? And what is the use of a strong will without a firm undertaking? An Aspirant is therefore a student who practices the use of an art in order to become skilled and ready for the work of tomorrow. Tomorrow! A word of which God alone penetrates, governs, and foresees the mystery, and which causes a certain apprehension in the gaze of man because of the obscurity of the future. Not for you, however. The eyes of youth, full of the future, look only forward, and rejoice in contemplating in the light of the future the fulfillment of their "aspirations"; the eyes of mature man, and especially those of the old, clouded by the spectacles of the past, project, as a reflection of shadow, memories onto the future. Happy youth! Hasten to profit from the ardor and confidence of your age. Prepare yourselves for the duties that God reserves for you, and that...

[*Latin ed. p. 411*]

Acta Pii PP. XII 411 are quite extensive: "For much remains for you to do." But, while the Lord imposes these tasks upon you, He also gives you, as He did to the prophet Elijah, "And the angel of the Lord came again the second time, and touched him, and said to him.", a heavenly bread, which will strengthen you in this long journey: the Eucharist, a source of zeal for the apostolate, a source of courageous dedication even to heroism, as your program declares: "Eucharist, Apostolate, Heroism."

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2. The present time is a time of devastation, but all the more so for you, a time of confident and intense work for the benefit of the beloved Fatherland and your fellow men and women, brothers and sisters in the charity of Christ. Tomorrow, if the world does not wish to remain forever buried in the shadow of death, it will have to strive to repair and rebuild its ruins. Then it will be the time for your collaboration, O Catholic Youth! Oh, the great works that await your participation! To rebuild society on Christian foundations; to restore the esteem and honor of the Gospel and its morality; to renew the family, restoring to marriage the aura of its sacramental dignity, to spouses the sense of their obligations and the awareness of their responsibilities; to strengthen in all levels of society the genuine notion of authority, discipline, respect for social order, and the mutual rights and duties of the human person. This is your tomorrow.

3. One of your great endeavors will be to spread the doctrine of Christ. In the present world, "secularism" largely prevails, which represents the effort of man to do without God: a vain and impious undertaking, which takes on different aspects and names, according to the times and countries: indifference, neglect, contempt, revolt, or hatred. These latter and more disastrous sentiments, fortunately, are not frequently found within Italian families, which have been steeped and nourished in Christianity for centuries; but alas, even here, as in other countries, the development, increase, and spread of the sciences and mechanical arts, and the progress of material well-being, have not failed to accompany, in not a few, a growing indifference towards God and divine things. Believing, by having acquired greater goods here, to be less immediately dependent on the Creator and sovereign Lord, ungrateful men forget that everything is a gift from God, even the forces of nature that they subdue, and the intellectual faculties and their arms, which are the weapons of their successes and victories.

4. In other times—although not entirely free from deficiencies and deviations—religious faith permeated and pervaded social life, and even more so family life, with walls adorned with crucifixes and pious images and memories. The literature and arts of the domestic hearth were inspired by biblical memories; the names of patron saints marked cities and towns.

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Commentarium Officiale. Gates, mountains, and springs; paths through the countryside and corners of the streets offered to the gaze of passersby the image of Christ on the cross and of His most blessed Mother. It seemed that everything in Paria itself spoke of the Lord; so that the man lived as if in contact with God, in the thought of His universal presence and His sovereign power. The bell of the Church awakened him, invited him to the divine sacrifice, to the threefold greeting of the day towards the Blessed Virgin, to the sacred functions; it regulated the order of daily work, just as the voice of the priest ensured its consci-

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entious fulfillment. Then you would not find a family that did not possess the catechism, the Sacred History, and often even the Lives of the Saints for every day of the year. Today, however, how many houses, more or less filled with volumes of diverse titles, with novels and adventure stories, perhaps lack those books! How many parents, rightly concerned that their children learn and know the precepts of hygiene, care little for religious instruction! The ignorance of Christian doctrine and the grave damage that results for souls have been lamented and denounced to the world many times by our venerated Predecessors. Therefore, the Catholic Action, never deaf to the voices of the Roman Pontiffs, considers as one of its essential aims, in addition to the religious and moral formation of its members, their pedagogical preparation for the teaching of the catechism, the fundamental book of Christian knowledge and life. We therefore greet with joy the winners of the national competition of religious culture. They are all young, some very young. Their appearance reminds us of the beloved Saint Teresa of the Child Jesus, who, when she was still the little Teresa Martin, had earned the title from the priest catechist, "son petit docteur." The young women, who today dream of forming a Christian family (and is not that the dream of many of you?) must prepare and train to be, if not doctors, at least teachers of religion; more than one will one day realize that, with infinite delicacy and wise patience, she must remind her husband of the truths of the faith and the precepts of evangelical morality. In any case, they must perform such a duty with their children; but such a great obligation will not inspire them with doubt or fear, if they have acquired experience and practice in the Catholic Action from an early age.

3. To teach, to instruct a soul, is at the same time to give and to give oneself; which corresponds to one of the most beautiful aspirations of your sex and your age. The young woman, the woman, who has become a mistress of truth and of...

[*Latin ed. p. 413*]

The Acts of Pope Pius XII show that, when a woman generously shares the treasures of her mind and heart with others through words, she gives herself and dedicates herself to a spiritual life, just as a mother gives herself to the physical life of her child, sometimes even to the heroic sacrifice of her own life. The woman is also generous in offering herself through the work of her hands; history knows and celebrates the strong woman, not the stingy woman. We have seen proof of this greatness and the need for dedication, among many others, in the rich collection of sacred furnishings that you have brought to us for the poor churches and for the missions. Jesus Christ wished to dwell in the tabernacle as a beggar for love. Other of your sisters, who love Him, with the work of their hands, gather and grind the grain, and press the wine from the golden grapes, an offering to be placed in the hands of the priest for the great mystery of love that Christ

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performs countless times on the bloodless Calvary of our altars. You, to clothe the poverty of the Eucharistic God of the tabernacle, who became poor for us in His infinite riches, have offered Him the sacred furnishings for the altar of His mystical sacrifice; and this gift was not merely taken from your budget, perhaps modest. You have also given Him your time, your labor, your rest; you have put into every stitch and embellishment, in every detail of embroidery or lace, an act of faith in His sacramental presence, and like a kiss of love that heals His wounds. The divine Prisoner of Love is never defeated in generosity of gifts. In return, in each of the tabernacles of poor churches or chapels of the missions, before which these sacred vestments, exquisite fruits of your charity and your art, will clothe Our Lord Jesus in the person of His priest, He will bless you doubly from the depths of His divine Heart.

4. Altar linens, altar cloths: these fine works have come forth white and pure from your hands; they will serve the holy mysteries, which do not admit of impure contact. Look at the altar and the tabernacle: the one, entirely covered with a linen cloth that falls on both sides; the other, veiled by the conopeum. You, therefore, who so piously adorn the altar and the dwelling of Jesus Christ, never forget that you yourselves carry God within you through the grace that clothes your soul; and that this divine presence makes not only your soul, but also your body, a holy temple. "Do you not know," wrote the Apostle Paul in the first letter to the Corinthians, "that your bodies are members of Christ?... Do you not know that your members are a temple of the Holy Spirit, who is in you, whom you have received from God, and that you do not belong to yourselves?"

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis -, Official Commentary: "Do you hold this to yourselves?" The conscious awareness of this divine dwelling, this incorporation into Christ, has engendered and manifested throughout the centuries in peoples docile to the Gospel a religious respect for the body, which expresses itself in a combination of adornment, manners, bearing, and words wisely regulated and measured: modesty. And already the same Apostle, from the beginning of the Church, wished that women wear a veil in sacred gatherings, and he also said to the Corinthians: "Judge yourselves: Is it decent for a woman to pray to God without a veil?... For it is a glory to a woman to have her hair long; for her hair is given her as a covering." 415 You have inscribed this year at the forefront of your thoughts and endeavors the great Crusade of purity, that purity of which modesty is the guardian. Just as nature places in every creature an instinct that induces and impels it to defend its own life and the integrity of its members; so conscience and grace, which do not destroy but perfect nature, instill in souls a sense that puts them on vigilant guard against the dangers that threaten their purity, and this is especially characteristic

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of the young Christian woman. It is read in the *Passio SS. Perpetuae et Felicitatis* – rightly considered one of the most precious gems of ancient Christian literature – that, when in the amphitheater of Carthage the martyr Vibia Perpetua, thrown into the air by a ferocious cow, fell upon the arena, her first concern and her first gesture was to adjust her tunic, which had been torn on her side, in order to cover it, more concerned for modesty than for pain. 416 Fashion and modesty should go and walk together like two sisters, because both words have the same etymology, from the Latin *modus*, that is, the right measure, beyond and beyond which there can be no justness. But modesty is more than fashion. Similar to those poor, alienated individuals who, having lost the instinct for self-preservation and the notion of danger, throw themselves into fire or rivers, not a few female souls, forgetting through ambitious vanity Christian modesty, miserably encounter dangers where their purity may find death. They suffer the tyranny of fashion, even immodest fashion, to such an extent that they seem not even to suspect its inconvenience; they have lost the very concept of danger, the instinct.

415 1 Corinthians 6:15 and 19.

416 1 Corinthians 11:13 and 15.

417 Cf. ed. FRANCHI DE' CAVALIERI in *Römische Quartalsclvrift*, 1896, p. 142-144.

418 Cf. Hor. Serm. I, 1, 106-107.

[*Latin ed. p. 415*]

Acts of the Popes, 415, Concerning Modesty. To aid these unhappy souls in regaining awareness of their duties will be your apostolate, your Crusade in the midst of the world. Let your modesty be known to all men. 8 Your apostolate will act first through example. It will be the task of your most beloved President, and your wise Leaders, to teach you how, before putting on a garment, you must ask your conscience in what way Jesus Christ will judge it; to warn you that, before accepting an invitation, you must consider whether your invisible and heavenly guardian can accompany you in such a gathering without veiling his face with his wings; they will indicate to you which spectacles, which gatherings, which places you must avoid; they will show you how a young woman can be modern, cultured, athletic, full of grace, naturalness, and distinction, without yielding to all the vulgarities of an unhealthy fashion, maintaining a face that ignores artifice, just as the soul of which it is a reflection, a gaze without shadows, neither interior nor exterior, but at the same time reserved, sincere, and forthright. We, in defense of your purity, will courageously encourage you above all to prayer, and especially the worship of the Most Holy Eucharist and of the Blessed Virgin Immaculate, to whom you are consecrated. In the Eucharist, you find God, who is purity itself, because He is infinite perfection. When He gives Himself to you – we like to repeat the

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words of the Prophet – as "the wheat of the elect and the wine that makes the virgins blossom," our Lord, "brightness of eternal light and spotless mirror," purifies your soul and its faculties, your body and its senses. The more a creature approaches God and unites with Him, the more pure it is; the more it yearns for purity, the more it tends towards the pure Being. 9 10 When the Word willed to become incarnate and be born of a woman, He turned His gaze upon the creature most ideally perfect: a maiden in the grace of her virginity. After this grace was joined, by a singular miracle, with that of divine motherhood, she appeared of such sublime beauty that artists, poets, and saints ardently, but always in vain, attempted to depict her image. The Church and the Angels greet her with the names of Queen and Mother; the titles with which the piety of the faithful has adorned her brow, as with a diadem of a thousand fires, are innumerable. But among all these names and titles of glory, one is particularly dear to her and is sufficient to designate her: the Virgin! 8 Philippians 4:5. 9 Zechariah 9:17. 10 Wisdom 7:26.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Official Commentary. May this Virgin of Virgins, Mary, Queen of the Most Holy Rosary, be your model and your strength, throughout your lives as young Catholic women, and especially in your Crusade for purity! With this wish, and as a pledge of her maternal protection and of the most abundant divine graces, we impart, from our heart, to you, as well as to all persons, works, and holy purposes for which you have invoked her, Our Apostolic Blessing.

His Most Blessed Holiness, on the 30th day of the month of October, in the year 1940, responded with the following noble words to the Most Reverend Anthony Faria Garneiro Pacheco, Envoy Extraordinary and Plenipotentiary of the Republic of Portugal:

"Monsieur l'Ambassadeur, accredited by a laudatory letter from His Excellency the President of the Republic of Portugal; endowed with eminent qualities and distinguished merits, of which the Government and public opinion have highly recognized the value, Your Excellency comes to Us as the Representative of a Nation particularly dear to Our heart, to occupy within the diplomatic corps near the Holy See the place of honor that corresponds to the glorious past of this Country, no less than to the present energy of its striving towards a healthy and vigorous future, under the wise guidance of those who direct its destiny today.

Amid the storms and anxieties of this distressing period of war, – of which Our heart, as common Father of Christendom, is so deeply afflicted, – here is for Us a day of comfort and joy, for which We offer to the Lord God, Master of hearts and Savior of souls, the most heartfelt prayers of thanksgiving; a day in which We feel united with those whose courageous and effective foresight has been able to create in Portugal the state of affairs

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and the state of mind that constituted the indispensable preliminary to the happy events of the present year, no less important for the Church than for the State.

In this year 1940, the Portuguese Nation celebrated the eight hundredth anniversary of its independence and the third of its restoration; in a world shaken by the feverish agitations of war, it has been able to prove by its actions that it was advancing towards new ascents towards a noble greatness. In the religious sphere itself, this year has been one of a providential turning point, – establishing the relationships between the Church and..."

[*Latin ed. p. 417*]

Acta Pii PP. XII 417: The state is established on a new foundation, which justifies the best hopes, – and constitutes one of those great and symbolic acts of renewal, which are repeated in the history of the Church whenever peoples, after temporary deviations, return to forgotten truths, abandoned ideals, and neglected altars of a faith from which their ancestors drew strength and support, not only for individuals, but also for the entire community.

("Fons sapientiae verbum Dei in excelsis, et ingressus illius mandata aeternae." This word of Holy Scripture can be applied to all areas of human activity, in its principle, its development, and its completion. In a higher and more decisive sense, it applies to the immeasurably grave and arduous work of those who, invested with the power of the state, have the honorable but thorny duty of guiding the destinies of their peoples, through the impetuous currents of a chaotic present, towards the shores of a future of order and security.

The Lord has given to the Portuguese nation a Head of Government, who has known how to win not only the love of his people, and especially of the poorest classes, but also the respect and esteem of the world. He deserves the merit of having been, on behalf of this Government, under the auspices of the eminent President of the Republic, the architect of a great work of peace between the State and the Church, that perfect and supreme society, whose beneficial action, after the sad experiences of a troubled past, can now be exercised with assurance among the beloved Portuguese people.

It seemed to Us that the formal recognition and guarantee of a free and fruitful apostolate, in the motherland and in overseas lands, for the souls who still await salvation, was a matter more important, more precious, and more pleasing to the Lord than any other material and earthly good or advantage. We have confidence in the wisdom of the Episcopate, in the zeal of the secular and regular clergy, in the fervor of Our dear sons and daughters of Portugal, particularly those who dedicate themselves in the ranks of the Catholic Action; therefore, We firmly hope that, in a noble fidelity to the Church and to the Fatherland, facing courageously the difficulties and sacrifices that ordinarily accompany the establishment of a new order of

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things, they will do everything in their power to imbue the articles of the two solemn agreements – the Concordat and the Missionary Agreement – concluded between the Church and the State, with a joyful, vibrant, and conquering breath of life, which will make them a fruitful reality.

Eccli., 1, 5. ACTA. VOL. VII, n. 11. – 30-10-1940. 28

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Commentarium Officiale. Veritably, the concord between the two Powers is not accomplished, nor concluded, in the mere signing of a diplomatic instrument, but rather in a continuous creation, through loyal collaboration, inspired by mutual trust and esteem. The attentive solicitude which the Portuguese Government has shown in initiating and pursuing this work of peace is to Us a comforting guarantee of the spirit in which it will support and foster its subsequent development. In this endeavor, the illustrious Head of State assigns to you, Mr. Ambassador, a role which could not be more honorable, nor more pleasing. The words which Your Excellency has just pronounced, in inaugurating your high mission as Extraordinary and Plenipotentiary Ambassador, are like an oath to the flag, to a flag upon which shines the Cross of Christ. May the Lord bless these noble sentiments and grant you the successes which your heart and the heart of all faithful Portuguese aspire to. Entreating you to convey to His Excellency, the President of the Republic, and to the Head and members of the Government, Our paternal and most sincere wishes for the prosperity of the Portuguese nation, We impart, to them, as well as to all Our beloved sons and daughters who are in Portugal and in overseas lands, from the fullness of Our heart, the Apostolic Blessing, which We implore.

NUNTII RADIOPHONICI I TO THE MOST BLESSED FATHER, GIVEN ON THE THIRTEENTH DAY OF THE MONTH OF OCTOBER IN THE YEAR ONE THOUSAND NINE HUNDRED AND FORTY, TO THE FAITHFUL, ON THE OCCASION OF THE EUCHARISTIC CONGREGATION FROM THE ENTIRE ARGENTINA, GATHERED IN THE CITY OF SAN FIDEL. Venerable Brothers and beloved children: "Blessed be God and Father of our Lord Jesus Christ, Father of mercies and God of all consolation, who consoles us in all our tribulations." This grateful praise, which the great Apostle puts on our lips in a grave hour, of cruel conflicts in the world, and of sadness for Us, is the one which We raise to heaven, as We address Our words to you who console Us, walking in the truth of the love which Christ left to men as His command, and exalting Him. 2 Corinthians, 1, 3.

[*Latin ed. p. 419*]

Acta Pii Pp. XII 419, from the throne of adoration, from which He reigns and governs in the Church and over the Universe as a peaceful, living,

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and invisible King of our souls. The new triumph with which your faith and religious piety again exalt and glorify Him at the National Eucharistic Congress of Santa Fe de la Vera Cruz, awakens in Us the splendid and resplendent vision of the universal Eucharistic celebration which, more than half a century ago, convened an immense multitude of adorers from all parts of the earth in the most noble capital of your Republic, at the feet of the holy Host of peace and love; and when, present also with Us, as the legate of Our immortal Predecessor, We felt beating alongside Our own heart the heart of Strasbourg and of all peoples, with that faith which pierces every veil, with that impetuosity of veneration and love which supernaturalizes the spirit. Today, from the pontifical throne, to which the mysterious divine counsel has, in Our own insignificance, raised Us, We return with joy among you, and with Our voice, carried on the wings of a portentous secret wrested from nature by human genius, We participate in your solemn national tribute to the God hidden beneath the sacred veils, and We invoke with you that abundance of grace, of fervor, of spiritual progress which the divine liberality so generously bestowed upon you in Buenos Aires, the center and heart of your powerful public life, and of the endless fields and cities, where, alongside the Cross, your flag waves. The "true Cross" characterizes and marks with "holy faith" the city of the present Eucharistic Congress, to which the souls and gazes of the Nation converge, as a beacon of new light and Christian fervor, which, just as in the past it spread its beneficial rays over the growing people of Strasbourg, so too, emulating the faith of the discoverer of the New World, gave sacred names to a large part of the new cities. Therefore, to the Cross, which consecrates the altar and is the sign of holy faith, you raise, beloved children, the thought of faith. In the stone of the altar, you recognize the stone of Golgotha; in the priest, you see the same Christ, the eternal Priest, who, for our love, renews and offers, a mystery of faith, the sacrifice of Himself for the remission of sins. He is the only and supreme mediator between God and men; but in His goodness and mercy, He willed that these also should participate in His priesthood and be ministers of His divine mediation. Blessed are you, O young people, who, responding to the invitation of Christ, increase the ranks of His apostles and His workers in the harvest of the flourishing fields of your Nation. Praise to you, O young people, who, from the apostolate of the fervent Argentine Catholic Action, pass to the apostolate of the sanctuary and the altar, in order to...

[*Latin ed. p. 420*]

Acta 420 Apostolicae Sedis - Commentarium Officiale: Servite Christo, consolamini eum per numerum vuestro, manifestate et multiplicatis tabernacula mysteria amoris eius, circumdate eum in pompa exultante, in itinere suo triumphali per vias urbium et villarum vestrarum. Ab Chaco et Terra del Fuego, ab Andibus et litore oceani, venistis cum pastoribus vestris ad

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urbem quae in nomine suo resumit et comprehendit fidem populi Argentini, ardetes illo zelo et fide quam patres vestri cognoverunt et sentiverunt in profundis animis suis. Venistis sicut discipuli et turbae Palestinae, Christum quaerere, viam, veritatem et vitam; ad illud circumire et adorare, praesentem et invisibilem sub velo Eucharistiae, ut gens quae sentit eum in se ipsa, quae amat eum et offert illi homenagia cordis sui, et renovat oblationem sui cum non minus fervente devotione quam quando in urbe maxima Republicae vestrae, non diu abhinc, admiratio mundi catholici ibi convenientis ab ultra maria causata est. Quaemate, quaerite justitiam et regnum Dei in vobis et in operibus vestris. Facite ut Christus semper regnet in medio vestrarum, in populo vestro destinato ad res magna. Regnet in familia, in thalamo immaculato, in corona filiorum, in scholis publicis, in praediis, in spectaculis offertis oculis iuvenilibus et populo, in oratione, in domibus, in vita sociali, inter operarios dispersos in novis regionibus agraribus et industrialibus. Ante oculos gubernatorum vestrorum luceat lux Christi et justitia eius quae gentes elevat et protegit, ut murus, contra insidias et impetus impietatis quae fundamenta eorum minantur. Quod sacra fides, vera Crux, ensis Christi qui super urbes et vias villarum agitur, intimè plantetur in cordibus vestris et in illis divina radices quae vitam moralem consolidant, intellectum immunant contra errorem et incredulitatem, flores libertatis filiorum Dei gignunt et fructus pacis Dei, quae omnem intellectum excedit, maturant.

2. Rogate, venerabiles fratres et carissimi filii, cum nobis et cum nostro legato, Cardinale Archiepiscopo Capitalis inclitae Republicae vestrae; rogate ad Principem divinum pacis qui sanguine suo terram et caelum reconciliavit, et in mystico convivio altaris sui omnem populum credentem univit; rogate ad Jesum Christum Dominum nostrum qui pacem suam, quae passiones humanas domat, in animis omnium populorum infundat, ut Philipp., 4, 7.

[*Latin ed. p. 421*]

May the hearts be filled with peace, and may the harsh strife that sows death on the earth, in the seas, and in the heavens, be extinguished, and may the peoples be nourished with the bread of sorrow, soaked in the tears of blood. Only in Christ, the Savior of the world, is our hope and our confidence, for in His hands are the hearts of men, and He knows and can calm the tumult of the waves. With this hope and confidence, through the intercession of the Blessed Virgin Mary of Lujan, the particular patroness of the Republic of Strasbourg, of Saint Michael the Archangel, of Saint John the Baptist, of the Holy Apostles Peter and Paul, of the Blessed Martyrs Roque González, Alfonso Rodríguez, and Juan del Castillo, and of all the saints, we impart to each and every one of you the Apostolic Blessing.

(From the Spanish text, the Italian version follows)

Venerable brothers and beloved children: "Blessed be God and the Fa-

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ther of our Lord Jesus Christ, the Father of mercies and the God of all consolation, who comforts us in all our tribulations." This grateful praise, which the great Apostle Paul places on our lips, in so grave a time of immense conflicts in the world and of sorrow for Us, we raise to heaven, as we address you, who comfort Us, by walking in the truth of love that Christ left as His own mandate to men, and by exalting Him on the throne of adoration, from where He reigns in the Church and over the universe, King of peace, living and invisible of our souls. The new triumph with which your faith and your religious piety exalt and glorify Him in the National Eucharistic Congress of Santa Pe de la Vera Cruz, revives in Us the noble and radiant vision of the universal Eucharistic celebration, which in the most noble capital of your Republic, more than half a century ago, brought together at the foot of the holy Host of love and peace an immense multitude of adorers from every part of the earth; when, We also being present, by mandate of Our immortal Predecessor, We felt beating around Our heart the heart of Strasbourg and the peoples with it, of that faith that surpasses all veils, of that impetuous surge of veneration and love that elevates the spirit. Today, from the Papal Throne, where the divine secret council, through Our weakness, willed...

[*Latin ed. p. 422*]

422 Acta Apostolicae Sedis - With great joy, we return among you, and with Our voice, carried by the wondrous secret of human ingenuity, we participate in and applaud your solemn national tribute to God, hidden beneath the most sacred veils, and we invoke with you that measure of grace, of fervor, of spiritual progress, of which the divine generosity has already been a generous bestower upon you in Buenos Aires, the center and heart of your powerful public life, and of the vast fields and cities, where, alongside industrious endeavors and agricultural labor, your flag flies alongside the Cross. The "true Cross" designates and marks the city of your present Eucharistic Congress with "holy faith," to which all minds and gazes of the Nation converge, as a beacon of new light and Christian fervor, which, as in the past, spread its beneficial rays upon the growing people of Argentina, and, emulating the faith of the Discoverer of the New World, marked with sacred names a large part of the emerging cities. Therefore, raise, beloved children, your thoughts to the Cross, which makes the altar sacred, a sign of holy faith. In the stone of the altar, recognize the stone of Golgotha; in the priest, behold Christ Himself, eternal Priest, who, for our love, renews and offers, a mystery of faith, the sacrifice of Himself to the Father for the remission of sins. He is the one and supreme Mediator between God and men; but in His goodness and mercy, He willed that even these should participate in His priesthood and be ministers of His divine mediation. Blessed are you, O young people, who, responding to Christ's invitation, increase the ranks of His apostles and His laborers in the harvest in the fertile fields

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of your Nation! Praise to you, O young people, who, from the apostolate of the fervent Argentine Catholic Action, take a step towards the apostolate of the sanctuary and the altar, to serve Christ, to comfort Him with your numbers, to make known and multiply the tabernacles of His mystery of love, to surround Him, in a praising procession, in His triumphant passage through the streets of your cities and towns! From the Chaco and Tierra del Fuego, from the Andes and the ocean shores, you, beloved children, are with your Pastors, convened in the city that encompasses and sums up in its name the faith of the Argentine people, drawn by the fervor and faith that your ancestors knew and felt in the depths of their spirit. You have come, as the disciples and crowds of Palestine, to seek Christ, the way, the truth, and the life; to gather around Him and adore Him, present and invisible under the veil of the Eucharist, as a Nation that feels Him within itself, that loves Him, that offers Him the tribute of its heart, and that repeats and renews the offering of itself with no less fervent devotion.

[*Latin ed. p. 423*]

From the Acts of Pope Pius XII, Book 4, section 3: That which astonished the Catholic world gathered there from across the oceans in the largest city of your Republic not long ago. Seek justice and the Kingdom of God in yourselves and in your works. Let Christ always reign among you, in your people destined for great things. Let Him reign in the family, in the immaculate marriage bed, in the crown of children, in the public schools, in the press, in the theatrical performances offered to the eyes of the young and the people, in the word proclaimed in the homes, in social life, among the workers scattered in new agricultural and industrial regions. Let the light of Christ and His justice shine before your rulers, for it elevates nations and protects them, like a bulwark, against the snares and assaults of wickedness, which undermine their foundations. Let the holy faith, the true Cross, the banner of Christ, which flies over the cities and through the streets of the land, be firmly planted in your hearts, and let it take root in you, strengthening your moral life, freeing the intellect from error and disbelief, and bringing forth the fruits of freedom for the children of God, and maturing the fruits of the peace of God, which surpasses all understanding.

Pray, Venerable Brothers and beloved sons, with Us and with Our Legate, the Cardinal Archbishop of the capital of your illustrious Republic; pray to the divine Prince of Peace, who reconciles heaven and earth with His blood, and in the mystical banquet of His altar, unites all the faithful people; pray to Jesus Christ, Our Lord, that He may pour forth His peace, which subdues human passions, into the hearts of all peoples, so that it may overflow from their hearts and extinguish the bitter strife, that He may bring death to the lands, the seas, and the heavens, and nourish the peoples with the bread of sorrow, moistened with tears of blood. In Christ alone, the Savior of the

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world, is Our hope and Our trust, for in His hands are the hearts of men, and He knows and can bring great tranquility in the tumult of the waves. With this hope and trust, through the intercession of the Blessed Virgin Mary of Luján, the special patroness of the Republic of Argentina, of Saint Michael the Archangel, of Saint John the Baptist, of the Holy Apostles Peter and Paul, of the Blessed Martyrs Rocco Gonzalez, Alfonso Rodríguez, and John of Castillo, and of all the Saints, We impart to you all, individually and collectively, the Apostolic Blessing. Philippians 4:7.

[*Latin ed. p. 427*]

Acta Pii PP. XII 427: Flourishing schools, your centres of learning, your centres of charity and relief, they will implore an abundant recompense of divine favours. As a token and presage of these heavenly blessings, receive the Apostolic Benediction, which, mindful of your sincere and warm devotion to the Vicar of Christ, We impart to each and everyone of you with all the deep affection of the Shepherd of Christ's flock.

On the eve of the day dedicated to promoting the increase of Catholic missions throughout the world, Our heart, which in its paternal affection embraces the entire immense flock of Christ, turns particularly to you, generous citizens of the great Confederation of the United States of America, where nature has been a bountiful giver of its gifts, and where the sky covers a people so industrious and powerful; and Our word, from this Vatican hill, on the wings of a marvel of human ingenuity, flies and crosses the Atlantic to satisfy your desire to hear it, and to animate your missionary zeal.

The memory of Our visit among you and the long journeys We made through these fertile regions, wonders of mountains, plains, lakes, and rivers, to know and admire your cities, your churches and cathedrals, your high schools, colleges, and universities, your wise industry, the marvels of your ardent faith and charity, is still sweet and vivid in Our memory. Today, seated, though unworthy heirs, on the chair of Peter, while Our thoughts, for these dear and indelible memories, turn to you, Our gaze extends over the face of the earth, and the hope of your cooperation in the spread of the Gospel is renewed, strengthened, and expanded, and rests so high as does your active and liberal zeal for the conversion of peoples to Christ.

Yours is the Society of Maryknoll Foreign Missions, competing in the East of Asia with European religious institutes and families, to which many of your heroes and heroines give their names, in the propagation of the faith. Yours is the fame of generous liberality that exalts your name in the fields of the evangelical harvest and among the heralds of Christ, a fame that you, far from obscuring, prepare to make shine ever more brightly tomorrow, on the day of worldwide competition for Catholic missions.

At the dawn of tomorrow, the day of worldwide competition for Catholic

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missions, the heralds of Christ look from the fields of their labors, their hardships, their struggles, and their hard-won victories; they look from their dispensaries, their hospitals, their schools, dedicated to the education of youth and to the relief of human misery; they look to the East and the West.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - Commentarium Officiale. From one pole, the vast, frozen lands; they behold the great regions soaked in blood and devastated by the conflicts of peoples; they behold the Church, the Bride of Christ, extending her hands; they behold our eyes lifted to heaven for you and for yourselves; they behold Christ Himself, the Redeemer of the world. Is He not the God, the Messenger of the Father, who descended from heaven in the form of a servant, the herald of the good news, the divine ambassador who, for the sake of his mission, bears the penalty of death, and who, raised from the earth on the cross of Golgotha, extends his arms crucified, to draw all the human race to Himself? 1 Behold, Venerable Brothers and beloved sons, behold the world and the harvest that flourishes in every part, while above you rages and thunders the hurricane of conflicts, of ruins, of miseries, of countless needs. See how many messengers of the Gospel, how many heroes and heroines of Christ, how many laborers in his vineyard live, work, fight, and suffer amidst dangers and hardships, amidst privations and scarcity, which hinder the ardor of their zeal and obstruct the path of their holy and beneficial endeavors. They raise their hands and eyes to you, together with the faithful who surround them, with the peoples who await to hear their voice, and who still wander and sit in the shadows of death and ignorance of Him who has redeemed them and has promised to give them eternal and blessed life. Pray that the Lord may send His laborers to these brothers also, who are likewise called to be reborn in Christ, the Master of the harvest. Prayer is the weapon that wins the heart of God to mercy and compassion; it is the offering of your lips, of your affection for the heralds of Christ, for the sheep strayed from the fold, for the poor, who are burdened and tormented by the storm of our age. Let not the offering of the hand be separated from the offering of prayer, raised before the sacred tabernacles, where the divine Shepherd of the redeemed peoples lives, so that it may accompany His messengers on the paths and in the fields of their apostolic labors, and that, in this hour of sadness and misery, it may bring your aid to the Bride of Christ in the propagation of the faith, so that she may promote what has been begun, restore what has been damaged or destroyed, strengthen the doubtful and conflicted, multiply the little, and support, increase, and advance all things towards the triumph of that Kingdom of God on earth, which every day, in the divine prayer taught to us by Christ, we invoke from the Father in heaven who may come among us. This is the kingdom of peace in our soul

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with God, of peace among brothers in mutual affection, of peace among peoples and nations in reconciliation and ordered concord. Quanto più. 1 Ioana., 12, 32.

[*Latin ed. p. 429*]

Acta Pii Pp. 429 XII: In the present age, humanity is far from this peace; the more that the awareness of common natural and supernatural values threatens to yield to contrary sentiments in many hearts, the more edifying and encouraging will be your effective adherence to the Catholic missionary thought. For even peace in the world is a mission of the Church; in the tranquility of human order lies its life, the conquest and salvation of souls, the spread of the good of faith, the triumph over evil, in order to arrive at the unwavering peace of eternity. Let your prayers and your offerings be raised to these high and holy thoughts. Your money is a loan that you make to the Lord, assisting the poor missionary, and the Lord will render to you the recompense. Christ, who speaks and acts through the champions of the Gospel, will make you partakers of their merits; He will consider that which you give to them as given to Himself. May the God of our tabernacles find in you those who, with their goods, which are also a gift of the Lord, cooperate in planting and multiplying the tabernacles of divine delights among the children of men, on every shore of the sea, on every plain and mountain of the earth, even to the point that, even with a beating wing, on icy shores of the pole or scorched by the sun's rays, a priest may arrive and erect an altar. From those solitudes of God, from those hidden refuges, voices of thanksgiving, of prayer, and of gratitude will rise to heaven from the lips of the new sheep for you, and they will invoke upon you and your works, upon your numerous and flourishing institutions of education, instruction, science, charity, and assistance, the abundant recompense of divine graces. May this Apostolic Blessing be a pledge and an omen of such heavenly favors, which, mindful of your frank and fervent devotion to the Vicar of Christ, We impart to all of you and to each of you with fullness of living and pastoral affection.

2 III: To the Most Blessed Father, on the twenty-seventh day of the month of October in the year 1960, given in Christ, to those gathered in Arequipa from the entire Peruvian nation for the Eucharistic Congress. On this solemn day that Our incomparable Predecessor Pius XI consecrated to Christ, the immortal and invisible King of the ages, the true sovereignty of the Redeemer of the world triumphs, and you triumph in Him through your faith, through your hope, and through that love which surpasses faith and hope.

[*Latin ed. p. 430*]

Acts of the Apostolic See - Official Commentary.

With a close and intimate union, modeled after His own union with the

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Divine Father, We are exceedingly pleased to raise Our voice of paternal joy and to extend Our blessing in the midst of the applause, the hymns, the sacred joy that fills you in Christ, to whom you already in the first National Eucharistic Congress greeted and acclaimed with the cry: "Lord, we are yours; Christ the King, You alone shall reign in Peru; only to You do we wish to serve."

In Lima, City of Kings, the center of your nation, to which the great Motherland, Catholic Spain, brought the precious treasures of faith, of Christian civilization, and of language, you chose Christ as your King, the invisible King of the sacred tabernacles, and you swore in your hearts to serve Him alone. Before Him, the highest dignitaries of the State bowed, recognizing that before the Creator of the universe, the Savior of the human race, and the divine Pastor and Bishop of your souls, it is fitting to humble oneself; to serve is to reign; to follow His law is to lead peoples to moral, civil, and social greatness, to firm peace, and to the noblest glory.

In the bright and ardent light of faith and love for Christ, you then, through the voice of your Metropolitan, and with the joyful spirit of the most worthy Pastor of that city, heralded the dawn of this day in Arequipa, to renew, in a second Eucharistic triumph of the Divine King, the rejoicing of your souls and the exaltation of the great mystery of the altar. Reaffirm today your cry of Lima; repeat to Christ the solemn promise of your service and your complete devotion.

May the robust faith of the capital of your Republic also triumph in Arequipa. It is the faith of Rome; and has not Arequipa, the birthplace of the Servant of God, Anna de los Angeles Monteagudo, a jewel of the Dominican Order and a pride of the entire nation, deserved the title of "the Rome of Peru?" Yes; Our faith is your faith, and We bow with you to adore Christ the King in the Sacrament, united with you, across the ocean, by the voice of Our lips and by the beating of Our heart, in a vision that embraces you all, beloved children of the cherished land of Peru, instructed in the school of heavenly things, guided to the salutary pastures by your excellent Pastors, and today gathered around the person of Our Envoy.

Your fathers and rulers were animated by this Catholic Roman faith, and with it they lived and grew, and at the foot of the altar of Christ, God present and hidden under the Eucharistic veils, they were inflamed with the ardor and zeal of the saints. Is it not so? 1 Peter II, 25.

[*Latin ed. p. 431*]

Acts of Pope Pius XII, in the tabernacle where lilies of the valleys and roses of Ierichus bloom? Did it not flourish and open in the garden of Lima, as the first flower of sanctity for all of America, as white as the lily and as purple as the rose, that admirable Rose of Santa Maria, who, in solitude and amidst the thorns of penance, emulated the fervor of a Catherine of Siena? The pride of this faith exalts your name and hallows many

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pages of your history; this faith raised, above the vestiges of pre-Columbian civilization, and above the wild solitudes, and even beyond the dizzying peaks of your mountains, the missionary spirit that, Romanizing them, transformed those idolatrous peoples into devoted children of the Spouse of Christ. Under the blue Peruvian sky, from the great cities to the humble villages, the divine Eucharist reigns supreme through the abundance of churches, the number of priests and religious, and the sacred splendor of art that shines in tabernacles, ciboria, and ostensoriums, which even today are the admiration of visitors. Along with the praise and glorification of Christ, you also, beloved children of Arequipa, wish to sanctify the commemoration of the fourth century of the founding of your city, placing God, the immortal King of the ages, at the beginning of the new century that opens; while the entire Peruvian nation is kindled in Arequipa with a firmer faith, a more secure hope, and a more fervent love for the solemn triumph of Christ, prepared by you with such ardent zeal, such solicitude, and with so many sacrifices. Thus, the triumph of Christ the King, God of the Altar, crowns four centuries of faith and devotion, begun by your forefathers and continued by you, and makes the dawn of new times more beautiful and luminous, consecrated by the radiant splendor of the Holy Host of peace and love, a true and ineffable prodigy of the King of Kings and Lord of those who rule. Therefore, may faith, which works through charity, triumph in you. Exalt Him as much as you can, this King and Lord of the most august mystery, for He is above all praise: "Quantum potes, tantum aude, quia maior omni laude, nec laudare sufficis," because He is charity, because He is a consuming fire. 2, 3 Glorify Him in yourselves with that love that makes you tremble before Him, that dispels the shadows of your path, that purifies the desires of your heart, that masters your passions, that raises you above the corruption of the world, that makes you equal to the angels, that sublimates you in that fire which Christ came to kindle on earth. May Christ triumph in His [people].

2 Sequence in the feast of the Most Holy Body of Christ.

3 Deuteronomy IV, 24.

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - Commentarium Officiale: May you triumph among the elect, the little ones; may you triumph in your studious youth through the faith that overcomes the snares of incredulity; may you triumph in the family with the sacred bond that orders and sanctifies love in the glory of the children; may you triumph in the Catholic Action, a training ground for the apostolate of the laity under the direction of the sacred pastors; may you triumph in both the clergy, so that the light of piety, zeal, the spirit of self-sacrifice, and the virtues of the priesthood and religious life may shine forth in them, for the edification and salvation of the faithful. Let your pride be religious instruction, Christian thought in the

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pages of the press, the struggle for truth and for the purity of the Catholic faith against the insidious and distorting insinuations of error that trouble and pervert the simplicity of the Christian people. May it be that in this growth of your faith and your zeal for the cause of Christ, King of the souls by Him redeemed, prayer be the most constant weapon and the guarantee of victory: your prayer, the prayer of your children, and the prayer of the entire people before Him who is the treasure and the source of all strength, the God of hosts and the Prince of peace. Ask Him, together with Us, Venerable Brothers and beloved children, to constantly grant to you and to the whole world this peace, a daily prayer and an insatiable longing of Our heart and of the Bride of Christ. While with all the outpouring of Our paternal affection, from this Vatican hill, consecrated by the tomb of the Prince of the Apostles, we implore the intercession of Saint Rose of Lima, of the Saints Toribio de Mogrovejo and Francis Solano, of the Blessed Martin de Porres and John Macías, we bless you, your distinguished Pastors, our Brothers, the high dignitaries of the State, and the entire beloved Peruvian nation. (from the Spanish text, an Italian version) On this solemn day, when Our incomparable Predecessor Pius XI consecrated to Christ, King of the ages, immortal and invisible, the regal sovereignty of the Redeemer of the world, and you triumph in Him through your faith, your hope, and that love which surpasses faith and hope, and which unites you with Him in a mystical union that imitates the union of Him with His divine Father. In this triumph, it is sweet above all sweetness to Our heart to raise the voice of Our paternal joy and Our blessing hand amidst the applause, the songs, the hymns, the holy joy, that exalt you in Christ, to whom you already greeted and acclaimed in the first National Eucharistic Congress with the cry: "Lord,

[*Latin ed. p. 433*]

The Acts of Pope Pius XII are yours; O Christ the King, You alone shall reign in Peru, to You alone do we wish to serve." In Lima, City of the Kings, center of your Nation, to which the great Motherland, Catholic Spain, brought precious treasures: the faith, Christian civilization, and the language. There, you elected Christ, the invisible King of the sacred tabernacles, as your King, and to Him alone you swore in your hearts to serve. Before Him, the highest dignities of the State bowed, for they understood that before the Creator of the universe, the Savior of the human race, the divine "Pastor and Bishop of your souls," humility is exaltation, service is reigning, and following His law leads the people to moral, civil, and social greatness, to lasting peace, and to the noblest glory. In the bright and ardent light of faith and love for Christ, you marked this day in Arequipa, with the voice of your Metropolitan, the most worthy Pastor of this city, to renew, in a second triumphant celebration of the divine King, the joy of your souls and the exaltation of the great mystery

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of the altar. Today, reaffirm your cry of Lima; repeat to Christ the solemn promise of your service and your complete devotion. May the powerful faith of the capital of your Republic also triumph in Arequipa. It is the faith of Rome; and Arequipa, which gave birth to the Servant of God, Ana de los Angeles Monteagudo, an ornament of the Dominican Order and a pride of the entire Nation, has it not deserved the title of "Rome of Peru?" Yes; our faith is yours, and We, with you, prostrate ourselves in adoration of Christ the King in the Sacrament, united with you, across the ocean, with the voice of Our lips and the beating of Our heart, in a vision that embraces you all as beloved children of the beloved land of Peru, instructed in the school of heavenly things and guided to the salutary pastures by your esteemed Pastors, as you stand today gathered around the person of Our Legate. Your fathers and rulers were animated, lived, and flourished through this Catholic Roman faith, learning at the feet of the altar of Christ, God present and hidden under the veils of the Eucharist, the ardor and zeal of the saints. Do not lilies of the valley and roses of Jericho flourish around the divine tabernacles? Did not the wondrous Rose of Santa Maria, as white as a lily and as red as a rose, bloom and open, as the first flower of sanctity throughout America, in the garden of Lima, emulating the ardor of a Catherine of Siena in retreat, amidst the thorns of penance? The pride of this faith adorns your name; it hallows many pages of 1 Peter II, 25. ACTA, vol. VII, n. 11. - 30-10-940. 29

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Commentarium Officiale: Your history; amidst the vestiges of pre-Columbian civilization and the wild solitudes, beyond the peaks of your vertiginous mountains, the missionary spirit soared, transforming those idolatrous peoples into devoted children of the Bride of Christ, Romanly regenerated. Under the azure Peruvian sky, from the great cities to the humble villages, the divine Eucharist reigned supreme, evidenced by the abundance of churches, the number of priests and religious, and the sacred splendor of art emanating from the tabernacles, ciboria, and ostensoriums; which even today inspire the admiration of visitors. With praise and glorification of Christ, you, beloved children of Arequipa, intend to sanctify the commemoration of the fourth century since the founding of your city, placing God, the immortal of ages, at the beginning of the new century that advances; while throughout Peru, the entire nation is inflamed with a firmer faith, a more secure hope, and a more fervent love for the solemn triumph of God, prepared by you with such ardent zeal and manifold solicitude of piety and sacrifice. Thus, the triumph of Christ the King, God of the altar, crowns four centuries of faith and devotion begun by your fathers and continued by you, and renders more beautiful and luminous the dawn of the new course of time, to which it dedicates the resplendent splendor of the holy Host of peace and love,

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a true and ineffable marvel of the King of Kings and the Lord of Lords. Therefore, may faith that works through charity triumph in you. Exalt this King and Lord of the most august mystery as much as you can, for He is greater than all praise: "Quantum potes, tantum aude, quia maior omni laude, ne laudare sufficias;" for He is charity; for He is a consuming fire. Glorify Him in you with that love which exalts you before Him, which dispels the shadows of your path, which purifies the impulses of your heart, which governs passions, which elevates you above the corruption of the world, which makes you equal to the angels, which sublimates you in that fire to which Christ came to kindle on earth. May Christ triumph in the small, His chosen ones; may He triumph in the studious youth with faith that overcomes the snares of incredulity; may He triumph in the family with the sacred bond that commands and sanctifies love in the glory of the children; may He triumph in the Catholic Action, a gymnasium of apostolate for the laity under the guidance of the sacred pastors; may He triumph in both the clergy, so that the light of piety, zeal, the spirit of self-sacrifice, and the virtues of the priesthood and religious life may shine forth for the edification and salvation of the faithful. Let religious instruction be your pride, let Christian thought permeate the pages of the press, let it be in the struggle for truth and for the purity of the Catholic faith against the subtle and deceptive...

[*Latin ed. p. 435*]

Acts of Pope Pius XII, 435: "May the insinuations of error, which disturb and pervert the simplicity of the Christian people, be banished. In this ascent of your faith and your zeal for the cause of Christ, King of those souls redeemed by Him, may your prayers, the prayers of your children, and the prayers of the entire people before Him, who is the treasure and source of all strength, God of Hosts and Prince of Peace, be the most constant and efficacious weapon of victory. May this peace be upon you and upon all the world, a daily vow and insatiable desire of Our soul, and of the Bride of Christ; invoke it perpetually from Him together with Us, Venerable Brothers and beloved sons, while, with all the outpouring of Our paternal affection, from this Vatican hill, consecrated by the tomb of the Prince of the Apostles, imploring the intercession of Saint Rose of Lima, of the Saints Toribio de Mogrovejo and Francis, of the Blessed Martin de Porres and John Macías, We bless you, your illustrious Pastors, Our Brothers, the high Dignitaries of the State, and the entire beloved Peruvian nation."

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - Official Commentary ACTA 88. CONGRE 1 SACRED CONSISTORIAL CONGREGATION OF CULABENSIS - DECREE CONCERNING THE ALTERATION OF BOUNDARIES OF S. ALOYSII DE CACEEES ADAMANTEA. Since it has recently been

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requested by the Apostolic See that the boundaries between the nullius prelate of Adamantea and the archdiocese of Cuiabá, and also between the same prelate and the diocese of S. Aloysius of Cáceres, should coincide with natural boundaries, namely rivers and mountain ranges, Our Most Holy Lord Pope Pius, of blessed memory, the twelfth, considering the request as beneficial for the spiritual welfare of the faithful, deemed it fitting to grant it. Therefore, with the favorable vote of His Excellency, the Most Reverend Benedict Aloysius Masella, titular Archbishop of Caesariensis in Mauretania and Apostolic Nuncio to the Republic of Brazil, and with the consent of those concerned, by the fullness of Apostolic authority, it is decreed that the nullius prelate of Adamantea shall be newly defined as follows: to the north, the same boundaries shall be as those which separate the State of Mato Grosso from the State of Pará, from the confluence of the rivers Telles Pires (formerly S. Manoel) and Juruena, up to the Xingu River; to the west, the Juruena River, from its confluence with the aforementioned Telles Pires River to its sources; to the south, a line which, from the sources of the Juruena River, separates the waters which flow into the same Juruena River from the waters which flow into the Guaporé River, until it reaches the headwaters of the Piquí River; along the Piquí River and the Jauru River, up to the place from which the Jauru River flows from the mountain commonly called Serra de Tapirapuan; then along the southern peak of the same mountain, up to the place from which the Öorredeira River flows; along the bed of the Öorredeira River, up to its confluence with the Bugres River; along the bed of the Bugres River, up to the Paraguai River; along the bed of the Parolai River, up to the mouth of the Jaucoara River; along this [boundary] up to the mountain, which is commonly called Serra.

[*Latin ed. p. 437*]

The Sacred Congregation, in its 43rd Consistorial Session, ordered that, from the eastern peak of that mountain which is successively called "Corrupira" and "Toinbador," up to the stream "Cerquinha"; from the bed of the stream "Cerquinha" up to the river "Quebozinho"; from the bed of the river "Quebozinho" up to the river "Qwebò," and from there up to the river "Guiaba"; from the river "Guiaba" up to the river "Guiaba da Larga," and from there up to its source; then to the source of the river "Corrego Fundo" and along its bed up to the river "das Piavas"; then along the river "das Piavas" up to its confluence with the river "Paranatinga"; along the bed of the river "Paranatinga" up to its source; then to the source of the river "das Canoas" and along its bed up to the river "Colitene"; and then, to the east, to the rivers "Coluene" and "Xingu," up to the boundaries of the State of Para. For all of these matters, the Most Holy Lord has deigned to appoint the aforementioned Apostolic Nuncio, granting him the necessary and appropriate powers, including the power to delegate any cleric, with

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the duty imposed upon him to send to this Sacred Congregation the first authentic copy of the executed act. All contrary things notwithstanding. Given at Rome, from the offices of the Sacred Congregation, on the 22nd of June, 1940. Fr. R. C. Card. Rossi, Secretary. L. © s. V. Santoro, Assistant.

SACRED CONGREGATION FOR THE EASTERN CHURCHES

PROVISIONS FOR CHURCHES

By Decrees of the Sacred Congregation for the Eastern Churches, the Most Holy Pope Pius XII, by divine Providence, has deigned to provide for the following Churches:

On July 17, 1940, Most Reverend Paul Peter Gojdic was appointed Prefect of the Cathedral Church of Presov of the Ruthenians, previously the titular Bishop of Harpasenum.

On August 12, 1940, Most Reverend Aloysius Batanian, previously the Armenian Archbishop of Mardin, was appointed as the titular Archbishop of Gabulensi, as a general vicar of Most Reverend the Patriarch of Cilicia of the Armenians.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - Official Commentary, August 29, 1910. To the titular bishop of the Church of Acilena, Reverend Father John Cyril Zohrabian, of the Order of the Friars Minor Capuchin, patriarchal vicar of the Armenians in Upper Gezira. THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH. "PROVISIONS FOR CHURCHES. Following the decrees of the Sacred Council, given below, for the propagation of the Christian Name, Our Most Holy Lord Pope Pius, of blessed memory, twelfth of that name, has deigned to provide for the following churches, namely: on July 10, 1910, Reverend Father Bonaventure Leon Uriarte, O.F.M., was appointed titular bishop of the Church of Madaurus, and was established as Apostolic Vicar of Ucayali; on August 1, 1910, Reverend Father Albert Soegijapranata, S.I., was appointed titular bishop of the Church of Danabena, and was established as Apostolic Vicar of Semarang; on August 8, 1910, Reverend Father Francis Öekada, until now titular bishop of Pharbaethita, was appointed to the cathedral church of Skopje. THE HOLY CONGREGATION FOR RITES. REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD ELIZABETH ANNA BAYLEY SETON, FOUNDRESS OF THE CONGREGATION OF SISTERS OF CHARITY OF SAINT JOSEPH. CONCERNING THE APPOINTMENT OF A COMMISSION. Let a Commission for the Introduction of the Cause be appointed, in the case and for the purpose mentioned herein. The sweet words of the Canticles: "I sought him whom my soul

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loveth" (3:1), the mellifluous Doctor explains: "Here, the anticipated kindness of him who both sought you before and loved you, urges you on. Indeed, you would not seek, unless you had been sought before, just as you would not love, unless you had been loved before" (Sermon 74, after the middle, on the Canticles). The Servant of God, Elizabeth Anna Bayley Seton, widow.

[*Latin ed. p. 439*]

The Holy Congregation of Rites, born and raised outside the Catholic Church, is abundantly preceded by the sweetness of divine blessings. She, doing what was within her power, offering herself with a whole and simple heart to the grace that preceded her, obeyed the divine will, arranging the course of her life with courage and gentleness, and recognized the true faith, embracing it with a generous spirit, striving with zeal for the path of perfection, and was wonderfully constituted as the mother of many daughters. Furthermore, Elizabeth, another flower of Northern America, after Catherine Tekakwitha, was born in New York in 1774, to Richard Bayley, a physician of noble English lineage, and Catherine Charlton, honest parents, both devoted to the Protestant faith. When she was three years old, she was orphaned by the death of her mother, and shortly thereafter, of her only sister. Under the guidance of her most loving father, she made great progress in piety towards God, in studies, in the arts, and in love for her neighbor. She strove to restrain her overly fervent temperament, and to subject it to right reason, and, with the addition of reading the sacred Scriptures, she diligently pursued this. She married William Magee Seton, a man distinguished by the nobility of his lineage, abundant wealth, and the best of character. From this marriage, she bore five children, whom, as gifts and pledges entrusted to her by God, she diligently and carefully instructed in the art of living well. She accompanied her husband on a journey to San Marino, undertaken for the purpose of regaining his health, under the advice of physicians, and she visited Leghorn and Pisa with him. In that city, a few days after her arrival, he died on December 27, 1803. Not without the loving counsel of divine providence, William Seton had long since cultivated a close friendship with Anthony Pilicchi, for business reasons, who kindly received her then in Pisa and in San Marino. After the death of her husband, before returning home, Elizabeth remained in San Marino for several months with the Filicchi family, who not only professed but also exemplified the Catholic faith in their words and deeds. Through their family life, it became the custom for Elizabeth to join them in the exercises of Catholic worship, to her great joy. Worthy of mention is a pilgrimage she made to the shrine of the Blessed Virgin Mary, commonly called "di Montenero," in the vicinity of Leghorn. While attending the Mass sacrifice, and kneeling at the elevation of the sacred Host, she seemed to be illuminated with a special light concerning the real presence of Christ, before the altar of

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the Virgin, as she herself later wrote. From that time onward, although not yet endowed with the gift of the Catholic faith, she was inwardly moved, towards the Most Blessed Virgin and the most holy Eucharist.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Commentarium Officiale. The most tender religion began to be carried. Therefore, Mary, who readily yielded to the movements of divine grace, brought her to Jesus, according to that saying: "To Jesus through Mary." Having returned to Neo-Eboracum, she bravely overcame the struggles, vexations, and calumnies that her relatives and friends had directed against her and the Catholic Church, broke the bonds that still held her to the Episcopalian sect, and, having been abandoned by many, as if she were a traitor, she deserved to be received into the bosom of the Catholic Church on the feast of Saint Martha, in the year 1805, and on the day dedicated to the Annunciation of the Blessed Virgin Mary, she experienced an ineffable joy in the most holy Body of Christ; from that time onward, strengthened by frequent reception of the sacraments, she overcame every kind of difficulty and undertook extraordinary and wondrous deeds. In order that she might better serve the instruction of Catholic children and provide assistance to herself and others, since she had fallen into poverty, and to labor for the good of souls, she went to Baltimora at the invitation of the Reverend William Valentini Dubourg. There, she opened a school and received several girls to educate and instruct; she herself, however, lived a life that was almost religious, while still remaining in the world. But God had prepared His handmaid for greater things. At the urging of Archbishop John Carroll, the Reverend Dubourg, and others, and with their support, Elizabeth, in 1809, founded a new religious family, modeled after the Daughters of Charity founded by Saint Vincent de Paul. The rules for this new institute were prepared by the same Archbishop, with due consideration for the place and time, and were approved in 1812. This family was established in a place commonly called Emmitsburg, under the name of the Sisters of Charity of Saint Joseph, and it has produced abundant fruits, especially in America, for the good of souls. In the year 1821, on January 4th, Elizabeth died, a most pious death. Although, for various reasons, the process for her beatification was not initiated until the years 1907-1911, by ordinary authority, and the documents were presented to the Holy See. On January 15th of the year 1936, after considering the writings of the Servant of God, the Holy Congregation decided that nothing stood in the way of proceeding further. The clear perseverance of her reputation for holiness is also demonstrated by letters from the Most Reverend Cardinal O'Connell, Archbishop of Bostoniensis, from five Archbishops, from forty Bishops of the Northern part of the United States of America, from the General Superior of the Congregation of the Missions of Saint Vincent de Paul, from the Sisters of Charity founded by the Servant of God, both those

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who form their own religious family and those who form a single moral body with the Daughters of Charity, and from others, which were recently presented to the Most Holy Pope Pius XI.

[*Latin ed. p. 441*]

The Sacred Congregation of Rites, considering that in the process, no witness who had actually seen [the Servant of God] could be legally questioned, and therefore that this cause requires historical investigation, entrusted to the Historical Section of this Sacred Congregation the task of investigating whether such documents could be collected and gathered, which are required for the cause, at least for a probable and successful outcome. The Reverend General Relator of this Section admirably fulfilled this task, as demonstrated by the documents already presented, which sufficiently prove the life, religious actions, and especially the virtues of the Servant of God. Therefore, after all that is prescribed by law had been compared, at the urgent request of the Reverend Father Joseph Scognamillo, General Procurator of the Congregation of St. Vincent de Paul, and Postulator of the Cause, on the 27th of February of this year, the Eminent and Reverend Cardinal Raphael Charles Rossi, Promoter of the Cause, or Relator, proposed the following question to the assembled members of the Ordinary meeting of this Sacred Congregation: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question, according to custom. After hearing this report, and after hearing the written opinions of the Official Prelates, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and after mature deliberation, it was decided to respond: Affirmative, that is, that the Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Father]. After the Most Holy Pope Pius XII, on the date mentioned, signed the report, which had been signed by the Reverend Father General Promoter of the Faith, His Holiness, having approved the decree of the Sacred Congregation, deigned to sign the Commission for the Introduction of the Cause of the Servant of God Elizabeth Anne Seton with his own hand. Given at Rome, on the 28th of February, in the year 1940. C. Card. L. © SALOTTI, Bishop of Palestrina, Prefect. S. A. Carinci, Secretary.

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Official Commentary of the SACRED ROMAN ROTA. Citations of edicts concerning the NULLITY OF MARRIAGE (MAGILL-SMITH). Since the actual place of residence of Mr. Alexander Smith is unknown, in this cause, we summon him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, via della Dataria, 94) on April 3, 1941, at noon, to discuss the doubt raised, or to subscribe to it, and to set a date for the rota session for the determination of the cause: Whether the marriage

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is null. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned residence of Mr. Alexander Smith, must take care to inform him of this edictal citation.

* William Heard, President. From the Chancery of the Tribunal of the Sacred Roman Rota, September 27, 1940. John M. Pinna, Notary.

And since the place of current residence of Mr. Alexander Smith, defendant in this cause, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, via della Dataria, 94) on April 3, 1941, at 12 o'clock, to agree upon or subscribe to the doubt mentioned above, and to set the date for the decision of the cause before the Rota. Does the nullity of the marriage exist in this case? The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Alexander Smith, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 443*]

The Sacred Roman Rota, number 443, Section II, concerning the Nullity of Marriage (LO BIANCO-BBNINl). Since the actual place of residence of Mr. Marius Benini, in this cause, is unknown, we summon him to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on November 15, 1940, at half-past eleven o'clock, in order to resolve the disputed matter, or to affix his signature to the following, and to determine the date for the Rotal session for the resolution of the cause: Whether the Rotal judgment of February 16, 1940, should be annulled or confirmed in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned residence of Mr. Marius Benini, must take care to ensure that he is informed of this edictal citation.

* Julius Grazioli, Dean, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, October 4, 1940.

Iohannes M. Pinna, Notary.

* It is unknown where Mr. Marius Benini, the defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on November 15, 1940, at 11:30 AM, in order to agree upon or affix his signature to the aforementioned doubt, and to set the date for the Rotal session for the determination of the cause. Should the Rotal judgment of February 16, 1940, be confirmed or annulled in this cause? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the residence of the

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aforementioned Mr. Marius Benini, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 444*]

Acts of the Apostolic See - Official Commentary. Sunday, October 20, 1940. The Holy Father received in a solemn Audience His Excellency, Mr. Doctor ANTONIO FABIA CARNEIRO PACHECO, Extraordinary and Plenipotentiary Ambassador of Portugal, for the presentation of his Credentials.

SECRETARY OF STATE. By a note from the Secretary of State dated October 26, 1940, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint Monsignor Silvio Sericano, Counselor of the Papal Embassy, as Under-Secretary of the Sacred Congregation for Extraordinary Affairs.

By Apostolic Briefs, the Holy Father, Pope Pius XI of blessed memory, deigned to appoint:

Protonotaries Apostolic *ad instar participantium*: August 12, 1938.

Monsignor Ottone Paschen, of the archdiocese of Colonia.

Domestic Prelates of His Holiness:

March 1, April 26, May 29, June 30, August 6, 1938.

Monsignor Gaspare Gierse, of the archdiocese of Paderborn.

Monsignor Emilio Rieger, of the archdiocese of Praga.

Monsignor Giuseppe Negwer, of the archdiocese of Breslavia.

Monsignor Enrico Weber, of the diocese of Münster.

Monsignor Corrado Seling, of the diocese of Osnabrück.

Monsignor Ermanno Giuseppe Heeker, of the archdiocese of Colonia.

By Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

September 12, 1940.

The Most Reverend and Venerable Cardinal Nicola Canali, Protector of the Institute of the Sisters "Adoratrices Perpetuae Sanctissimi Sacramenti a B. V. Maria de Guadalupe" (Mexico).

September 19, 1940.

The Most Reverend and Venerable Cardinal Pietro Fumasoni Biondi, Protector of the Sisters of Saint Joseph of Nazareth (Lansing).

[*Latin ed. p. 445*]

Diarium Romanae Curiae 445, Assisting the Papal See: July 17, 1940. His Excellency, Reverend Monsignor Alessandro Nicolescu, Archbishop of Făgăras and Alba Giulia. Apostolic Protonotary, as if among those participating: August 10, 1940. Monsignor Francesco Hanuy, of the diocese of Cinque Chiese. Domestic Prelates appointed by His Holiness: November 7, 1939. Monsignor Francesco Linke, of the diocese of Brno.

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February 2, 1940. Monsignor Ottocaro Svec, of the archdiocese of Prague. Monsignor Agostino Ozinula, of the archdiocese of Olomouc. April 6. Monsignor Ladislao Saly, of the diocese of Giavarino. May 31. Monsignor Giuseppe Pasquier, of the diocese of Freiburg (Switzerland). June 3. Monsignor Pietro J. Dooley, of the archdiocese of St. Louis (U.S.A.). Monsignor Giovanni B. Pleus, of the same archdiocese. Monsignor Bernardo S. A. Stolte, of the same archdiocese. Monsignor Giovanni P. Lynch, of the same archdiocese. Monsignor Giorgio Luigi Wilhelm, of the diocese of Galveston. July 8. Monsignor Giovanni S. Murphy, of the same diocese. Monsignor Ignazio Giuseppe Szymanski, of the same diocese. Monsignor Giacomo T. Fleming, of the same diocese. Monsignor Daniele Pio O'Connell, of the same diocese. Monsignor Francesco Galla, of the diocese of Vae. September 9. Monsignor Edoardo Graham, of the archdiocese of Cleveland. Monsignor Enrico Rolfes, of the diocese of Sioux City. September 10. Monsignor Tommaso F. Davern, of the same diocese. Monsignor Clarenzio P. Conway, of the same diocese. Monsignor Edoardo J. Smith, of the same diocese. Monsignor Cleo J. Ivi's, of the same diocese. Monsignor Giulio I. Berger, of the same diocese. Monsignor Edoardo J. Neppl, of the same diocese. Monsignor Patrizio I. Lynch, of the same diocese. Monsignor Magno A. Schemel, of the same diocese. Monsignor Arturo Giacomo MacRae, of the archdiocese of Wellington. August 20. Monsignor Clemente Malfatti, of the archdiocese of Genoa. Monsignor Francesco Lapenta, of the diocese of Tricarico. Monsignor Giuseppe Capoano, of the archdiocese of Naples.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Official Commentary 1940. Monsignor Leopoldo Andrea Árcese, of the diocese of Brooklyn. » Monsignor Anthony E. Bonrke, of the same diocese. » Monsignor Lorenzo Enrico Bracken, of the same diocese. » Monsignor Giacomo Erberto Casey, of the same diocese. » Monsignor Giuseppe A. Kelly, of the same diocese. » Monsignor Giovanni Gerolamo Reddy, of the same diocese. » » » Monsignor Edmondo Giuseppe Reilly, of the same diocese. » » » Monsignor Patrizio J. Rogers, of the same diocese. » » » Monsignor Raffaele A. Ciofti, of the same diocese. » » » Monsignor Giovanni S. Gresser, of the same diocese. » » » Monsignor Enrico M. Haid, of the same diocese. » » » Monsignor Frederick J. Hentz, of the same diocese. 13 » » Monsignor Benedetto Falcucci, of the archdiocese of Chieti. 18 » » Monsignor Tommaso E. O'Shaughnessy, of the diocese of Lacrosse. » » ' » Monsignor Giuseppe Giraud, of the archdiocese of Santa Fé (U. S. A.). » » » Monsignor Giulio N. Stoffel, of the same archdiocese. » » » Monsignor Giovanni Francesco McKeon, of the diocese of Fall River. » » » Monsignor Giovita Ohagnon, of the same diocese. » » » Monsignor Giorgio Francesco Cain, of the same diocese. 23 » » Monsignor Adolfo Rivolta, of the archdiocese of Milan. 27 » » Monsignor David Sesti, of the apostolic

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administration of Lugano. September 3rd » Monsignor Irmo Buratti, of the diocese of Biel. August 1st » » » » » HONORS: By an Apostolic Brief, the Holy Father Pius XI, of blessed memory, deigned to confer, on February 28, 1938, the Order of Saint Gregory the Great, civil class, upon Mr. Alessandro Lewin, of the archdiocese of Breslau. By Apostolic Briefs, the Holy Father Pius XII, happily reigning, has deigned to confer: The Grand Cross of the Order: March 12, 1940. Upon His Eminence, Bernard Fitzalan-Howard, Duke of Norfolk, Extraordinary Ambassador (Great Britain).

[*Latin ed. p. 447*]

Diarium Romanae Curiae 447: The Commandery with Medal of the Order of Saint Gregory the Great: March 12, 1940. To the Most Noble Baron Robert Gofiìnet (Belgium). May 26: To the Reverend Professor Gaetano De Sanctis (Rome). The Grand Cross of the Order of Saint Gregory the Great, civil class: March 12, 1940. To His Excellency Wellington Koo, Extraordinary and Plenipotentiary Ambassador (China). The Medal of the Order of Saint Gregory the Great, civil class: August 1, 1940. To the Reverend Commissioner Agostino Lenti, Consistorial Advocate (Rome). The Commandery of the Order of Saint Gregory the Great, civil class: 1940. To the Reverend Doctor Professor Michele Jungano, of the Archdiocese of Naples. March 12: To the Reverend Ivone Kirkpatrick (Great Britain). April 27: To the Reverend Celso Caterbini (Italy). May 7: To the Reverend Peter Giacomo Maria Spoorenberg, of the Diocese of Haarlem. March 12: To the Reverend Doctor Marcello Matías (Portugal). March 12: To the Reverend Michele D'Almeida Pile (Portugal). March 22: To the Reverend Professor Peter Ruffini, of the Archdiocese of Milan. March 22: To the Reverend Giuseppe Bozzo, of the Archdiocese of Genoa. March 31: To the Reverend Fermo Sisto Zerbato, of the Diocese of Verona. June 6: To the Reverend Luigi Boccoleri, of the Diocese of Chiavari. June 6: To the Reverend Giovanni Canessa, of the same diocese. June 20: To the Reverend Count Francesco Salirne! (Rome). July 26: To the Reverend David Ciampini, of the Diocese of Ascoli Piceno. August 2: To the Reverend Giuseppe dei Marchesi Sacripante Vitutii (Rome). August 2: To the Reverend Valerio Massimo Proli (Rome). August 23: To the Reverend Aniceto Vallartoo, of the Diocese of Savona. August 28: To the Reverend Professor Giuseppe Shinjiro Iokibe, of the Diocese of Osaka. October 2: To the Reverend Professor Augusto Baroni, of the Archdiocese of Bologna. March 1: The Knighthood of the Order of Saint Gregory the Great, civil class: November 7, 1939. To the Reverend Professor Giuseppe Obr, of the Archdiocese of Prague. May 1, 1940. To the Reverend Filippo Kou Cheou-hi, of the Apostolic Vicariate of Shanghai. To the Reverend Giorgio Filippo Giulio Cattand, of the same

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vicariate.

[*Latin ed. p. 448*]

448 Acta Apostolicae, 6 May; 7; 24; 22 July; 3 August; 22. Sedis – Commentarium Officiale, 1940. To Mr. Cesare Barontini, of the Apostolic Administration of Loreto. To Mr. Lamberto Brancondi, of the same Apostolic Administration. To Mr. Giovanni Goffredo Lodovico Brands, of the Diocese of Bois-le-Due. To Mr. Ferdinando Hoy (France). To Mr. Doctor Giovanni Briasco, of the Archdiocese of Geneva. To Mr. Giacomo Giuseppe Fallón, of the Diocese of Raleigh. To Mr. Raimondo Bartolomeo Streb, of the same Diocese. To Mr. Giovanni Tommaso Johnson, of the same Diocese. To Mr. Giovanni Green Besnier, of the same Diocese. To Mr. Leone Guglielmo Driscoll, of the Diocese of Raleigh. To Mr. Professor Architect Mauro Calvia, of the Archdiocese of Sassari. The Cross of the Order of St. Sylvester Pope: July 1940. To His Excellency, Mr. Stanislao Girdvainis, formerly Minister of the Military Ordinariate of Lithuania at the Holy See. The Commanderate of the Order of St. Sylvester Pope: 12 March 1940. To Mr. Hsii Dau-lin (China). To Mr. Professor Vito Felice Cassano, of the Diocese of Bitonto. 10 April. To Mr. Doctor Engineer Giuseppe Invitti, of the Archdiocese of Milan. To Mr. Giuseppe Minnucci, of the Apostolic Vicariate of Bengasi. To Mr. Angelo Massaro, of the Diocese of Ivrea. To Mr. Lorenzo Colombati, of the Apostolic Administration of Loreto. To Mr. Engineer Gustavo Caruso, of the Diocese of Terni. To Mr. Pietro Larocchi, of the Archdiocese of Milan. 17. To Mr. Alfonso Siani, of the Dioceses of Cava and Sarno. 25. To Mr. Professor Doctor Enrico Taliin, of the Diocese of Vittorio Veneto. 8 June. To Mr. Architect Nicola Mosso, of the Diocese of Biel. To Mr. Knight Alfredo Petrioli, of the Archdiocese of Florence. To Mr. Knight Giuseppe Andreoli, of the Diocese of Fabriano. 13. To Mr. Nicola Puoti, of the Diocese of Acerra. 19.

[*Latin ed. p. 449*]

Diarium Romanae Curiae 1940. To Mr. Sebastiano Smaglia (Italy). To Mr. Doctor Pietro Sergiacomi, of the diocese of Móntalto. To Mr. Michele Garibaldi, of the archdiocese of Bari. To Mr. Doctor Orazio Maraseiulo, of the same archdiocese. To Mr. Amon de Pásztóy (Hungary). 22 To Mr. Rinaldo Abbiati, of the archdiocese of Milan. 30 To Mr. Giovanni Battista Manfredi (Rome). August 12 To Mr. Engineer Alfredo Guerrieri (Rome). 17 To Mr. Engineer Francesco Tirone (Rome). To Mr. Doctor Giacomo Della Vedova, of the diocese of Fosettembre ligno. 20 28 June 16 – July The Knighthood of the Order of Pope Sylvester: November 7, 1939. To Mr. Francesco Dubski, of the archdiocese of Prague. To Mr. Jaroslav Hanus, of the same archdiocese. 191:0. To Mr. Giuseppe Borzianì, of the apostolic vicariate of Eritrea. To Mr. Don Carlo Correa (Chile). March 12 To Mr. Ermanno Thy wissen, of the archdiocese of Colonia. 17 April To Mr. Ettore Lucchesi, of

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the diocese of Prato. To Mr. Gino Salimbeni, of the same diocese. To Mr. Carlo Villani, of the archdiocese of Milan. 18 To Mr. Paolo Reti, of the archdiocese of Gorizia. 25 To Mr. Salvatore Cabibbo (Italy). 27 To Mr. Matteo Di Gregorio (Italy). To Mr. Arturo Clerici, of the archdiocese of Milan. May 1 To Mr. Engineer Alessandro Scaglia, of the diocese of Cremona. 17 To Mr. Mario Rossi, of the archdiocese of Gorizia. 23 To Mr. Doctor Francesco Dane!on, of the same archdiocese. 25 28 31 June 13 To Mr. Carlo Mazzini, of the archdiocese of Milan. To Mr. Luigi Trifiletti, of the archdiocese of Brindisi. To Mr. Guido Volpi, of the archdiocese of Milan. To Mr. Michele Simone, of the archdiocese of Bari. To Mr. Umberto Sassi, of the archdiocese of Bologna. To Mr. Umberto Belotti (Rome). To Mr. Giuseppe Gammarelli (Rome). To Mr. Bonaventura Gammarelli (Rome). To Mr. Camillo Piazza, of the diocese of Treviso. To Mr. Francesco Scarpa, of the same diocese. To Mr. Doctor Crescenzio Libertini, of the diocese of Pozzuoli. ACTA, vol. VII, n. U. – October 30, 1940. 30

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - Commentarium Officiale, June 21, 1940. To the Reverend Mr. Catello Schiavo, of the diocese of Castellammare di Stabia. June 24. To the Reverend Mr. Carlo Sbardella (Rome). June 28. To the Reverend Mr. Giuseppe Sergio Gentili, of the diocese of San Severino. To the Reverend Mr. Quinto Bonvicini, of the diocese of Montefeltro. July 20. To the Reverend Mr. Francesco Del Tredici (Estonia). July 30. To the Reverend Mr. Giovanni Ermolli, of the diocese of Como. July 31. To the Reverend Mr. Faustino Giordani, of the diocese of Vicenza. To the Reverend Mr. Mario Dandini (Rome). August 2. To the Reverend Mr. Cesare Delmirani, of the diocese of Tivoli. August 5. To the Reverend Mr. Carlo Cavallanti, of the diocese of Lodi. August 6. To the Reverend Mr. Enrico Arneri, of the diocese of Bobbio. August 22. To the Reverend Mr. Virgilio Ricceri (Rome). September 12. To the Reverend Mr. Nicola Bisceglie, of the archdiocese of Santa Severina. September 17. To the Reverend Dr. Decio Buffetti-Berardi, of the diocese of Foligno. To the Reverend Mr. Angelo Rufini (Rome). To the Reverend Mr. Ugo Cinali (Rome). To the Reverend Mr. Giovanni Cocilova (Rome). To the Reverend Mr. Cesare Adami (Rome). To the Reverend Mr. Federico Biasimine (Rome). To the Reverend Mr. Aristide Romani, of the suburbicarian diocese of Frascati. To the Reverend Mr. Aurelio Botti, of the same diocese. With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, has deigned to appoint:

Secret Chamberlains, honorary:

June 8, 1939.

Most Reverend Mr. Carlo Fruhstorfer, of the diocese of Linz.

Most Reverend Mr. Solano Dantas de Menezes, of the archdiocese of San Sebastiano de Rio de Janeiro.

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Most Reverend Mr. Francesco Filkorn, of the diocese of Neutra.

Most Reverend Mr. Michele Distelberger, of the diocese of Sant'Ippolito.

Most Reverend Mr. Floriano Eder, of the same diocese.

Most Reverend Mr. Carlo Hold, of the same diocese.

Most Reverend Mr. Giovanni Landlinger, of the same diocese.

Most Reverend Mr. Luigi Schrattenholzer, of the same diocese.

Most Reverend Mr. Conrado Sehner, of the same diocese.

Most Reverend Mr. Giuseppe Soher, of the same diocese.

[*Latin ed. p. 451*]

Diary, June-July 15, 5, 1939, Roman Curia, 451.

Most Reverend Monsignor Giovanni Triebl, of the same diocese.

Most Reverend Monsignor Luigi Garlo Muños, of the diocese of Manizales.

Most Reverend Monsignor Ludovico Perberich, of the Archdioceses of Munich and Freising.

Most Reverend Monsignor Rodolfo Bruckmayer, of the same archdiocese.

Most Reverend Monsignor Luigi Fischer, of the same archdiocese.

Most Reverend Monsignor Riccardo Hoffmann, of the same archdiocese.

Most Reverend Monsignor Luigi Lang, of the same archdiocese.

Most Reverend Monsignor Bernardo Neumann, of the same archdiocese.

Most Reverend Monsignor Ludovico Schiels, of the same archdiocese.

Most Reverend Monsignor Sebastiano Staudhamer, of the same archdiocese.

Most Reverend Monsignor Giuseppe Weissthamer, of the same archdiocese.

Most Reverend Monsignor Leone Schmidt, of the diocese of Mtra.

Most Reverend Monsignor Guglielmo Liese, of the Archdioceses of Paderborn.

Most Reverend Monsignor Massimiliano ten Hompel, of the same archdiocese.

Most Reverend Monsignor Giovanni Bleske, of the Prelature of Schneidemühl.

Most Reverend Monsignor Gregorio Klüger, of the same prelature.

Most Reverend Monsignor Leone Petzelt, of the same prelature.

Most Reverend Monsignor Paolo Schonke, of the same prelature.

Most Reverend Monsignor Giuseppe Emanuele Marroquin, of the Archdioceses of Bogota.

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Most Reverend Monsignor Giuseppe Sonka, of the diocese of Budějovice.

Most Reverend Monsignor Giovanni Blaschke, of the Archdioceses of Prague (Branitz).

Most Reverend Monsignor Francesco Breuer, of the same archdiocese.

Most Reverend Monsignor Carlo Fritscher, of the same archdiocese.

Most Reverend Monsignor Giuseppe Hlubek, of the same archdiocese.

Most Reverend Monsignor Giovanni Müller, of the same archdiocese.

Most Reverend Monsignor Francesco Ocasek, of the same archdiocese.

Most Reverend Monsignor Filippo Pospisil, of the same archdiocese.

Most Reverend Monsignor Antonio Suchanek, of the same archdiocese.

August 3.

Most Reverend Monsignor Roberto Lopez, of the diocese of Piauhy.

Most Reverend Monsignor Giuseppe Gasteiger, of the Archdioceses of Munich and Freising.

Most Reverend Monsignor Rodolfo Gerg, of the same archdiocese.

Most Reverend Monsignor Gustavo Goetzel, of the same archdiocese.

Most Reverend Monsignor Alessio Gabriel, of the diocese of Aix-la-Chapelle.

Most Reverend Monsignor Agostino Dokupil, of the diocese of Neosolio.

[*Latin ed. p. 452*]

Acta Apostolicae 452 10 » » » August 12 » 17 24 » » » » » » » » » » » » » » », » » » » » ». i»’ » » » » » » ». » » » SI » » » » » » » » » » » » » » » » Sedis - Commentarium Officiale 1939. Monsignor Agostino Feldmajer, of the same diocese.

Monsignor Giovanni Javorka, of the same diocese.

Monsignor Venceslao Jakse, of the archdiocese of Vienna.

Monsignor Giovanni Spens-Boden, of the same archdiocese.

Monsignor Giovanni Christian, of the diocese of Secovia.

Monsignor Otto E ti, of the same diocese.

Monsignor Pietro Gruber, of the same diocese.

Monsignor Edoardo Guestler, of the same diocese.

Monsignor Giovanni Hofer, of the same diocese.

Monsignor Luigi Kahr, of the same diocese.

Monsignor Francesco Koelbl, of the same diocese.

Monsignor Luigi Lang, of the same diocese.

Monsignor Giorgio Lorenz, of the same diocese.

Monsignor Antonio Mader, of the same diocese.

Monsignor Ludovico Pichler, of the same diocese.

Monsignor Antonio Pommer, of the same diocese.

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Monsignor Andrea Posch, of the same diocese.
Monsignor Rodolfo Schleen, of the same diocese.
Monsignor Giuseppe Steinberger, of the same diocese.
Monsignor Carlo Stradner, of the same diocese.
Monsignor Francesco Stradner, of the same diocese.
Monsignor Gualtiero Tomschitz, of the same diocese.
Monsignor Ruperto Wilhelm, of the same diocese.
Monsignor Francesco Winkler, of the same diocese.
Monsignor Matteo Winter, of the same diocese.
Monsignor Francesco Hùrsky, of the diocese of Budëjovice.
Monsignor Antonio Weninger, of the same diocese.
Monsignor Eugenio Faessler, of the archdiocese of Munich.
Monsignor Antonio Foss, of the same archdiocese.
Monsignor Alfonso Heilmann, of the same archdiocese.
Monsignor Massimiliano von Berchen, of the same archdiocese.
Monsignor Giov. Batt. Westermayr, of the same archdiocese.
Monsignor Francesco Bolek, of the archdiocese of Olomouc.
Monsignor Francesco Cinek, of the same archdiocese.
Monsignor Francesco Dokoupil, of the same archdiocese.
Monsignor Giuseppe Ha*chnik, of the same archdiocese.
Monsignor Adolfo Honig, of the same archdiocese.
Monsignor Gustavo Klug, of the same archdiocese.
Monsignor Francesco Koenig, of the same archdiocese.
Monsignor Venceslao Kubicëk, of the same archdiocese.

[*Latin ed. p. 453*]

Diary, August 31st. Roman Curia, 453, 1939.
Most Reverend Bartolomeo Kutal, of the same archdiocese.
Most Reverend Carlo Kysely, of the same archdiocese.
Most Reverend Giuseppe Matocha, of the same archdiocese.
Most Reverend Anthony Polansky, of the same archdiocese.
Most Reverend Francesco Pridálek, of the same archdiocese.
Most Reverend Giovanni Ripka, of the same archdiocese.
Most Reverend Giuseppe Vaslca, of the same archdiocese.
Most Reverend Domenico Willner, of the same archdiocese.
Most Reverend Francesco Zapletalik, of the same archdiocese.
September 21st.
September 28th.
October 5th.

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October 19th.

Most Reverend Adolfo Brix, of the diocese of Hradec Králové.

Most Reverend Giuseppe Burysek, of the same diocese.

Most Reverend Giovanni Groh, of the same diocese.

Most Reverend Vladimiro Hornof, of the same diocese.

Most Reverend Francesco Jelinek, of the same diocese.

Most Reverend Francesco Komárek, of the same diocese.

Most Reverend Giovanni Konecny, of the same diocese.

Most Reverend Francesco Machac, of the same diocese.

Most Reverend Giuseppe Mynarik, of the same diocese.

Most Reverend Giuseppe Palouè, of the same diocese.

Most Reverend Riccardo Popp, of the same diocese.

Most Reverend Giovanni Èeznicek, of the same diocese.

Most Reverend Luigi Soukup, of the same diocese.

Most Reverend Luigi Stëpina, of the same diocese.

Most Reverend Giuseppe Svëtelsky, of the same diocese.

Most Reverend Luigi Wittich, of the same diocese.

Most Reverend Cirillo Azman, of the diocese of Ljubljana.

Most Reverend Stanislao Premrl, of the same diocese.

Most Reverend Vittore Steska, of the same diocese.

Most Reverend Valentino Zupanéic, of the same diocese.

Most Reverend Marino Kuzmié, of the diocese of Spalato.

Most Reverend Riccardo Zajc, of the diocese of Ljubljana.

Most Reverend Mattia Petlió, of the Archdiocese of Belgrade.

Most Reverend Giovanni Listi, of the diocese of Secovia.

Most Reverend Gioviniano Barreto, of the diocese of Crato.

Most Reverend Michele Tavares Campos, of the same diocese.

Most Reverend Francesco d'Assisi Feitosa, of the same diocese.

Most Reverend Giuseppe Coelho de Figueredo Rocha, of the same diocese.

Most Reverend Pio Jung, of the Archdiocese of Prague (Glatz).

Most Reverend Giuseppe Beran, of the Archdiocese of Prague.

Most Reverend Giovanni Boháé, of the same archdiocese.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Official Commentary, October 19, 1939.

Monsignor Anthony Bofek-Bohalsky, of the same archdiocese.

Monsignor Joseph Bouzek, of the same archdiocese.

Monsignor Dominic Brázda, of the same archdiocese.

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Monsignor William Diessl, of the same archdiocese.
Monsignor Lewis Fiala, of the same archdiocese.
Monsignor Emmanuel Hrdlicka, of the same archdiocese.
Monsignor Joseph Hronek, of the same archdiocese.
Monsignor Vladimir Jefábek, of the same archdiocese.
Monsignor Charles Kadlec, of the same archdiocese.
Monsignor Joseph Málek, of the same archdiocese.
Monsignor Charles Pepa, of the same archdiocese.
Monsignor Theophilus Stasek, of the same archdiocese.
Monsignor Francis Steinmetzer, of the same archdiocese.
Monsignor Charles Stella, of the same archdiocese.
Monsignor Anthony Striz, of the same archdiocese.
Monsignor Joseph Svobóda, of the same archdiocese.
Monsignor Joseph Vladyka, of the same archdiocese.
Monsignor Ottocar Vosahlik, of the same archdiocese.
Monsignor Joseph Vymëtal, of the same archdiocese.
Monsignor Emmanuel Zák, of the same archdiocese.
Monsignor Adolph Bick, of the archdiocese of Prague (Sudetenland).
Monsignor George Grüner, of the same archdiocese.
Monsignor Joseph Hauer, of the same archdiocese.
Monsignor Andrew Hauser, of the same archdiocese.
Monsignor Jaroslav Janák, of the archdiocese of Prague. November 9.
Monsignor John Strohmenger, of the diocese of Aix-la-Chapelle.
Monsignor Francis Benda, of the diocese of Budëjovice.
Monsignor John Cajs, of the same diocese.
Monsignor Francis Chramosta, of the same diocese.
Monsignor Joseph Dvorak, of the same diocese.
Monsignor Emmanuel Fenzl, of the same diocese.
Monsignor Joseph Gross, of the same diocese.
Monsignor Joseph Grossi, of the same diocese.
Monsignor Wenceslaus Heindl, of the same diocese.
Monsignor Charles Iserle, of the same diocese.
Monsignor Leopold Klima, of the same diocese.
Monsignor Joseph Leska, of the same diocese.
Monsignor Lewis Matousu, of the same diocese.

[*Latin ed. p. 455*]

From the Roman Curial Diary, November 9, 1939.
Most Reverend Anthony Maxa, of the same diocese.

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Most Reverend Charles Melena, of the same diocese.
Most Reverend Albert Moran, of the same diocese.
Most Reverend John Motti, of the same diocese.
Most Reverend Victor Muchka, of the same diocese.
Most Reverend Joseph Neubauer, of the same diocese.
Most Reverend Lawrence Meseher, of the same diocese.
Most Reverend Charles Petersilka, of the same diocese.
Most Reverend Wenceslaus Poutska, of the same diocese.
Most Reverend Albert Prib, of the same diocese.
Most Reverend Wenceslaus Pribek, of the same diocese.
Most Reverend Charles Reban, of the same diocese.
Most Reverend Wenceslaus Repa, of the same diocese.
Most Reverend John Roubal, of the same diocese.
Most Reverend Wenceslaus Sileny, of the same diocese.
Most Reverend John Snejd, of the same diocese.
Most Reverend Francis Stary, of the same diocese.
Most Reverend Gaspard Stojdl, of the same diocese.
Most Reverend John Timr, of the same diocese.
Most Reverend Wenceslaus Turna, of the same diocese.
Most Reverend Francis Drbohlav, of the diocese of Litomerice.
Most Reverend Henry Donat, of the same diocese.
Most Reverend William Diessl, of the same diocese.
Most Reverend Ferdinand Hrdy, of the same diocese.
Most Reverend Francis Romer, of the same diocese.
Most Reverend Rudolph Schneider, of the same diocese.
Most Reverend Lawrence Schindler, of the same diocese.
Most Reverend John Sladecek, of the same diocese.
Most Reverend John Wiblinger, of the same diocese.
Most Reverend Luke Grgic, of the diocese of Spalato.
Most Reverend Lewis Vida, of the diocese of Maramures.
Most Reverend Eugene Bach, of the diocese of Augusta.
Most Reverend Peter Belleis, of the same diocese.
Most Reverend Francis Hartmann, of the same diocese.
Most Reverend George Lindermayer, of the same diocese.
Most Reverend Louis Eckert, of the Archdiocese of Freiburg im Breisgau.
Most Reverend Henry Feuerstein, of the same archdiocese.
Most Reverend Matthew Lang, of the same archdiocese.
Most Reverend Francis Xavier Raab, of the same archdiocese.

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Most Reverend Augustine Schuldis, of the same archdiocese.

Most Reverend Charles Schweitzer, of the same archdiocese.

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Official Commentary, November 23, 1939.

Monsignor Giuseppe Trunz, of the same archdiocese.

Monsignor Ginseppe Adrian, of the diocese of Fulda.

Monsignor Roberto Busch, of the same diocese.

Monsignor Giovanni Delmhorst, of the same diocese.

Monsignor Giuseppe Freusberg, of the same diocese.

Monsignor Gregorio Bichter, of the same diocese.

Monsignor Agostino Rübsam, of the same diocese.

Monsignor Vittore Theilemann, of the same diocese.

Monsignor Giuseppe Fliegel, of the diocese of Limburgo.

Monsignor Luigi Enrico Baeza, of the archdiocese of Santiago del Chile.

Monsignor Arturo Cortinez, of the same archdiocese.

Monsignor Edoardo Escudero, of the same archdiocese.

Monsignor Giovanni Francesco Fresno, of the same archdiocese.

Monsignor Francesco Vivez, of the same archdiocese.

December 8.

Monsignor Edmondo Acuña, of the archdiocese of Caracas.

Monsignor Manuel Antonio Pacheco, of the same archdiocese.

Monsignor Gesù Pellin, of the same archdiocese.

December 14.

Monsignor Girolamo Raggio, of the diocese of Campinas.

Monsignor Giovanni A. Loschi, of the same diocese.

Monsignor Moisé Nora, of the same diocese.

Monsignor Manoel Rosa, of the same diocese.

Monsignor Valentino Marklet, of the diocese of Gurk.

Monsignor Michele Paulitsch, of the same diocese.

Monsignor Francesco Zach, of the same diocese.

January 19, 1940.

Monsignor Francesco Saverio Giesbets, of the archdiocese of Florianopolis.

Monsignor Uberto Others, of the same archdiocese.

Monsignor Federico Tombok, of the same archdiocese.

Monsignor Luigi Carvalho, of the archdiocese of Fortaleza.

Monsignor Giuseppe Guinderé, of the same archdiocese.

Monsignor Caläio Porfirio Sampaio, of the same archdiocese.

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Monsignor Pietro Düringer, of the apostolic administration of Innsbruck.

Monsignor Enrico Heidegger, of the same apostolic administration.

Monsignor Francesco Kolb, of the same apostolic administration.

Monsignor Carlo Lampert, of the same apostolic administration.

[*Latin ed. p. 457*]

From the Records of the Roman Curia, January 19, 1940.

Most Reverend Gebbardo Metzler, of the same Apostolic Administration.

Most Reverend Giuseppe Resinger, of the same Apostolic Administration.

Most Reverend Sebastian Rieger, of the same Apostolic Administration.

Most Reverend Carlo Scheidle, of the same Apostolic Administration.

Most Reverend Francesco Wagner, of the same Apostolic Administration.

Most Reverend Michele Weiskopf, of the same Apostolic Administration.

February 1.

Most Reverend Giovanni de Souza Marinho, of the Diocese of Aracajù.

Most Reverend Messias Bragança, of the Diocese of Guaxupé.

Most Reverend Giuseppe Eusebio da Rocha Leite, of the same Diocese.

Most Reverend Marciano Da Fonseca, of the Diocese of Juiz de Fora.

Most Reverend Traiano Leal de Bomfim, of the same Diocese.

Most Reverend Giovanni da Matha Paiva, of the Diocese of Natal.

Most Reverend Adalberto Cservenka, of the Diocese of Rosnavia.

Most Reverend Roberto Pobozsny, of the same Diocese.

Most Reverend Giulio Privitzky, of the same Diocese.

March 3.

Most Reverend Giuseppe Dostal, of the Diocese of Ljubljana.

March 22.

Most Reverend Rainolde Reinalter, of the Apostolic Administration of Innsbruck.

March 29.

Most Reverend Emilio Riccardo Schlafferer, of the Archdiocese of Freiburg im Breisgau.

Most Reverend Andrea Schmider, of the same Archdiocese.

Most Reverend Placido Gobbini, of the Diocese of Sovana-Pitigliano.

March 7.

Most Reverend Francesco Nafe, of the Diocese of Berlin.

Most Reverend Paolo Schnura, of the same Diocese.

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April 5.

Most Reverend Vitaliano Berroa, of the Archdiocese of Lima.

April 11.

Most Reverend Raimondo Henke, of the Diocese of Litomeřice.

Most Reverend Giuseppe Kuska, of the same Diocese.

Most Reverend Francesco Wagner, of the same Diocese.

Most Reverend Giorgio Zischek, of the same Diocese.

May 16.

Most Reverend Guido Capocaccia, of the Diocese of Bagnoregio.

Most Reverend Francesco Macchioni, of the same Diocese.

Most Reverend Bonaventura Medori, of the same Diocese.

Most Reverend Francesco Rudolf, of the Archdiocese of Prague.

[*Latin ed. p. 458*]

458 Acts, May 16, 31; June 6; June 20; June 27; July 11; July 18; July 26. *Apostolicae Sedis - Commentarium Officiale*, 1940.

Most Reverend Nazareno Roberti, of the diocese of Segni.

Most Reverend Frederick Bevere, of the diocese of Melfi.

Most Reverend Libero Natali, of the diocese of Montepulciano.

Most Reverend Biagio Pasearella, of the diocese of Acerra.

Most Reverend Anthony Pirotto, of the diocese of Acqui.

Most Reverend Giuseppe Battaglia, of the diocese of Bergamo.

Most Reverend Giuseppe Bolka, of the diocese of Fort Wayne.

Most Reverend Giorgio Moorman, of the same diocese.

Most Reverend Giuliano Skrzypinski, of the same diocese.

Most Reverend Vincenzo D'Agostino, of the diocese of Nusco.

Most Reverend Umberto Cassani, of the diocese of Pavia.

Most Reverend Martin Hellriegel, of the archdiocese of Saint Louis.

Most Reverend Francesco Fiorito, of the diocese of Ugento.

Most Reverend Giovanni Pricci, of the same diocese.

Most Reverend Tommaso Stefanachi, of the same diocese.

Most Reverend Giuseppe De Lucia, of the diocese of Acerra.

Most Reverend Francesco Dichtl, of the diocese of Budejovice.

Most Reverend Luigi Panigada, of the diocese of Lodi.

Most Reverend Giovanni Szvejkovszky, of the diocese of Rosnavia.

Most Reverend Sigismondo Pomelli, of the abbey of Subiaco.

Most Reverend Francesco De Luca, of the diocese of Tricarico.

Most Reverend Giuseppe Quagli, of the diocese of Volterra.

Most Reverend Gioacchino Sormanti (Rome).

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Most Reverend Vito Peroni, of the diocese of Pontremoli.

Most Reverend Francesco Cherubini (Rome).

Most Reverend Luigi Montini (Rome).

Most Reverend Giovanni J. Boardman, of the diocese of Brooklyn.

Most Reverend Bernard Riccardo McHugh, of the same diocese.

Most Reverend T. Allan Pendleton, of the same diocese.

Most Reverend Agostino Gennaro, of the archdiocese of Genoa.

Most Reverend Luigi Bo, of the diocese of Asti.

Most Reverend Giuseppe Braga, of the archdiocese of Ohieti.

Most Reverend Nicola Ciaramellano, of the same archdiocese.

Most Reverend Vincenzo Fonzi, of the same archdiocese.

Most Reverend Tommaso Tozzi, of the same archdiocese.

Most Reverend Giles Del Corpo, of the diocese of Isernia and Venafro.

Most Reverend Domenico Janez, of the diocese of Trieste and Capodistria.

Most Reverend Francesco Kerhné, of the same diocese.

[*Latin ed. p. 459*]

Diarium Romanae, Curiae, 459, August, 1940.

Most Reverend Vincenzo Faraoni, of the diocese of Cagli and Pergola.

Most Reverend Rocco Trapani, of the archdiocese of Reggio Calabria.

Most Reverend Giuseppe Rognoni, of the diocese of Tortona.

Most Reverend Giuseppe Rolandino, of the same diocese.

Most Reverend Michele Gala, of the archdiocese of Acerenza and Matera.

Most Reverend Antonio Picciani, of the same archdiocese.

Most Reverend Luigi Arace, of the diocese of Avellino.

Most Reverend Orazio Missionario, of the same diocese.

Most Reverend Nazareno Secondini, of the diocese of Cagli and Pergola.

Most Reverend Umberto Cameli, of the archdiocese of Fermo.

Most Reverend Defendente Tettamanzi, of the archdiocese of Milan.

Most Reverend Carlo Villa, of the same archdiocese.

Most Reverend Gelindo Ceroni, of the diocese of Narni.

Most Reverend Vincenzo Spiraglia, of the diocese of Noto.

Most Reverend Luigi Pomponi, of the diocese of Ripatransone.

Most Reverend Pasquale Margreth, of the archdiocese of Udine.

Most Reverend Giovanni Sessolo, of the diocese of Vittorio Veneto.

Most Reverend Lorenzo Giacomo Willenborg, of the diocese of Haarlem.

Most Reverend Guido Mandolini, of the diocese of Macerata.

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Most Reverend Giuseppe Mancini, of the diocese of Tolentino.

Most Reverend Giulio Bitonti, of the diocese of Ugento.

Most Reverend Paolo Bartoli, of the diocese of Molfetta.

Most Reverend Francesco Jemelka, of the archdiocese of Olomouc.

Most Reverend Angelo Patrini, of the diocese of Crema.

September 5.

Most Reverend Pietro Negri, of the diocese of Lodi.

Secret Chamberlains, honorary, with sword and cape, of August 8, 1939; March 7, 1939; June 28, 1939; July 11, 1939; August, 1939.

Mr. Enrico Cupper, of the diocese of Aix-la-Chapelle.

Mr. Count Ugo Strachtitz, of the archdiocese of Olomouc.

Mr. Alessandro Erberto Maguire, of the archdiocese of Liverpool.

1940.

Mr. Orlando Guerreiro De Castro, of the archdiocese of San Sebastiano de Rio de Janeiro.

Mr. Count Cecilio Carlo Blunt, of the archdiocese of Lucca.

Mr. Nobility Antonio Miccinelli (Rome).

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Official Commentary of the Honorary Chamberlains at the Papal Basilica: 8 » » » June 15 » » » » 1939. Monsignor Giovanni Ohrhallinger, of the diocese of Linz. » Monsignor Anthony M. Pleninger, of the same diocese. » Monsignor Joseph Scherrer, of the same diocese. » Monsignor Joseph Tischberger, of the same diocese. » Monsignor Francis Arnberger, of the diocese of Saint Hippolytus. » » » Monsignor Emilio Beichel, of the same diocese. » » » Monsignor Martin Kroissmayer, of the same diocese. » » » Monsignor Romano Leclmer, of the same diocese. » » » Monsignor Francis Lietz, of the same diocese. » » » Monsignor John Mayer, of the same diocese. » » » Monsignor John Pfuegl, of the same diocese. » » » Monsignor Ignatius Trimmel, of the same diocese. July 5 » Monsignor Rudolph Formánek, of the diocese of Neutra. » » » Monsignor Hermann Klens, of the archdiocese of Paderborn. 8 » » Monsignor Celso Cicco, of the diocese of Natal. » » » Monsignor Paul Heroncio De Melo, of the same diocese. 31 » » Monsignor Augustine Hensl, of the archdiocese of Prague (Branitz). » » » Monsignor Charles Kolsdorf, of the same archdiocese. » » » Monsignor John Malota, of the same archdiocese. August 8 » Monsignor Joseph D'Alessandro, of the archdiocese of Benevento. » » » Monsignor Leo Ceria, of the diocese of Chiavari. 10 » » Monsignor Alvaro O. Naranjo, of the diocese of Ierichus. » » » Monsignor John Strbán, of the diocese of Neosolio. » » » Monsignor Michael Bolecèk, of the diocese of Neutra. » » » Monsignor Ansgarius Gagenr, of the diocese of Rottemburgo. » » » Monsignor Vito Bassi, of the

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same diocese. » » » Monsignor Albert Herkommer, of the same diocese. » » » Monsignor Louis Kremmler, of the same diocese. » » » Monsignor Adolph Remmele, of the same diocese. » » » Monsignor Hermann Seibold, of the same diocese. » » » Monsignor Nicholas Steinhauser, of the same diocese. » » » Monsignor Saverio Olivares, of the archdiocese of Santiago del Chile. » » » Monsignor Francis Feichtingen, of the archdiocese of Vienne. » » » Monsignor Francis Gundl, of the same archdiocese. 12 » » Monsignor Francis Bayer, of the diocese of Segovia. » » » Monsignor Augustus Leitlinger, of the same diocese.

[*Latin ed. p. 461*]

Diary, August 24th. Roman Curia, 461, 1940.

Most Reverend Francesco Zweytick, of the same diocese.

Most Reverend Giovanni Battista Haindl, of the archdiocese of Munich and Freising.

Most Reverend Costantino Joerg, of the same archdiocese.

Most Reverend Luigi Roeck, of the same archdiocese.

Most Reverend Luigi Boenisch, of the archdiocese of Olomouc.

Most Reverend Ferdinando Cernlk, of the same archdiocese.

Most Reverend Francesco Hájek, of the same archdiocese.

Most Reverend Giuseppe Hanák, of the same archdiocese.

Most Reverend Veriano Hlobil, of the same archdiocese.

Most Reverend Vincenzo Horák, of the same archdiocese.

Most Reverend Zenone Jockl, of the same archdiocese.

Most Reverend Ludovico Kaspar, of the same archdiocese.

Most Reverend Tomaso Kublcek, of the same archdiocese.

Most Reverend Carlo Kuéa, of the same archdiocese.

Most Reverend Luigi Lang, of the same archdiocese.

Most Reverend Rodolfo Nejezchleba, of the same archdiocese.

Most Reverend Giuseppe Polásek, of the same archdiocese.

Most Reverend Massimiliano Pospisil, of the same archdiocese.

Most Reverend Alfonso Pryë, of the same archdiocese.

Most Reverend Giovanni ßeimer, of the same archdiocese.

Most Reverend Giuseppe Rypar, of the same archdiocese.

Most Reverend Enrico Skacel, of the same archdiocese.

Most Reverend Agostino Stand, of the same archdiocese.

Most Reverend Carlo Sulák, of the same archdiocese.

Most Reverend Ottocaro Tanber, of the same archdiocese.

Most Reverend Teodoro Vavrusa, of the same archdiocese.

Most Reverend Vladimiro Worel, of the same archdiocese.

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Most Reverend Giulio Zohner, of the same archdiocese.

September 21st.

Most Reverend Tommaso Chromy, of the diocese of Hradec Králové.

September 28th.

Most Reverend Francesco Kohout, of the same diocese.

Most Reverend Alfonso Hornek, of the same diocese.

Most Reverend Giovanni Kostkan, of the same diocese.

Most Reverend Giuseppe Kovár, of the same diocese.

Most Reverend Francesco Melich, of the same diocese.

Most Reverend Francesco Mtek, of the same diocese.

Most Reverend Giuseppe Portman, of the same diocese.

Most Reverend Antonio Svatos, of the same diocese.

Most Reverend Emmanuele Teply, of the same diocese.

Most Reverend Giovanni Zitko, of the same diocese.

Most Reverend Mario Silveira, of the archdiocese of Marianna.

[*Latin ed. p. 462*]

462 Acta Apostolicae Sedis - Official Commentary, October 19, 1940. Monsignor Agostino Heinz, of the archdiocese of Prague (Glatz). Monsignor Giorgio Wache, of the same archdiocese.

Monsignor Federico Augustin, of the archdiocese of Prague.

Monsignor Stanislao Bambas, of the same archdiocese.

Monsignor Francesco Kadeíábek, of the same archdiocese.

Monsignor Luigi Kudrnovsk^, of the same archdiocese.

Monsignor Giovanni Matëjka, of the same archdiocese.

Monsignor Giuseppe Svátek, of the same archdiocese.

Monsignor Venceslao Tich^, of the same archdiocese.

Monsignor Francesco Trnka, of the same archdiocese.

Monsignor Luigi Tylinek, of the same archdiocese.

Monsignor Gustavo Verich, of the same archdiocese.

Monsignor Carlo Enzmann, of the archdiocese of Prague (Sudetenland).

Monsignor Andrea Frank, of the same archdiocese.

Monsignor Engelberto Hora, of the same archdiocese.

Monsignor Venceslao Vitek, of the archdiocese of Prague.

Monsignor Giovanni Spannbauer, of the diocese of BudëjoVIce.

Monsignor Enrico Bassi, of the archdiocese of Milan.

Monsignor Francesco Filippo Fontenelle, of the diocese of Sobral.

Monsignor Alberto Alberstoetter, of the diocese of Augusta.

Monsignor Roberto Domm, of the same diocese.

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Monsignor Lodovico Kerlér, of the same diocese.
Monsignor Antonio Luible, of the same diocese.
Monsignor Damiano Kunst, of the diocese of Limburgo.
Monsignor Michele Müller, of the same diocese.
Monsignor Francesco Botti, of the diocese of Campinas.
December 14.
Monsignor Pietro Dos Santos, of the same diocese.
Monsignor Girolamo Gallo, of the same diocese.
Monsignor Ladislao Kaufmann, of the diocese of Gurk.
Monsignor Ottone Rainer, of the same diocese.
Monsignor Stefano Fodor, of the diocese of Rosnavia.
January 1, 1940.
Monsignor Giulio Kóváes, of the same diocese.
Monsignor Ladislao Mázik, of the same diocese.
Monsignor Pio Pelli, of the diocese of Lodi.
June 6.
Monsignor Adalberto Magyar, of the diocese of Cinque Chiese.
Monsignor Desiderio Riedlinger, of the same diocese.
Monsignor Mattia Rudolf, of the same diocese.
Monsignor Francesco Schunk, of the same diocese.
Monsignor Carlo Sebestyén, of the same diocese.

[*Latin ed. p. 463*]

Diarium Romanae Curiae 463, 1940. Monsignor Giovanni Tihanyi, of the same diocese. Monsignor Mario Bedetti, of the diocese of Como. Giuseppe Giubergia, of the diocese of Mondovì. Monsignor. Monsignor Oreste Gaetani, of the Abbey of Subiaco. Monsignor Giovanni Rossi, of the same abbey. Monsignor Emilio Passaro, of the diocese of Capaccio-Vallo. 27. Monsignor Giulio Chauffât, of the diocese of Freiburg im Breisgau. July 4th. 11. Monsignor Giuseppe Bodor, of the diocese of Csanád. Monsignor Andrea Kelemen, of the same diocese. Monsignor Tommaso Krämer, of the same diocese. Monsignor Giovanni Sopsich, of the same diocese. Monsignor Teodoro Laconca, of the diocese of Venosa. September 12th. Monsignor Berardino Tancredi, of the same diocese. June 29th. Honorary Chamberlains beyond the city walls, of the rank of 8. 8.: December 14, 1939. Monsignor Giuseppe Auernig, of the diocese of Gurk. Monsignor Giuseppe Egerbacher, of the same diocese. Monsignor Francesco Klaas, of the same diocese. Monsignor Giuseppe Schmutz, of the same diocese. Honorary Chamberlains, supernumerary, of sword and cape, of the rank of 8. 8.: March 20, 1939. July 9, 1940. Mr. Giovanni Campa (Rome). Mr. Francesco Ragni, of the suburbicarian diocese of Velletri. May 9, 1940. Mr.

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Almerico Brancaccio, of the archdiocese of Bari. Mr. Giuseppe Zugaro, of the diocese of Penne ed Atri. Mr. Ferdinando de Águylar y Gómez Acebo, of the diocese of Madrid. June 6th. Mr. Corrado Gatti (Rome). July 27th. Mr. Ladislao Ignacz, of the diocese of Vacia. July 26th. Mr. Paolo Diamilla Magnelli (Rome). Mr. Giovanni Batt. Vicentini (Rome). Mr. Giuseppe Gatti, of the diocese of Nusco. August 8th. Mr. Ugo Marnili (Rome). Mr. Guido Perego, of the archdiocese of Milan. August 22nd. Mr. Domenico de Luca Montalto, of the archdiocese of Naples. Honorary Secret Chamberlains of the rank of 8. 8.: June 20, 1940. Monsignor Michele Pilivan, of the diocese of Cinque Chiese. Monsignor Giovanni Trim, of the same diocese.

[*Latin ed. p. 464*]

464 Acta Apostolicae, June 20, July 11. Sedis – Official Commentary, 1940. Monsignor Pietro de Maria Segura, of the diocese of San Luis Potosí. » Monsignor Giulio Kiss, of the diocese of Csanád. Chaplain of honor *extra Urbem* to His Holiness: July 26, 1940. Monsignor Roberto Nitz, of the archdiocese of Udine. NECROLOGY, September 22, 1940. Monsignor Gioacchino Ferreira de Mello, Bishop of Pelotas. 28 » » Monsignor Stefano Breyer, Bishop of Giavarino. 22 October » » Monsignor Agostino Simeone, Bishop of Fréjus. 24 » » Monsignor Guglielmo Timoteo Cotter, Bishop of Portsmouth. 25 » » Monsignor Silvestro Espelage, Bishop *titularis* of Oreo. 29 » » Monsignor Celestino Endrici, Archbishop of Trent. 30 » » Monsignor Gregorio Raggiar, Bishop of Tolemaide.

[*Latin ed. p. 465*]

Ann. XXXII, 19 November 1940 (Ser. II, v. Tu) - No. 12. ACTA APOSTOLICAE SEDIS. COMMENTARIUM OFFICIALE. ACTA PII PP. XII. CONSTITUTIONES APOSTOLICAE. I. DE FUSHTJN. PRAEFECTURA APOSTOLICA DE FUSHUN IN MANCIURIA IN VICARIATUM APOSTOLICUM EXTOLLITUR. PIUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM.

That Church, which, through the merits of its own advancement, having attained not inconsiderable progress in the propagation of the faith among the infidels and in the flourishing of the Lord's flock and missionary works, is raised to a higher degree of dignity by the Apostolic See, is rightly so elevated. And indeed, as We have been informed, this has happily occurred, with God's favor, in the Apostolic Prefecture of Fushun in Manchuria, which was established by Apostolic Letters from Our blessed predecessor, Pope Pius XI, on the fourth day of the month of February, in the year nineteen hundred and thirty-two. Through the diligent efforts and tireless zeal of the Society of Maryknoll for Foreign Missions, to which that Prefecture is entrusted, despite encountering, at times, very grave dangers and many hardships, it has achieved a joyful growth in a few years,

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and offers ever greater hope for the future. Wherefore, with the counsel of the venerable Fathers, Our Brothers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and with the prior opinion of the venerable Father August Gaspais, Titular Bishop of Canopitum and Apostolic Vicar of Kirin, who, by mandate of the Apostolic See, carries out the affairs, ACTA, vol. VII, a. 12. - 19-11-1940. 31

[*Latin ed. p. 466*]

The Acts of the Apostolic See – Official Commentary, 46, concerns the Catholic Missions under the Manchu Government, and, with favorable sentiments, we have deemed it fitting to grant the requested elevation of the aforementioned Prefecture to an Apostolic Vicariate, a request made by the venerable Father James Edward Walsh, Titular Bishop of Satensi, General Superior of the Society of Maryknoll. Therefore, and to the extent that it may be necessary, with the consent of others who may be concerned, or of those who presume to have an interest, by the fullness of Our Apostolic authority, We erect and establish the Prefecture of Fushun as an Apostolic Vicariate, retaining the same name, and We wish to grant it, as previously, to the aforementioned Society of Maryknoll, but subject to Our will and the approval of the Apostolic See. Therefore, We grant to the new Apostolic Vicariate of Fushun, or Fushunensis, and to its Vicars Apostolic for the time being, all rights, privileges, honors, and powers, by which other Apostolic Vicariates and their prelates are commonly entitled and enjoy, and We likewise subject them to the same burdens and obligations to which others are subject. We will and command that all of these things, as above established and constituted, be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, We decree that any transcript, excerpt, or printed copy of these documents, provided it is signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full faith and validity as if the original documents were presented or shown. To no one shall it be permitted to infringe upon or contradict this decree of elevation, erection, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty, on the thirteenth day of the month of February, in the first year of Our pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI,
Chancellor.
8. R. E. P.

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Card. FUMASONI BIONDI,
Prefect of the Congregation for the Propagation of the Faith.
Joseph Wilpert, Dean of the Pontifical College.
Alfridus Vitali, Pontifical Prelate.
[Reference to a register, volume, and page number.]
- Al. Trussardi.

[*Latin ed. p. 467*]

Acta Pii PP. XII 467 II

DE GIMMA (ENDEBERENSIS)

From the Apostolic Vicariate of Gimma, a portion is separated and a new Apostolic Prefecture, <(ENDEBERENSIS), is established.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

That the work of evangelization within the boundaries of Italian East Africa may be more suitably assisted, it seemed opportune to separate a portion of territory from the Apostolic Vicariate of Gimma, which should be erected into a new Apostolic Prefecture.

Therefore, after mature deliberation, with the advice and consent of the Most Reverend Fathers, our Sacred Congregation of Propaganda Fide, and with the necessary supplements, we, by our supreme authority, detach from the aforementioned Apostolic Vicariate of Gimma, the portion which encompasses the entire region of Guraghe-Hadia, and which, according to the most recent definition of civil boundaries, is located within the territory of the civil government of Scioa, and we erect it into a new Apostolic Prefecture, and we order that it be called Endeberensis, and we entrust it to the care of zealous preachers of the Gospel from the Order of the Friars Minor Capuchin, to our satisfaction and that of the Apostolic See.

To this new Prefecture, Endeberensis, and to its Prefects Apostolic, we grant all rights, privileges, honors, and powers, by which other Prefectures and their superiors throughout the world are lawfully entitled and enjoy, and we likewise subject them to the same burdens and obligations to which others are subject.

All of these things, as above established and decreed, we wish and command to be considered ratified and valid, notwithstanding any contrary provisions.

Furthermore, we wish that these Letters, whether transcribed or excerpted, even if printed, but signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if these Letters themselves were presented and shown.

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To no one shall this page be torn from this document.

[*Latin ed. p. 468*]

408 Acta Apostolicae Sedis –Official Commentary. It is not permitted to anyone to infringe upon or contradict this document concerning its erection, establishment, commission, concession, statute, and will. If anyone should presumptuously dare to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty, on the thirteenth day of the month of February, in the first year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Secretary. 8. R. E. S. C. of the Congregation for the Propagation of the Faith. Prefect, Alfonsus Carinci, Apostolic Protonotary. Arthurus Mazzoni, Apostolic Protonotary. In place of © Plumbi Reg. in Cane. Ap., vol. LXII, n. 5. - Al. Trussardi. III CONCERNING NEOHELLI AND Ö-IMMA (HOSANNENSIS). A part of the territory of the Apostolic Prefecture of DB Neghelli and of the Apostolic Vicariate of Gimma is separated, and a new Apostolic Prefecture is erected, called "Hosannensis," which is entrusted to the Order of the Friars Minor Capuchin. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The Apostolic See seeks out those things which are recognized as being useful for the easier and quicker spread of the Catholic religion among the infidel peoples. Considering this, We, in other Letters sealed with Our seal, given on this very day, have separated a part of the territory from the Apostolic Vicariate of Gimma and have erected the new Apostolic Prefecture of Endeberénsem. Furthermore, by these present Letters, moved by the same reason, and in order that, indeed, the light of the Gospel may be more suitably spread in that region, concerning Our Venerable Brothers of the S. R. E.

[*Latin ed. p. 469*]

The Acts of Pope Pius XII, page 469, state that, after deliberation with the Cardinals of the Congregation for the Propagation of the Faith, We have deemed it opportune to erect a new Apostolic Vicariate there, to be entrusted to the Order of the Friars Minor Capuchin, whose members are already diligently working in certain regions of the Apostolic Vicariate of Gimma. Therefore, after mature deliberation and with all necessary preparations completed, and with the consent of those concerned, or those who might be affected, We, with Our supreme authority, separate a portion of the territory of the Apostolic Vicariate of Neghelli, specifically that part of the region of Gambattà located to the left bank of the river Billate, and We detach the entire region of Gambattà-Gudella, as well as a small portion of the territory of the people of Voliamo, from the Apostolic Vicariate of Gimma, and We erect and establish this detached territory as a new

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Apostolic Vicariate, named Hosannensem, with the following boundaries, extending from south to north, from west to east: First, the line separating the territory inhabited by the Goiscia tribes, which will belong to the new Vicariate, from the territory of the Kindo and Ofa tribes, which will remain under the jurisdiction of the Apostolic Vicariate of Gimma; then, the right bank of the Lintala river, up to the point where the Arada stream flows into that river; then, the right bank of that stream itself (so that the northern part of the city called Soddu will belong to the new Vicariate, while the southern part will belong to the Apostolic Vicariate of Gimma), up to the source of that stream; then, a straight line crossing the summit of the Damotà mountain, up to the sources of the Bathara river; finally, the left bank of that river, up to the point where it flows into the Billate river. We entrust this new Apostolic Vicariate of Hosannensem to the Order of the Friars Minor Capuchin, with the hope that the members of that Order will, with tireless zeal, continue to work for the spread of the Kingdom of Christ in that place. We grant to this Vicariate and to its Apostolic Prefects, for the time being, all the rights, privileges, faculties, and powers that other Vicariates and their superiors enjoy and possess by common law, and We subject them to the same obligations and duties to which others are subject. All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding anything to the contrary. Furthermore, We decree that any copies or excerpts, even printed ones, of these documents, provided they are signed by a public notary and sealed with the seal of a person holding an ecclesiastical office, shall have the same full force and effect as if the original documents were presented and shown. To no one shall it be permitted to violate or contravene this division, erection, concession, statute, decree, and Our will. If anyone, with audacious temerity, should attempt to do so...

[*Latin ed. p. 470*]

The *Acta Apostolicae Sedis* – the Official Commentary – should be aware that it will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and forty, on the thirteenth day of the month of February, in the first year of Our Pontificate.

Fr. TH. PIUS, O.P., Card. BOGGIANI P. Card. FUMASONI BIONDI, Prefect of the Sacred Congregation for the Propagation of the Faith. Alfonsus Carinci, Arthurus Mazzoni, Apostolic Protonotaries. *Loco* £8 Plumbi, *Reg.* in Cane. Ap., vol. LXIII, n. 6. – Al. Trussardi.

IV. SAN CARLOS DE ANCUDIA (DE AYSEN): From the Diocese of San Carlos de Ancud, a southern portion is separated, which is erected into a new Apostolic Prefecture, to be called "De Aysen."

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

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By Our other Letters, dated the first day of the month of April of the preceding year, under Our seal, We separated a part from the extensive territory of the Diocese of San Carlos de Ancud and constituted a new Diocese, called Puerto Montt. Indeed, that Diocese, although diminished in territory, still extends so widely that its Pastor can scarcely exercise his duties; therefore, it has been requested from this Apostolic See that a southern portion be separated from that same Diocese, in order to erect an Apostolic Prefecture, to be placed under the jurisdiction of the Sacred Congregation for the Propagation of the Faith.

We, therefore, having consulted with Our beloved Son, Charles Cardinal Rossi, Prefect of the Secretariate of the Sacred Congregation Consistorial, and having carefully considered the matter, knowing how much this will contribute to the spiritual good of the faithful dwelling in that region, We have gladly accepted the proposals made to Us. Therefore, to the extent that it is necessary, We provide for those who are concerned, or for those who have a vested interest.

[*Latin ed. p. 471*]

The Acts of the Popes, 471, XII, with the unanimous consent, and by the fullness of Our Apostolic authority, We separate from the territory of the Diocese of San Carlos de Ancud the southern portion, which has already been entrusted to the diligent care of the members of the Order of the Servants of Mary, and We erect and establish it as a new Apostolic Prefecture, to be called Aysen, with the following boundaries: To the north, the river flowing from the foothills of the Andes mountains, through Lake El Cuerno and the estuary of Renihue, up to Corcovado Bay; to the south, the territory of the Apostolic Vicariate of Magellan; to the east, the civil boundaries of the Republic of Chile; to the west, the Pacific Ocean, including the islands of Guafo, de los Chonos, and others adjacent. We wish to place this new Apostolic Prefecture of Aysen under the jurisdiction of the Sacred Congregation of Propaganda Fide, and We grant to it and to its Prefects Apostolic, for the time being, all rights, privileges, honors, and powers, by which other Prefectures and their superiors throughout the world are commonly endowed and enjoy, and We subject them to the same obligations and duties. We decree that all of the above, as established and constituted, be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, We wish that these Letters, even when transcribed and printed, and signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if these Letters themselves were presented and shown. To no one shall it be permitted to infringe or contradict this division, erection, concession, subjection, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter

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and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty, on the seventeenth day of the month of February, in the first year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI,
Chancellor of the Holy Roman Church.
P. Card. FUMASONI BIONDI,
Prefect, Congregation of Propaganda Fide.
Joseph Wilpert, Dean of the College of Apostolic Protonotaries.
Alfridus Vitali, Apostolic Protonotary.
Loco £B Plumbi Reg. in Cane. Ap., Vol. LXIII, n. 25. - Al. Trussardi.

[*Latin ed. p. 472*]

The Acts of the Apostolic See - Official Commentary

V. TRUXILLENSIS (PIURENSIS)

* A portion of territory is separated from the Diocese of Truxillensis in the Republic of Peru, from which a new diocese is erected, to be called "Piurensis," a suffragan of the Metropolitan Church of Lima.

* The Bishop of Piura, servant of the servants of God, for the perpetual memory of this event, in order to more easily achieve the spiritual good of the Christian people, we must, according to the supreme office of the apostolate divinely entrusted to us, see to it that a portion of territory be separated from any diocese which, due to its excessive size and the number of the faithful, cannot be adequately governed by one, even the most vigilant, pastor, so that a new diocese may be established and entrusted to another bishop. Therefore, with pleasure, having received the favorable opinion of the venerable Brother Fernando Cento, titular Archbishop of Seleucia Pieria, Apostolic Nuncio to the Republic of Peru, we have accepted the requests made to this Apostolic See, in which it is requested, for the greater benefit of the Christian faithful, that a portion of territory be separated from the Diocese of Truxillensis, which is very extensive, so that a new diocese may be erected.

After mature deliberation, and with the necessary preparations completed, and with the consent of those whose interests may be involved, by the fullness of our Apostolic authority, we separate a portion of territory from that Diocese of Truxillensis, encompassing the civil districts of Pium and Tumbes, which we erect and establish as a new diocese, to be called "Piurensis," taking its name from the city of Pium.

We establish the episcopal seat of this new diocese in the city of Pium,

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from which, as we have said, the diocese itself takes its name, and we accordingly raise that city to the rank of an episcopal city, granting it all the rights and privileges with which other episcopal cities are endowed.

Furthermore, we place the episcopal chair in the church dedicated to the honor of Saint Michael the Archangel, located in that same city, which we elevate to the rank and dignity of a Cathedral Church, and therefore we grant to it, and to the bishops of Piura for the time being, all the rights, privileges, honors, insignia, favors, and graces with which other Cathedral Churches and their prelates are commonly endowed, and we subject them equally to the same burdens and obligations with which others are burdened. The diocese...

[*Latin ed. p. 473*]

The Acts of Pope Pius XII, 473: Furthermore, we establish the diocese of Piura as a suffragan of the Metropolitan Church of Lima, and we subject its bishops, for the time being, to the jurisdiction of the Metropolitan Archbishops of Lima. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of Canons in this new diocese, we grant that, in the meantime, diocesan Consultors be chosen and employed, in place of the Canons, to handle legal matters. We also command that, as soon as it is possible, at least a small Seminary be established in the diocese of Piura, according to the prescriptions and norms of the Code of Canon Law and those transmitted by the Holy Congregation for Seminaries and Universities; and also that, at the expense of the same diocese, two young men, chosen by lot and called by the Lord, or at least one, be sent to the Pontifical Latin Seminary of the City, without interruption, so that they may be imbued with doctrine and piety under the watchful eye of the Roman Pontiff. As for the governance and administration of this diocese, we strictly command that all that the sacred canons prescribe concerning the election of a Capitular Vicar in the absence of a bishop, the rights and obligations of the clergy and the faithful, and other matters of this kind, be observed. Furthermore, with regard to the clergy in particular, we decree that as soon as these Our Letters concerning the erection of this diocese have been put into effect, the clergy legitimately residing in its territory shall be considered to be attached to it. The Episcopal table of the new diocese consists of the emoluments and offerings that are customarily given by the faithful, in addition to those that have already been collected for this purpose. We wish that all documents and records concerning the newly erected diocese and its clergy and faithful be, as soon as possible, delivered by the Chancery of the diocese of Trujillo to the Episcopal Curia, so that they may be diligently preserved there. For all of the matters set forth and established above, we choose the Most Reverend Brother Ferdinand Cento, whom we mentioned above, the Apostolic Nuncio in the Republic of Peru, to carry them out, and therefore we grant him all the necessary and appro-

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priate powers for this purpose, including the power to delegate any man constituted in ecclesiastical dignity, and we make the burden entrusted to him authentic through a copy of the executed acts to be transmitted to the Holy Consistorial Congregation as soon as possible. These present Letters and everything contained in them, even if anyone, whether among those present or those who believe they have an interest, even if they are worthy of specific and individual mention, have not been heard or have not agreed to the foregoing, shall never, at any time, be subject to the defect of surreptition, or prevarication, or nullity, or of Our intention, or of any other, even substantial and unforeseen, defect, but they shall be considered, as if from certain knowledge and the fullness of power.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis – We declare that the acts and decrees made and issued herein shall always remain valid and effective, and shall produce and obtain their full and complete effects, and that they must be observed inviolably by all to whom they apply, and that, if anything should happen, by anyone, with or without knowledge, through any authority, that would attempt to undermine these matters, we wish and decree that it shall be entirely null and void; notwithstanding any rules in synodal, provincial, general, and universal Councils, general or special Apostolic Constitutions and Ordinances, and any other provisions of the Roman Pontiffs, Our Predecessors, and other contrary matters, even those worthy of special mention, to all of which We hereby derogate. Finally, We wish that these Letters, whether transcribed or printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall be given the very same credence as if these Letters themselves were presented or shown. To no one shall it be permitted to infringe or contradict this page of dismemberment, erection, concession, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty, on the twenty-ninth day of the month of February, in the first year of Our Pontificate. Fr. TH. PIUS, O. P., Card. BOGGIANI Fr. RAPHAËL C. Card. ROSSI Cancellarius S. R. E. S. C. Consistorialis a Secretis. Alfridus Vitali, Proton. Apost. Vincentius Bianchi Cagliesi, Proton. Loco £ß Plumbi Reg . inCane . A p . , Vol . LXIII , n . M . - Al. Trussardi. Apost.

[*Latin ed. p. 475*]

Acta Pii PP. XII 475 VI CONCERNING THE MISSION OF KIAMUSZE OF ITS OWN RITE IN MANCHURIA, WHICH IS ERECTED INTO AN APOSTOLIC PREFECTURE. PIUS, BISHOP, SERVANT OF THE

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SERVANTS OF GOD, FOR THE PERPETUAL MEMORY: If, through the diligent study of the heralds of the apostolic Gospel, some mission among the infidel nations has, with God's favor, achieved notable progress, it is certainly worthy to be raised to a higher degree of dignity. Therefore, since the mission of its own rite of Kiamusze in Manchuria, established in the year nineteen hundred and twenty-eight under the name of Ilan, and entrusted to the Order of the Friars Minor Capuchin in the year nineteen hundred and thirty-four, and now called Kiamusze, has, through the tireless and arduous labor of that Order's missionaries, been so prepared for the sowing of the evangelical seed that a certain hope for the joyful fruits of salvation is already fostered, it seemed opportune to the Most Reverend Fathers, Cardinals of the Holy Roman Church, to the Congregation responsible for the Propagation of the Christian Faith, to raise that mission to the rank of an Apostolic Prefecture. We, however, accepting with a willing spirit the judgment of those Most Reverend Fathers, Cardinals, and supplementing what is necessary, so that the work may be accomplished, with the consent of those who may have an interest therein, by the supreme authority of Our office, erect and establish the mission of its own rite of Kiamusze, to be called by the same name by which it is now known, into an Apostolic Prefecture, and We wish that it, as before, be entrusted to the prudent care of the members of the Order of the Friars Minor Capuchin, for Our pleasure and that of the Holy See. Therefore, to this new Apostolic Prefecture of Kiamusze, and to its Prefects for the time being, We grant all rights, privileges, honors, and powers, by which other Apostolic Prefectures throughout the world and their superiors are commonly entitled and enjoy, and We likewise subject them to the obligations and duties to which others are subjected. All of these things, as above established and decreed, We wish and command to be valid and effective, notwithstanding any contrary provisions. These letters, whether transcribed or excerpted, even printed, but signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, shall have the same force.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis — We desire that this Commentary, which we publish in these documents, be considered as having full authority, should it be presented or shown. However, no one is permitted to infringe upon or contradict this page of edict, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty, on the ninth day of the month of April, in the second year of Our Pontificate.

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' Fr. TH. PIUS, O. P.,

Card. BOGGIANI
Cancellarius S. R. E.
P. Card. FUMASONI BIONDI
S. C. de Propaganda Fide Praef.
Ludovicus Kaas, Proton. Apost.
Carolus Respighi, Proton. Apost.
Loco £g Plumbi Reg. in Cane. Ap., Vol. LXIII, n. 27. - Al. Trussardi.
• VII

CONCERNING THE VICARIATE APOSTOLIC WHICH IS SEPARATED FROM THE TERRITORY OF THE IVORY COAST AND A NEW VICARIATE APOSTOLIC IS ESTABLISHED THERE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL MEMORY OF THIS EVENT:

In order that the work of evangelization may be more suitably assisted within the territory of the Vicariate Apostolic of the Ivory Coast, in French West Africa, it has seemed useful to divide that territory extensively and to establish another Vicariate there. Therefore, We, with the counsel of Our Venerable Brothers, the Cardinals of the Holy Roman Church, Prefects of the Sacred Congregation for Propaganda Fide, after mature deliberation and, where necessary, after obtaining the consent of those concerned or those who presume to have an interest, by the fullness of Our Apostolic authority, divide the entire territory of the aforementioned Vicariate of the Ivory Coast, that part situated on the right bank of the Bandama River, with the exception of a small portion of this region, which is near the place called Tiassalé, although it is on the same right bank of the Bandama River.

[*Latin ed. p. 477*]

The Acts of Pope Pius XII, page 477, state that, although it pertains to the civil district of Abidjan, we separate and distinguish it, and we erect and establish the territory thus formed into a new Apostolic Vicariate, which we decree shall be called the Apostolic Vicariate of Sassandra, from the city of the same name within that territory. Furthermore, for the good of souls and to the satisfaction of Ourselves and the Apostolic See, we entrust this new Apostolic Vicariate to the care of the members of the Apostolic Society for Missions to the Africans, who labor diligently in that region; and we grant to it and to its Vicars Apostolic, for the time being, all rights, privileges, honors, and powers, with which other Vicariates and their prelates are commonly endowed and enjoy; and we likewise subject them to the

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same obligations and duties with which others are burdened. We will and command that all of these things, as above established and decreed, be considered valid and in effect, notwithstanding any contrary provisions. Moreover, we decree that any transcript, excerpt, or printed copy of these documents, provided it is signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full faith and validity as if the original documents were presented or shown. To no one shall it be permitted to infringe upon or contradict this decree of division, erection, constitution, commission, statute, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty, on the ninth day of the month of April, in the second year of Our pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI
Cancellarius
8. R. B. P.
Card. FUMASONI BIONDI
8. C. de Propaganda Fide Praef.
Franciscus Hannibal Ferretti, Proton. Apost.
Arcturus Mazzoni, Proton. Apost.
Loco
© Plumbi lfeg. in Cane. Ap., Vol. LXIII, n. 29. - Al. Trussardi.

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - LETTERS. Official Commentary of the APOSTOLIC SEE to the CHURCH of the HOLY SPIRIT in BONAERENSIS, dedicated to the Holy Spirit, raised to the title and privileges of a Minor Basilica. POPE PIUS XII. For the perpetual memory of the matter. — The devotion and honor with which the faithful venerate the Holy Spirit nourish the common hope of human society for a more fruitful future. Therefore, we do not hesitate to bestow special honors and privileges upon temples dedicated to the Third Person of the Most Holy Trinity, and especially those erected as a testament to the faith and charity of many. Among these, undoubtedly, is the sacred edifice which, adorned with outstanding works of art, was built in the city of BONAERENSIS by the generous support of the Society of the Divine Word, its founder, and its members and successors, who even now diligently administer the parish established in that church. Now, since the aforementioned Society is about to celebrate its fiftieth anniversary since its arrival in the

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Republic of Argentina, the present pastor of the aforementioned church has addressed to Us earnest prayers, imploring Us to raise that church to the rank of a Minor Basilica. Indeed, the sacred building dedicated to the Holy Spirit in BONAERENSIS is conspicuous for its size and beauty, and in it, the sacred functions are duly and devoutly performed by the priests of the aforementioned Society. Furthermore, a college for the education of young people has also been attached to it, and priests are entrusted with the care of the faithful who frequently gather in that place, providing them with appropriate spiritual and religious assistance, along with other priests of the Society. Considering these circumstances, and also taking into account the highest recommendation of the Cardinal Archbishop of BONAERENSIS to the Holy Roman Church, after consultations with the Sacred Congregation of Rites, We, by Our Apostolic authority, decree that the aforementioned church, dedicated to the Holy Spirit in the city of BONAERENSIS and in the archdiocese, be permanently raised to the title of a Minor Basilica, and We grant to it all and each of the rights and privileges that properly belong to it. We declare these present Letters to be firm, valid, and effective, and to always be and to have their full and complete effect, and We command that they be fully observed by those to whom they pertain or may pertain, and that they be duly judged and defined, and that they be declared void and of no effect if…

[*Latin ed. p. 479*]

Acta Pii Pp. 479 XII: Nothing contrary to these has been attempted by anyone, knowingly or unknowingly, by any authority whatsoever. Notwithstanding any objections. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of April in the year 1940, in the second year of Our Pontificate. A. Card. MAGLIONE, Prefect of the Sacred Congregation of the Holy Office. II: The VENERABLE SERVANT OF GOD, IGNATIUS OF LACONI, LAY PROFESSED OF THE ORDER OF MINOR FRATERS CAPUCHIN, is declared Blessed. PIUS PP. XII: For the perpetual memory of the matter. The blessed, poor in spirit, were proclaimed by Our Redeemer on the mountain to those of good will, the blessed meek, the blessed of pure heart, the blessed peacemakers, for they shall be called the sons of God (Matthew 5:3-9). And such a wondrous announcement has never been lacking to those who respond faithfully, as an example to be presented from the earliest times of the Church to our own times, the followers of Jesus Christ, to whom it has always been the greatest glory to bear witness, not in carnal wisdom, but in the simplicity of heart and in the grace of God (2 Corinthians 1:12). Freed from the servitude of the body, followers of the commandments of meekness, poverty, purity of heart, humility, and concord, these men have striven to become imitators of our Lord Jesus Christ, leaving for us all perfectly wondrous examples, by which, in obedience to charity, in the love of fraternity, with a pure

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heart (1 Peter 1:22), they love others with greater care, according to the prescriptions of the Gospel, and are also loved by others. In the early centuries of the Church, after the Holy Apostles, many such men were held to be meek of heart and poor in spirit, united by no law other than the Gospel; but later, although a great multitude of Christians were cut off from the original fervor, certain groups of people, or Orders, were established in the Church of Christ, with suitable rules, with the help of God, and cultivated these same virtues. Among these groups, the Order of the Capuchins is particularly noteworthy, which, although only arising in the sixteenth century, has so faithfully followed the holy Father Francis of Assisi, whom We Ourselves recently declared the Patron of Italy, that it can boast of so many and such merits, especially among the lay brothers, who, having fulfilled the duties of daily life with humility and simplicity, in the simplicity of heart, in the humility of spirit, and in the purity of morals.

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Commentarium Officiale: All their endeavors were directed solely to the service of God. To such men, without doubt, should also be added Ignatius of Laconi, a lay member of the esteemed Order, who, in the eighteenth century, remarkably embraced the paths of evangelical perfection on the island of Sardinia. The Venerable Ignatius was born in the town of Laconi, within the archdiocese of Arborensis, near the boundaries of Fismes, in the month of December of the year 1701, by Matthias CadLello Peis and Anne Maria Sanna Casu, pious spouses who, though not wealthy, lived from their own resources. To him, on the eighteenth day of the same month, the names Ignatius, Francis, and Vincent were given at the Sacred Font. Even from his youth, he was far removed from the frivolities of his age, and he shone with the severity of his morals and piety towards God. As a young man, he frequented the church of the parish, which he considered his home, every day, even before dawn, so that he often had to wait a long time outside its doors, which were not yet open, enduring the harsh weather, and he would kneel before the doors and pray. He subjected his body to fasts, even though it weakened his health, reducing it to servitude; and he sustained himself with very little food, even though he assisted his father in the heavy labors of the fields. After attending Mass for the first time, he soon burned with a fervent love for Jesus concealed under the Eucharistic veils, and he would spend all his free time before the altar, and later, after becoming a religious, he would spend many hours motionless, hearing nothing, as if deprived of his senses, and he was often transported into ecstasy. Furthermore, he devoted himself to prayer outside the church as well, and he walked with the utmost modesty, reproving all the vices of the world, and he eagerly encouraged other young men to do good, and his life was so innocent that, even in his

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hometown, he was commonly called the "holy young man." As a young man, he embraced a religious life and joined the Order of the Capuchin Minor Brothers, a vow which he reaffirmed with greater firmness when faced with a certain turning point in his life. Therefore, after completing a long journey on foot, at the age of twenty, accompanied by his father, he arrived in calaritanum to obtain permission from the provincial superior of the Capuchin Order of Sardinia to join the same Order; but this was achieved with great difficulty, due to his frail constitution, only through insistent prayers, and also through letters of recommendation from the Marquis of Laconi. He was then sent to the convent of Saint Benedict in calaritanum, where he was to complete his novitiate. In the same house, he took the religious name Ignatius, and after completing his novitiate with humility and obedience, and, as is said, with the help of the Blessed Virgin Mary, whose small statue was kept in the house, he pronounced his solemn vows in November of the year 1722. He soon went to the provincial convent.

[*Latin ed. p. 481*]

481 Transferred to San Antonio in the same city, for twenty years he diligently performed the duties that, according to the customs of the Order, are usually assigned to the working brothers; and then, having been entrusted with the task of seeking provisions for the community, he fulfilled this duty for approximately forty years, until the very end of his life, in a most remarkable manner. Indeed, this seemingly obscure task led Brother Ignatius to a true apostolate, for he frequented the streets, the squares, the workshops, private homes, the urban port, and the stalls of his procuratorial office, mingling daily with nobles and commoners, and therefore he acquired a great knowledge of all kinds of misery and misfortunes, to which he constantly sought to provide relief, not only through generous alms to the poor and needy according to his ability, but also through his advice and exhortations, by which he sought to heal the afflictions of body and soul, and to secure the eternal salvation of all. Clad in nothing but worn and threadbare garments, he was accustomed to walk through the streets, even in summer and winter, with his head uncovered, keeping his eyes fixed on the ground, and meanwhile reciting the Rosary devoutly, always holding the Marian crown in his hands; and, never allowing his spirit to be disturbed, he patiently endured hardships and insults, and strictly abstained from useless conversations and discussions. Endowed with particular charisms, gifted with a prophetic spirit, and a scrutineer of hearts, he sometimes seemed to possess the power of thaumaturgy, performing miracles that aided the poor, the sick, and the afflicted. Although himself unlettered, he delighted in listening to the reading of the Scriptures, and especially the Passion of Our Redeemer, which he meditated upon diligently, so that he could also teach others about the things necessary for salvation. Nevertheless, he felt himself to be humble; and, as if he were a sin-

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ner, although he abhorred sin as much as possible, he denied his body all pleasure and rest, and he never ceased to punish it with scourges, fasts, and labors until his death; meanwhile, he strictly observed the austere rules of the Capuchins, and constantly lived in a manner that served as an example to others. Simple in his actions, prudent in his speech, diligent in his labors, generous even though he was very poor, meticulous in his innocence and purity, and so pious in his prayers that on several occasions he would, like Saint Francis, stretch out his arms or even prostrate himself on the ground to pray to God, to Christ Jesus, and to the Blessed Virgin. At the age of eighty and almost blind, weakened by old age and infirmities, when he reached the end of his life and entered the infirmary, he immediately requested the Sacraments of the Church and received them most devoutly; and on the eleventh day of the month of May, in the year one thousand seven hundred and eighty-one, on a Saturday, at the third hour of the day, as he had previously foretold.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary. The most holy Agony passed away peacefully in the Lord after midday. The venerable body of the Servant of God was carried to the church after his death, and there it was exposed for several days, so that the citizens of Calaritana could visit it in large numbers; and before the altar of Our Lady of Angelorum, within the aforementioned church, after the funeral ceremonies had been completed with the attendance of the Cathedral Chapter, the city magistrates, and a very large crowd, it was piously laid to rest. The fame of holiness, with which the Venerable Ignatius was already adorned during his mortal life, after his death and funeral, became even more widespread among all, due to certain marvelous events which were attributed to his intercession. Therefore, it is not surprising that in Calaritana, proceedings were initiated with due authority, according to established custom, and that our most venerable Predecessor, Pope Pius X, in the year one thousand eight hundred and eighty-four, personally signed a decree establishing a Commission for the introduction of the cause within the Congregation of Sacred Rites on the fourth day of May. After the judicial investigations into the life and actions of the Servant of God had been completed according to the laws, and after all other requirements had been duly fulfilled, our aforementioned Predecessor, by a decree issued on the seventh day of June, in the year one thousand eight hundred and ninety-nine, declared that the Venerable Servant of God, Ignatius of Laconi, had attained the rank of heroic virtue. Subsequently, the question of the miracles which were said to have been wrought by God through the intercession of the Venerable one was raised; but since, according to the tenor of the Decree concerning heroic virtues, the proof of four miracles was required in such a cause, the aforementioned most venerable Predecessor, Pope Pius XI, graciously

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dispensed with the examination of one miracle, and also granted an Indult so that the investigation of the other three miracles could be carried out in a single session. We, after carefully weighing all matters in the most rigorous judgment, and after having learned that these things were true and verified, after a General Congregation which was held before Us on the second day of April of this year, by a decree issued on the third Sunday after Easter of the following year, we declared that three miracles had been proven, and therefore, further proceedings could proceed in this case. Therefore, it remains to be considered whether the Venerable Servant of God can safely be proposed for enrollment among the Blessed in Heaven. This question was posed by our beloved son, Alexander, Cardinal of the Holy Roman Church Verde, the present Promoter of the Cause, or Relator, in the general assembly of the Sacred Congregation of Rites before Us, on the twenty-third day of the aforementioned month of April, and all those present, both the Purple Fathers entrusted with the Sacred Rites, and the Prelates or Consultors, responded affirmatively with unanimous suffrage. Nevertheless, in this matter of such great importance, we have withheld our opinion, and we deem it necessary to offer prayers, so that a judgment may be reached in this matter.

[*Latin ed. p. 483*]

The Acts of Pope Pius XII, 483, record that we sought heavenly assistance for a grave matter. Having done this with great diligence, on the thirteenth day of May, that is, the second day after Pentecost, in this very year, after the Holy Eucharist had been duly celebrated, with our Venerable Brother, Cardinal Charles of the Holy Roman Church, Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, and our beloved Son, Cardinal Alexander of the Holy Roman Church, Relator of the Cause, present, together with our beloved sons Salvatore Natucci, General Promoter of the Holy Faith, and Henry Dante, Substitute of the Congregation of Rites, we declared, with our authority, that it was possible to proceed to the solemn beatification of the Venerable Servant of God, Ignatius of Laconi. Since these things are so, moved also by the prayers of both the Order of the Capuchin Minor Friars and of the Bishops and faithful of Sardinia, by the tenor of these present letters, we grant, with our Apostolic authority, that the Venerable Servant of God, Ignatius of Laconi, a lay professed member of the Order of the Capuchin Minor Friars, be henceforth called by the name of BLESSED, and that his body and relics, which, however, are not to be carried in solemn processions, be presented for the public veneration of the faithful, and furthermore, that images of the same Blessed may henceforth be depicted. With equal authority, we grant that the Office be recited and Mass celebrated each year for the same Blessed, according to the rite of a Confessor, not of a Pope, with readings and prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. Moreover, we grant that

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the recitation of this Office and the celebration of Mass be permitted, not only, as is customary, in the archdiocese of Arborea, where the Blessed was born, and in Cagliari, where he migrated to the Lord and rests there, but also, heeding the fervent prayers of the Bishops of all of Sardinia, in all other dioceses of Sardinia, and also in temples or chapels throughout the world where the Order of the Capuchin Minor Friars makes use of them, by all the faithful who are obliged to recite the canonical hours, and with regard to Masses, by all priests, both from the secular and religious clergy, in the temples or chapels where the feast is celebrated, if they are present. Finally, we grant that the solemnities of the beatification of the Venerable Ignatius of Laconi, with the observances to be observed as above, be celebrated in the temples or chapels, on days designated by legitimate authority, within one year, after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any Apostolic Constitutions and Ordinances, Decrees concerning non-cult, and any other contrary provisions. We decree that copies, even printed, of these Apostolic Letters be made, provided they are signed by the hand of the Secretary of the Sacred Congregation of Rites.

[*Latin ed. p. 484*]

Acts of the Apostolic See – 484. These documents are official and are sealed with the seal of that Congregation; therefore, in all judicial proceedings, the same faith must be given to them as would be given to these documents, which express Our will. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the sixteenth day of June, in the year 1940, in the second year of Our pontificate. A. Card. MAGLIONE, Secretary of State.

III. THE TEMPLE-SANCTUARY OF THE BLESSED VIRGIN MARY OF "COPACABANA" IS DECORATED WITH THE HONORS OF A MINOR BASILICA.

PIUS PP. XII. For the perpetual memory of this event.

Within the territory of Bolivia, within the diocese of Pacensi, there exists an ancient temple-sanctuary of the Blessed Virgin Mary of "Copacabana," which, erected in the seventeenth century in the form of a Latin cross, stands out easily among the other sacred buildings of the entire region, due to its size and also to the artistic and architectural works with which it is adorned, so that it is considered a prominent monument of the Catholic religion by all. The statue of the Mother of God is preserved within it with great honor, and in recent times it has been solemnly adorned with a golden diadem, and is venerated with particular devotion by the Bolivian faithful, who, along with neighboring peoples, visit it piously and devotedly in large numbers. The sacred functions are carried out in it with due care and solemnity by the members of the Minorite province of Bolivia, called "Santa Maria Angelorum," to whom this sanctuary is entrusted, for the spiritual benefit of all the faithful.

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Therefore, since the administrator of the same Minorite province has humbly and earnestly requested Us to honor the same sacred building with the title and privileges of a minor basilica, according to Our Apostolic benevolence, and in accordance with the wishes of the religious and all the faithful of the region; and since Our Apostolic Nuncio in the Republic of Bolivia, and the Bishop of Pacensi, have also strongly supported these requests; We consider it fitting to grant Our approval to the aforementioned requests, out of Our benevolence towards the Bolivian people.

Therefore, We, having heard Venerable Brother Our Cardinal Prefect of the Sacred Congregation of Rites of the Holy Roman Church, with certain knowledge and mature deliberation, by Our apostolic authority, and by the force of these present letters, grant, and declare, perpetually,

[*Latin ed. p. 485*]

The Acts of Pope Pius XII, page 485: We adorn the temple-sanctuary of the Blessed Virgin Mary of "Copacabana," located within the boundaries of the diocese of Pacensis, with the title and dignity of a Minor Basilica, and we grant it all and each of the rights and privileges that rightfully belong to it. Notwithstanding any contrary provisions. We decree that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that they shall fully apply to the aforementioned temple; and that, in all respects, it shall be duly judged and determined, and that anything contrary to these provisions, attempted by anyone, knowingly or unknowingly, shall be considered void and of no effect from this moment forward. Given in Rome, at St. Peter's, under the Fisherman's ring, on the second day of July, in the year 1940, in the second year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

LETTER I TO THE MOST REVEREND FATHER, DOM DIONYSIUS, TITULAR BISHOP OF THE HOLY SEATS OF NEREI AND ACHILLEI, CARDINAL DOUGHERTY, ARCHBISHOP OF PHILADELPHIENSEM, CELEBRATING THE FIFTIEITH ANNIVERSARY OF HIS ORDINATION.

PIUS PP. XII

Beloved Son, greetings and the Apostolic Blessing.

We have recently received the very welcome news that you are soon to celebrate the fiftieth anniversary of your ordination. This sacred event provides a most excellent opportunity for us to once again demonstrate our esteem and affection for you, and to share in your joy and that of your people.

Your merits for the Church are truly outstanding and numerous, which you have clearly demonstrated, both in your early years when you diligently performed the duties of teaching young clerics, and especially in the exercise of your episcopal office. You have wonderfully exhibited a

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prudent and fruitful pastoral ministry, first in governing the dioceses of Novae Segovia and Santa Elizabeth, located in the Philippine Islands, where you skillfully and successfully overcame many difficulties, and then in the Church of Buffalo, and finally in this metropolitan see, which you have actively governed for twenty-two years. Among other things, it is known that you have established new dioceses, parishes, and schools for children, as well as for young clerics, priests, and religious families, here.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary, with an augmented number. It is certainly something deserving of your special praise that you have diligently and with great zeal striven to ensure that those entrusted with the instruction of candidates for the sacred ministry, whether in diocesan seminaries or here in Rome near the Chair of Saint Peter, are properly and thoroughly trained. For young clerics who are rightly instructed are not only a certain hope for better times, but also a splendid crown and glory for the sacred pastors. These praises of yours were clearly recognized by Our Predecessors, among whom are Benedict XV of blessed memory, who appointed you to the College of Cardinals of the Church, and Pius XI of recent and venerable memory, who graciously chose you as His Legate to the Eucharistic Congress held in Manila, representing all nations. And We, who know your fidelity and devotion to the Apostolic See and to the Vicar of Christ, heartily congratulate you, beloved Son, for this sacred duty diligently and fruitfully fulfilled over a long period of time, praying to God that He may grant you long life and prosperity, surrounded by this crown of sons to whom you have bestowed such great benefits.

In order that the celebrations of your sacerdotal jubilee may bring even greater fruits of salvation to your people, We grant you the faculty to bless, on a day you shall determine, after the Sacred Office has been performed according to the pontifical rite, in the presence of the faithful, in Our name and with Our authority, granting them a plenary indulgence for the benefit of the Church.

May the Holy Spirit, the giver of all gifts, and the witness of Our supreme charity, be with you, beloved Son, and may Our Apostolic Blessing, which We lovingly bestow upon you in the Lord, together with your Auxiliary Bishop, your entire clergy, and the people entrusted to your care, be with you.

Given in Rome, at Saint Peter's, on the fifteenth day of the month of April, in the year 1940, in the second year of Our pontificate.

PIUS PP. XII

To the Most Reverend Hyacinthus Tredici, Bishop of Brixia:

On the fourth centenary of the death of Saint Angela Mericia, foundress

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of the Institute of the Saint Ursula nuns.

Venerable Brother, greetings and the Apostolic Blessing.

Since four centuries have passed since the blessed Saint Angela Mericia died in this city, it is most fitting that the citizens of Brixia should not only celebrate...

[*Latin ed. p. 487*]

The acts of Pope Pius XII, page 487, state that those who visit this place should venerate the sacred relics preserved here, but should also remember the examples of virtues exhibited by this most holy woman, and strive to emulate them. Indeed, the deeds that this virgin accomplished during the course of her life are not foreign to the conditions and needs of our own times. For, after she, being most eager for evangelical perfection, renounced the vanities of the world, and with all her strength strove to attain the summit of sanctity through prayer, meditation, and action, when she saw the heretical innovations arising at that time, threatening to undermine the Catholic faith and corrupt the morals of many, deeply grieved, she also endeavored, as far as she was able, to lead others back to the paths of truth and virtue. In this regard, moved by divine grace, and, as tradition tells us, enlightened by a heavenly voice and vision, she established a sodality of holy virgins, with specific rules, which she named after Saint Ursula. This sodality introduced a new form of religious life; for the virgins associated with it, although completely devoted to the heavenly Bridegroom, remain within domestic walls, and use common, albeit modest, clothing, fulfilling their office in this manner. But this way of life, which our predecessor, Pope Paul III, approved with Apostolic letters, can bear very fruitful results in renewing the morals of Christian life, since it is easily accessible to those citizens to whom the doors of Religious Communities are often closed. And it is particularly worthy of praise that these women diligently and prudently work to reform domestic households to the most legitimate and holy form possible, and also contribute to the sacred councils of each parish, so that all that pertains to explaining the precepts of the Catholic doctrine to the young and applying them with the utmost diligence may be promoted. Furthermore, over the course of the past four centuries, like new branches from an old trunk, many institutions have arisen, which also bear the name of Saint Ursula, and which follow Saint Angela Merici, their patron, teacher, and guide, and diligently work to provide a Christian education for girls. This commendable purpose is, indeed, worthy of all praise, especially in our own times. Therefore, we, as a father, exhort all these holy virgins to draw inspiration from these celebrations to pursue their most holy endeavors and works with all their strength, which are so necessary for the needs

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of our age.

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - Commentarium Officiale. And inasmuch as we know that the Blessed Angela Merici, especially in the later years of her life, when grievous discord had arisen throughout Italy and all of Europe, concerning both religious and civil matters, and indeed, bitter wars were raging, offered particular prayers and penances to God, that Christian concord might be restored among peoples and princes, therefore, we desire that all those who participate in this secular feast, should not fail to pray to the Virgin of Decenza, that she may deign to grant peace and tranquility to our own troubled times as well. Meanwhile, as a pledge of divine favor and a witness to the paternal will of Ourself, to you, Venerable Brother, and to your entire flock, and to all those religious women who venerate the Blessed Angela Merici, either as a most loving Mother or as a heavenly Patron, we impart, with a generous heart, the Apostolic Blessing. Given at Rome, at St. Peter's, on the twentieth day of the month of May, in the second year of Our Pontificate. MDCCCCXXXX, PIUS PP. XII.

D. JOSEPHUM TIT. S. IOANNIS AD PORTAM LATINAM S. R. E. PRESBYTERUM CARDINALEM MAC RORY, ARCHIEPISCOPUM ARMACHANUM, ANNUM A SUSCEPTO EPISCOPATU QUINTUM ET VIGESIMUM CELEBRATORUM.

PIUS PP. XII.

Beloved Son, greetings and the Apostolic Blessing.

We have recently learned that you are about to complete five years since the beginning of your episcopate. This happy event certainly provides us with a most pleasing opportunity to rejoice with you paternally and to publicly and willingly confirm the benevolence with which we have always regarded you. Indeed, your pastoral concern, with which you have diligently labored for the salvation of souls, first in the diocese of Down and Connor, and then in this most noble metropolitan see, is well known. Likewise, the sincere faith and piety of this people, whom you have bound to yourself with the closest bonds of charity, are evident. Therefore, Beloved Son, openly and earnestly declaring our congratulations, we adorn your outstanding merits towards the Church with paternal praise, and we participate in the celebration of this sacred event with fervent wishes and blessings. We do this all the more gladly, because we recognize your fidelity to the Apostolic See.

[*Latin ed. p. 489*]

We have a perfectly clear understanding of the actions of Pope Pius XII; and we do not doubt that, from the episcopal jubilee, you will draw even

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greater strength to pursue, day by day, the good of the flock entrusted to you. However, that these upcoming celebrations may be more beneficial to those faithful, we willingly grant you the faculty, that, on a designated day, after the Sacred Office has been performed according to the pontifical rite, in the presence of the people, you may, in Our name and with Our authority, bestow a plenary indulgence upon them, for the benefit of the Church, as prescribed. Finally, we wish you, who are about to happily complete your eightieth year, all that is wholesome and delightful, earnestly praying to God that He may preserve you for many years to come, granting you abundant heavenly consolations, and that He may increase the obedience and love of the faithful towards you. May the Apostolic Blessing, which is the herald and instrument of these heavenly graces, and a witness to Our deepest affection, be given to you, our beloved Son, and to the entire clergy and people entrusted to you, with all our love in the Lord.

Given at Rome, at Saint Peter's, on the fifteenth day of the month of July, in the year 1740, in the second year of Our pontificate.

PIUS PP. XII

TO THE MOST REVEREND FATHER ALPHRIDUS SCOTT, of the Order of the Most Holy Mary of Mercy, General of the Missions for the Redemption of Captives: In the seventh year after the death of Saint Raymond Nonnatus, and the martyrdom of Blessed Serapion.

PIUS PP. XII, to our beloved Son, greetings and the Apostolic Blessing.

Since it is the seventh year since the blessed death of Saint Raymond Nonnatus, and since Blessed Serapion, by divine grace, has merited the palm of martyrdom, it has seemed entirely fitting to commemorate these events with solemn celebrations. Both men, having been received into the Order of the Most Holy Mary of Mercy, which was then newly established, not only shone with the splendor of the finest Christian virtues, but were also wonderfully zealous in the care of souls, dedicating all their thoughts, cares, and labors to the redemption of Christians held captive by pagans, and to the conversion of those who were not yet Christians. Devoted to these most noble causes, and having undertaken long journeys, especially to Africa, they, overcoming the difficulties, the customs, and the barbarous behavior of the people, endured with remarkable patience and fortitude all kinds of injuries, reproaches, and vexations, and...

[*Latin ed. p. 490*]

Acta 490 of the Apostolic See – The official record – recounts how cruel torments were endured to spread the Catholic faith, for the benefit of souls. Therefore, the secular celebrations, which are to be held in honor of Saint Raymond the Founder and Blessed Serapion, by the pious counsel of this Order, we honor and commend with merit, and we add to them through

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these Letters with our participation and authority. Indeed, we trust that the examples of these illustrious men can contribute somewhat to rekindling the charity that is cooling among Christian peoples, so that, once all discord and hatred, which are the plague and ruin of the human race, are put aside, all nations, redeemed by the precious blood of Christ, may love one another mutually, and, joined together in will and strength, may attain true and solid glory of humanity and virtue on earth, which is a foretaste of eternal blessedness in heaven. With this hope, and as a pledge of our divine protection and of our special affection, we impart the Apostolic Blessing to you, beloved Son, and to all the members of the Order under your guidance, with all our love in the Lord. Given in Rome, at Saint Peter's, on the fifteenth day of the month of July, in the year 1940, in the second year of Our Pontificate. PIUS PP. XII. To the Most Reverend Father JAMES ALOYSIUS, Presbyter, Cardinal of the Title of Saint Jerome, Archbishop of Illlyria of Buenos Aires, whom We send as a legate to the Eucharistic Congress to be held in the city of Santa Fe, from the entire Republic of Argentina. PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing. – We are pleased to learn that, next October, a Eucharistic Congress from the entire Republic of Argentina will be celebrated with great solemnity in the illustrious city of Santa Fe. Indeed, a most excellent and salutary plan! For what could be more fitting and useful for fostering and increasing the piety and devotion of the Christian people towards the Holy Sacrament? Therefore, it is right that Christ Jesus, wishing to conceal and hide his divine and human nature under the veils of the Eucharist, should dwell continuously with us, and pour forth the treasures of his charity and mercy upon us most sweetly and perpetually. Therefore, We heartily congratulate you, both on the initial plans and on the diligent care...

[*Latin ed. p. 491*]

Acts of Pope Pius XII, 491, wherein it is stated that, for the upcoming festivities, the greatest honors should be rendered to the King of Heaven, present under the Eucharistic species, with great devotion and attendance by the faithful. In order to enhance the solemnity of this sacred celebration, we desire not only to merit praise and commendation, but also to be present ourselves, through our Legate. Therefore, we, your loving Father, who, adorned with the splendor of the Roman purple, govern so noble and august a Church, and who shine forth with the example of outstanding virtues, hereby appoint and declare our Legate, so that, representing our very person, you may preside over the Eucharistic Congress from throughout this nation, which will soon be held in the Holy City, and that you may preside over the solemn rites and ceremonies in our name and with our authority. It is, however, beyond doubt that these good faithful will happily reap the most beneficial fruits from this sacred celebration. For we have long observed and have clearly seen with our own eyes the active and

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fervent piety of the Argentine people, when we presided over the Eucharistic Congress, assembled from all nations, six years ago, a memory which will never be erased. May the light and gifts of heaven, and the harbinger of these, be a witness to our particular affection, and may this Apostolic Blessing, which we bestow with the greatest love in the Lord upon you, our beloved Son, the distinguished Archbishop of the Holy Faith, and upon all the faithful who participate in this Congress, be granted to you. Given in Rome, at St. Peter's, on the fourteenth day of the month of September, in the year of Our Lord 1940, in the second year of Our Pontificate. PIUS PP. XII TO THE MOST EXCELLENT FATHER, FATHER FERDINAND CENTO, ARCHBISHOP TITULAR OF SELEUCIA, AND APOSTOLIC NUNTIUS IN THE REPUBLIC OF PERU, WHOM WE SEND AS OUR LEGATE TO THE SECOND EUCHARISTIC CONGRESS FROM THE ENTIRE PERUVIAN NATION, TO BE HELD IN AREQUIPA. PIUS PP. XII Venerable Brother, greetings and Apostolic Blessing. — We have received with great pleasure the news that, next October, the Eucharistic Congress from the entire nation will be solemnly held in Arequipa, in the illustrious city which was founded four centuries ago. Indeed, history testifies to the extent to which... [The passage continues, but the provided text ends abruptly.]

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - An official commentary: It is a great benefit to the faithful of Christ to know and understand more deeply the Sacrament of the Eucharist, and, nourished by this heavenly banquet, to live a more abundant Christian life, of which the Eucharist is the source and, as it were, the center. Therefore, it has been wisely decided that the joyous centenary of the city of Arequipa, which has always shone with constancy and fervor in the Catholic faith, should be joined with the triumphs of the Eucharist of Christ the King. Since the upcoming Congress requires dignity and amplitude, so that we may support it with our authority and participation, we have turned our thoughts to you, Venerable Brother, who represent our person in this most noble Republic, so that we may entrust our legates with their duties. Therefore, as we have already decreed, we choose and appoint you as our legate through these letters, to preside over the Eucharistic Congress from the entire Peruvian nation in Arequipa, in our name and with our authority. We do not doubt, however, that, due to your excellent talents of mind and spirit, and because of the dignity of your office as Archbishop, you will carry out this most noble task diligently and fruitfully. It will be your pleasing duty to encourage the faithful to return to our most loving Savior, so that they may advance in his charity and remain in it perpetually, and also to strive zealously to repair human society, being promoters and cultivators of all good works. Meanwhile, as a pledge of the fruits of our paternal charity, we impart to you, Venerable Brother, to the esteemed Archbishop of Arequipa, and to all those who

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participate in the sacred Congress, our Apostolic Blessing, most lovingly in the Lord. Given in Rome, at St. Peter's, on the twenty-first day of the month of September, in the year 1940, in the second year of our pontificate. PIUS PP. XII. ADDRESS I. The Supreme Pontiff spoke these words to the young people from the dioceses of Italy who were gathered in Rome in the Vatican Basilica on November 10, 1940, and who were led by their beloved central president. In this vibrant gathering of Italian Youth of the Catholic Action, guided around us by their beloved central president, honored by the presence of the zealous and eloquent Cardinal Bishop of Palestrina, and by the esteemed General Director, We...

[*Latin ed. p. 493*]

Acts of Pope Pius XII, 493. We feel, beloved children, the intimate and profound joy of that great spiritual fatherhood, of which our Lord Jesus Christ deigned to instill in us, as His Vicar, the pulse and the affection; an affection which, while extending to all believers and all peoples, spreads among you with a spark of that ardor with which He Himself favored the little ones and loved that young man who, from his adolescence, had observed every divine precept. This desired gathering, if it brings you joy, is also ours; and we are grateful to your tireless President, to the ecclesiastical assistants, your teachers and directors, whose great merit it is to have prepared for the Religious Culture Competition, whose most valiant champions we are pleased to proclaim and greet as winners today.

1. All that speaks of physical exercise, of competition, of emulation, of "sport," interests and attracts the youth of today. But Christian young people know that the movements of the spirit, and especially the race towards intellectual light, the advance on the mysterious and sometimes arduous ground of revelation, the impulse towards goodness and holiness, are all the more beautiful, noble, and captivating, as the knowledge and virtue of the soul advance and overcome the strength of the muscles and the fleeting slenderness and agility of the limbs. The vigor of the body, which accompanies and adorns the blossoming of your youth, is not diminished or lessened, but rather enhanced and ennobled by the study of religious culture and by the virtue that governs passions; and it is fitting that the words of the Latin poet should be remembered: *virtus pulchro veniens in corpore*. In youth, the ardor of the energy of the body shines just as brightly as the virtue of the soul, when in the depths of the heart sprouts that will which, in the fear of God, finds the beginning of the wisdom that illuminates the path of life.

2. Even life is a race, a race of running towards the future, which you feel in your blood and in the leaps of your heart and in the visions of your mind. From the threshold of the path, you look towards a goal to be conquered; you seek someone to guide you and to discern the way, someone who, between good and evil, will point out the best and lead you on the path

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of virtue. You seek a mother who will be a teacher more in the soul and in the spirit than in the body and in the material world. And where have you found this loving mother and teacher? Where have you received from her a life, not of blood, but of spirit? An instruction that reveals to you the high origin and the highest destinies of your soul?

* You, children newly born, were brought into a church; the lustral water washed your head and your brow; the salt of wisdom was placed upon your...

[*Latin ed. p. 494*]

The Acts of the Apostolic See – your lips were anointed with the oil of health; your soul, cleansed of original sin, was transformed into a celestial angel. Who wrought this miracle in you? Who regenerated you? Who gave you a new life, which neither your father nor your mother could give you with their blood? The Bride of Christ, the Holy Church, was the Mother of your soul, who kissed you on the forehead with heavenly affection, and embraced you as children of the blood shed by her divine Spouse, who loved you and gave Himself to death for you. She, with the hand and the word of her priest, accomplished in you this great miracle of divine grace; a mystery of the redeemed soul, an abyss of the justice and mercy of God in your salvific election, through the laver of regeneration. Then, grace, with the divine seeds of faith, hope, and charity, and every other infused virtue, made you partakers of the divine nature; and you, with the words of your sponsors, responded to the Holy Mother Church, who asked you to profess your belief that you believe in God the Father Almighty, Creator of heaven and earth; that you believe in Jesus Christ, His only Son, our Lord, who was born and suffered; that you also believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and life everlasting. But if the Church was a loving Mother in baptism, she was a Teacher and Comforter in the *Cresima* (Confirmation), confirming and strengthening you in the faith and in virtues against the spiritual enemies who threaten your mind and your will to do good. With the wonderful gifts of the Holy Spirit, she clothed you, as soldiers of Christ, crusaders, knights of faith and virtue, with that divine armor, of which the Apostle Paul spoke so highly in his letter to the Ephesians, when he encouraged the early Christians to fight against the powers of darkness. Behold, young people, the field of trials for your Christian valor, to which the Church, Mother and Teacher of heroes, prepares, educates, and guides you.

Youth, always inclined to boast of fearing nothing, often fears and dreads appearing not modern enough, of not being up to the standards of its time, or, as some say, "à la page." But the true Christian is always up to every age; and does not youth grow bold, not only for the homeland, which it loves with fervor and courageously supports and defends, but also for the faith

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in the service of Christian life?

Do you want to be young Catholics, as the present time demands? As the century in which the Lord has placed you to live and to act requires?

3 Cf. Ephesians, VI, 10 and following.

[*Latin ed. p. 495*]

Acta Pii Pp. 495 XII Abbiate, innanzitutto, quella fede, per la quale «in corde creditur ad iustitiam, et ore confitendum est ad salutem»; quella fede illuminata, un ragionevole obsequium [service] a Voi, che nel cuore ha la fiamma e nella ragione la luce; luce valevole a dimostrare a Voi stessi e agli altri, non già la verità ineffabilmente recondita dei misteri da Dio rivelati, ma i motivi razionali di credibilità, perché non si crederebbe se la ragione non vedesse di dover credere.

Abbiate una fede larga e cordiale, amica di ogni luce della natura, che, ben lungi dall'essere ostile ai progressi delle scienze e delle arti, si slancia verso i vasti campi aperti all'intelligenza, per collaborare con essa alla ricerca del Vero, del Buono, del Bello, pur premunendola contro le pericolose deviazioni. Voi siete giovani; ma, come diceva l'Apostolo Paolo agli Efesini, non siate più «fanciulli vacillanti, e portati qua e là da ogni vento di dottrina per i raggiri degli uomini, per le astuzie, onde seduce l'errore».

Abbiate una fede leale e ferma, ignara dei pregiudizi, spregiatrice delle superstizioni, superatrice dei rispetto umano, che non si lascia né disanimare dalle minacce o dai dileggi, né adescare da fugaci guadagni od onori. Abbiate una fede gioiosa e fraterna, e con la vostra fede, che più e più va crescendo, abbondi in ciascuno di voi la carità. Sia la vostra una fede, che non si chiude nella sua torre di avorio, ma che con amabile «cameratismo» si studi intorno a sé di conciliarsi i cuori e le anime per guadagnarle a Gesù Cristo.

Abbiate infine una fede coraggiosa e militante, come di chi confida in Cristo vincitore del mondo. Di tali giovani, di tali atleti, ha bisogno l'ora presente. Fu già un tempo, quando, quasi senza contrasto e pericolo, il giovane cattolico poteva vivere la sua fede, lasciandosi, per così dire, cullare e portare da tutto ciò che lo circondava e in cui si moveva, fiore cedevole al margine dell'onda del cristianesimo; le istituzioni politiche e sociali, gli stessi pubblici costumi, nonostante che si vedessero deficienze e traviamenti individuali, operavano come impregnati di spirito evangelico; un impulso di quasi mimetismo religioso era bastevole ad assicurare, se meno la pace della coscienza, la tranquillità del vivere esterno. Oggi il vento del «laicismo» ha corso il mondo, ha invaso ogni terra ed ha cominciato ad insinuarsi tanto addentro nell'anima dei popoli, anche dei più tradizionalmente cattolici, che al giovane cristiano, in mezzo alla società, per conservare viva la sua fede, fa d'uopo che non gli fallisca l'audacia di navigare contro una formidabile fiumana di male.

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Rom., X, 30.
Rom., XI, 1.
Eph., IV, 14.
2 Thess., I, 3.

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Commentarium Officiale. Materialism, religious indifference, pagan sensualism, and a mania for pleasure. But where will such audacity, which is nothing other than holy zeal, find its strength if not in the youthful spirit and hope, in a youth that is strong and wise, noble and pure, like yours? You yield to evils, but against them, proceed with greater boldness. Look around you, and tell me if you, who have been raised to heavenly things, will not dare, for the service and love of Jesus Christ, to do what other young people dare, and suffer for a passionate attachment to a worldly and fleeting ideal. Look around you, and tell me if it would not be an unbecoming sight to see the "Atheistic Youth" think more often and more fervently about God in order to deny and make Him denied, to hate Him and make Him hated, than you, Catholic young people, to love Him and serve Him and to have Him served and loved. Let us repeat to each of you what was said to a young archer who had won: "Macte nova virtute, puer: sic itur ad astra."

If the Church is Mother and Teacher, her doctrine, which you have learned from the lips of your Instructors, is nothing other than the doctrine of Christ, the only Teacher of the Church, according to what He Himself said to His Apostles, future heralds of the Gospel: "A Magister vester unus est, Christus." And what a Teacher! A Teacher who is the very Wisdom of God incarnate, eternal, infinite, "through whom all things were made, and without whom nothing was made that was made," who launched the stars into the race in the firmament, fixed the course of the sun, the earth, and the planets, and entrusted the world to the eye of human intelligence to discover, without ever reaching the end, the secrets hidden within it by His hand in the bosom of nature. Yet this Teacher, in whom are all the treasures of wisdom and science, has not taught us the motions of the heavens, nor the orbits of the stars, nor the hidden wonders of the universe; but having come from heaven to earth, He sought only the miserable sons of Adam for that image and likeness which He had impressed upon the forehead of Adam, with the Father and the Holy Spirit, and which He would later, in the center of the ages, clothe upon human nature in order to raise him from the fall. Becoming like men, He sought souls in men, because in the soul lies the nobility and greatness of man and his immortal destiny. Christ revealed God to man in the Trinity of Persons, and at the same time, He revealed man to himself, so that he might learn and believe

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that eternal life is to know the Father.

[*Latin ed. p. 497*]

Acts of the Popes, 497, concerning He who dwells in the heavens, the one true God, and He who sent Him, Jesus Christ. But eternal life, which is the blessed contemplation of the Divine Trinity, begins here, in the state of pilgrimage, where we are pilgrims of the Lord, and is completed there, in heaven, in the state of glory and of the homeland. The King of eternal life is none other than Jesus Christ, to whom the Father gave power over all men, that He might give eternal life to all those whom the Father has given Him. For eternal life, we need a bread that does not perish on the journey towards eternity. Jesus Himself has become our bread. Has He not proclaimed: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and this bread which I will give, is my flesh, for the life of the world"? "He that eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up again in the last day." Here, beloved children, is the living bread of eternal life upon the altar of our churches, placed there by Christ Himself, on the eve of His Passion, for the first time upon the altar of the Cenacle, and distributed to His Apostles, the first priests instituted by Him, of the new and eternal Covenant. In the Cenacle, the first unbloody sacrifice of Christ was offered to the Father, a foreshadowing of the millions of Holy Masses in Christian gatherings, in the catacombs, and in our temples. On Calvary, before the heavens and the universe, the divine mystery of the God-Man was revealed, who, as Priest and Victim, dies to offer Himself to the Father for the sake of men, and to obtain eternal redemption. The altar of Calvary is not different from the altar of our churches: it too is a mountain surmounted by the Cross and the Crucifix. In the unbloody sacrifice, the same is the eternal Priest and the eternal Victim, the body and blood made present in the bread and wine: even upon our altars, the reconciliation between God and man is accomplished. Oh, why does not the entire Christian people, all men, all the youth, hasten to the house of the Lord and witness this divine spectacle of faith and piety before the altar? Why do they not prostrate themselves, invoking mercy and forgiveness? Why do they not partake of the heavenly table? Evidently, it is because they do not know the infinite love of the Savior Jesus; because their faith has become cold and unconcerned; because the goods and pleasures of the world obscure the value of the immortal soul, and they do not know.

[*Latin ed. p. 498*]

Acta Apostolicae Sedis — 498. Official Commentary. We offer our heartfelt praise to you, Young People of the Catholic Action, for allowing you to taste and enjoy the sweetness of the Lord and the bread of eternal life. You provide the sanctuary with many zealous ministers and the seminaries

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with many fervent students, and you have carried out, and will continue to carry out, a most noble "campaign" on "The Holy Mass" in every parish. This "campaign" is worthy of no less merit and praise than the Religious Culture Competition, because it demonstrates how your words proceed from the abundance of your heart. This your "campaign" should be an essentially apostolic endeavor. Your voice will first speak through example, as you do by attending Holy Mass on days of obligation, or even more often; and then through words, because you must lead others to it and bring back those who neglect to return. With that grace, discretion, and reserve that befits young people, you will remind them of the obligation imposed on every Christian to sanctify the feasts; a grave precept from which it is not permissible to dispense oneself lightly, under the pretext of a Sunday excursion, a hunting trip, or a sporting event. You will make them understand what a special benefit the parish Mass is, which gathers the faithful around their pastor, who celebrates it that day for the people, and allows them to hear the explanation of the Holy Gospel, the exposition of the teachings of the Church, and the application of eternal principles to the needs and conditions of the present time. But, as a great incentive for yourselves and for others, you must add that to fully participate in the Mass is to participate in the entire holy "Action"; it is to enter into the number of all those present, whom the priest remembers in the Memento of the living, who offer with him the divine sacrifice of praise for themselves and for all their loved ones, for the redemption of their souls, for the hope of their salvation and well-being; you must remember that this holy "Action" includes, after the offering of the sacrifice, its consummation, which is the communion of the celebrant and the faithful. Do not the Acts of the Apostles attest that the first Christians were assiduous in the sacred instructions, the breaking of bread, that is, the celebration of the Eucharist, and in prayer? And does not the martyr Justin teach us in his Apology that the bread and wine consecrated, that is, the flesh and blood of the incarnate Word, were distributed to each of those present and taken to the absent? You certainly do not ignore, even if your youth does not allow you to have been witnesses of it, with what fervent zeal...

[*Latin ed. p. 499*]

The Acts of the Popes, 499, XII, state that our venerated predecessor, Pope Pius X, publicly declared the divine dignity and the salutary fruits of frequent Communion, and that, for a quarter of a century, his call has been heeded by the increasing number of people, especially among young Catholics, who frequently approach the sacred table, some even daily. It is fitting that men and young Catholics, who share the same faith and hope, should demonstrate equal devotion and love for the God of the tabernacle, and equal concern for the spiritual well-being of their souls, and that they should strive to do so, for they, too, face ordinary struggles and feel in

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their hearts the dangers of the world. They, too, must advance boldly and courageously in this great and universal Eucharistic movement; many have already progressed, or are progressing; others remain at the Easter season or at major feasts. Which number, O dear young people, do you wish to belong to? Without a doubt, you prefer to be among those who advance, and indeed, you aspire, on this noble and holy path, to lead them as "soul-trainers," to enlighten them, encourage them, and urge them to receive Communion at least once a month, comforting them with a good example and protecting them against defection and the attacks of worldly respect.

"Grow, therefore, beloved children," we say with the Apostle Peter, "grow in grace with a good will, and in knowledge of our Lord and Savior Jesus Christ": "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity, Amen." The more you grow in grace, the more you will know Him; and the more you know Him, the more you will love Him, for in His grace and knowledge lies eternal life. Know Him more and more in His Gospels, in His doctrine, in His Sacraments, in His Church, in His precepts; and honor your teachers, as we give them our well-deserved praise. Grow in age, but also in wisdom and in virtue before God and men; and do not forget that knowledge is useless without retaining what you have understood. You will read much, you will study much, you will learn much; but at the end of life, you will recognize the supreme and essential importance of the Catechism, the code of truth brought from heaven to earth by the Divine Redeemer, to elevate us to goodness even to heaven.

Your Religious Culture Competition was a most noble and worthy contest, and we are pleased to award prizes to the winners, the vanguard of many legions of ardent and eager competitors, blessing them all together with your President and with the 21.

Cfr. S. C. C. decr. Sacra Tridentina Synodus, 20 dec. 1905. 2 PET., III, 18.

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - To the Assistants and Masters who guide and instruct you, we offer our thanks for the generous gifts made for the benefit of the poor churches, and we invoke upon each of you an abundance of heavenly blessings, so that the good work of religious education, so happily promoted and accomplished, may continue more widely and effectively to bring forth the fruits that the Holy Church, Mother and Teacher, expects and hopes for from the zealous faith and holy emulation of the beloved Italian Youth.

His Holiness the Supreme Pontiff, on the 15th day of the month of November in the year 1910, responded with the following words to the Most Reverend Basilius Grigorcea, who, as Extraordinary Envoy of Romania, presented to him public letters with special instructions:

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"Monsieur le Ministre, The hour at which Your Excellency presents the credentials of his August Sovereign, His Majesty King Michael I, and thus inaugurates his honorable functions as Extraordinary Envoy and Plenipotentiary Minister of Romania to the Holy See, is an hour shrouded in shadows and dominated by events that transform the external appearance and spiritual development of the European continent, engaging them in new paths, and at the same time, imposing upon the peoples sacrifices and trials that increase daily.

The share of sacrifices that has fallen to the Romanian people, for the cause of peace, fills with solicitude and understandable concerns the heart of this noble nation. The quiet echo of these sentiments resonates in the words that Your Excellency has just addressed to Us. Through the material and spiritual repercussions of recent events, both rulers and their subjects are confronted with arduous duties and heavy responsibilities.

In these circumstances, His Majesty the King, whose young shoulders bravely bear the burden of such grave concerns, has deemed it particularly important that the diplomatic representation, previously so honorably exercised by the illustrious Ambassador, Monsieur Nicolas Petrescu Comnen, should not remain long without a representative.

With great pleasure, we find in this intention a noble testimony to the importance attached to those spiritual values that this very representation is called upon, for its part, to preserve and develop."

[*Latin ed. p. 501*]

Acts of Pope Pius XII, 501: "With equal satisfaction, Mr. Minister, We have heard you declare that, in the relations between the Church and the State, your Government also intends to be guided by three fundamental principles: respect for religion, faithful execution of the commitments undertaken, and a deep attachment to the cause of peace. Illuminated by these principles, which time will allow you to apply in numerous matters, your actions will always receive Our benevolent support, and will give you, a loyal son of your nation, the awareness that you are among those who are working for a happier future for your country. We ask you to convey to His Majesty the King, to the Head and the Members of the Royal Government, the assurance of the sincere desire We have to maintain and promote the friendly and trusting relations that unite Romania with the Holy See, and, thereby, to further strengthen the spiritual impetus from which, for each people, especially in times of trial, spring the comforting sources of firm hope and vigorous effort. Filled with these thoughts, We implore God, for His Majesty, for the Royal Government, for the Romanian people, and, in a special way, for Your Excellency, the all-powerful protection of He who presides, not only over the destinies of individuals, but also over those of

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entire Nations."

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Official Commentary

ACTA SS.

SUPREME SACRED CONGREGATION

SACRED CONGREGATION OF THE HOLY OFFICE

DECREE

DESCRIPTION OF BOOKS

Thursday, the 19th day of October, 1940.

In the general assembly of the Supreme Sacred Congregation of the Holy Office, the Most Reverend and Eminent Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that the following book, printed "from manuscript," be placed in the Index of Prohibited Books, which is entitled:

CAROLUS PELZ / Der Christ als Christus.

And on the following Thursday, the 31st day of the same month and year, Our Holy Father, Pope Pius XII, by the divine Providence, having been informed of the resolution of the Most Reverend Fathers in the customary audience granted to the Most Reverend Prefect of the Holy Office, approved, confirmed, and ordered its publication.

Given at Rome, from the Offices of the Holy Office, on the 6th day of November, 1940.

Romulus Pantanetti, Notary of the Supreme Sacred Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION

PROVISIONS FOR CHURCHES

Our Holy Father, Pope Pius XII, by the divine Providence, having deigned to provide each of the following churches with a new pastor, through successive decrees of the Sacred Consistorial Congregation, namely:

on the 19th of September, 1940, — He appointed the Reverend Father

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Ugon Bressane De Araujo, formerly Bishop of Bomfim, as Prefect of the Cathedral Church of Guaxupé.

[*Latin ed. p. 503*]

The Sacred Consistorial Congregation, on the 503rd day of September. — To the Cathedral Church of Annecy, the Reverend August Cesbron, Superior of the minor seminary of Angers, on October 6th. — To the Cathedral Church of Saint Deodatus, the Reverend Aemilius Blanchet, of the archdiocese of Rouen, on October 11th. — To the Cathedral Church of Mendoza, the Reverend Alphonsus Buteler, Rector of the seminary of Córdoba in Argentina, on November 1st. — To the titular episcopal Church of Sela, the Most Reverend Joseph Pinten, formerly Bishop of Grand Rapids, on November 6th. — To the Metropolitan Church of Dublin, the Reverend Ioannes McQuaid, a member of the Congregation of the Holy Spirit, on November 9th. — To the titular episcopal Church of Bitylius, the Reverend Ioannes Vittoz, General Vicar of the diocese of Gratianopolis, whom the Most Reverend Alexander Caillot, Bishop of Gratianopolis, appointed as Auxiliary Bishop, on November 16th. — To the titular episcopal Church of Cyrene, the Reverend Franciscus McIntyre, Chancellor of the archiepiscopal curia of New York, whom the Most Reverend Francis Spellman, Archbishop of that archdiocese, appointed as Auxiliary Bishop.

II. APPOINTMENT OF AN ORDINARY FOR THE JURISDICTION. His Excellency Ioannes Subercaseaux Errazuriz, Archbishop of La Serena, has appointed the Reverend James as Ordinary for the jurisdiction of Saint James in Chile, for appeals in the second instance, according to canon 1594, § 2 of the Code of Canon Law. The Sacred Consistorial Congregation has deigned to approve this appointment on September 28, 1940.

[*Latin ed. p. 504*]

Acts of the Apostolic See – Official Commentary 504

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

Concerning the Prefecture of Berbérati (in the territory of the Vicariate of Oubangui-Chari [Bangui])

DECREE CONCERNING A CHANGE OF NAME

Since the Apostolic Prefecture of Berbérati, located in a part of the territory of Western Africa, within the boundaries of France, which was formerly divided between the Vicariate of Foumban and the Vicariate of Oubangui-Chari, and which was to be established for the Fathers of the Order of the Friars Minor Capuchin, it seemed fitting also to change the name of the Apostolic Vicariate of Oubangui-Chari. For, since regions have

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been separated from this Vicariate, which lie along the course of the river Chari, the aforementioned designation no longer appears to correspond to the actual circumstances. Therefore, the Most Reverend Fathers, Prefects of this Sacred Congregation for the Propagation of the Faith, having held plenary meetings on the 27th of the aforementioned month, judged that the Apostolic Vicariate of Oubangui-Chari should henceforth be called the Apostolic Vicariate of Bangui, from the name of the city in that region where the Ordinary resides. This opinion of the Most Reverend Fathers, having been reported to His Holiness, Pope Pius XII of blessed memory, by the undersigned Secretary of this Sacred Congregation, in an audience on the 28th of the same month, the Supreme Pontiff, graciously receiving it, approved and confirmed it, and ordered the present Decree to be drawn up concerning the matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 28th of May, in the year of Our Lord 1940.

P. Card. L. FUMASONI BIONDI, Prefect.

a S. f Celsus Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 505*]

The Sacred Congregation for the Propagation of the Faith, 505 II, BANŒJENSIS-DE BRAZZAVILLE, DECREE OF DIVISION AND UNION.

For the better administration of the work of evangelization within the French Equatorial African territories, the Most Reverend Vicars Apostolic of Bangui (whose designation was changed to the Apostolic Vicariate of Oubangui-Chari by another Decree issued on this same day) and of Brazzaville, have earnestly petitioned this Sacred Dicastery to proceed with a definition of the new boundary between the aforementioned Vicariates, entrusted to Fathers of the Congregation of the Holy Spirit. Therefore, the Most Eminent and Reverend Fathers, who preside over this Sacred Congregation for the Propagation of the Christian Faith, having held plenary meetings on the 27th of this month, have decided that the territory situated south of the Apostolic Vicariate of Bangui, which is described below, should be separated from the Apostolic Vicariate of Bangui and attached to the Apostolic Vicariate of Brazzaville. The boundaries are as follows:

To the north, from west to east, the course of the Badingue River, from the eastern boundaries of the civil district of Nola, to the point where it flows into the Oubangui River; to the east, from north to south, from the aforementioned point where the Badingue River flows into the Oubangui River, to the second line of latitude parallel to the north, following the course of the Oubangui River; to the south, that portion of the second line of latitude parallel to the north, which lies between the boundaries of Cameroon and the course of the Oubangui River; to the west, the aforementioned boundary of Cameroon, to the southern limits of the civil district of

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Nola, and then the eastern limits of that district, to the Badingue River.

The opinion of the aforementioned Fathers, having been reported to His Holiness, our Lord Pope Pius XII, of blessed memory, by the undersigned Secretary of this Sacred Congregation, in an audience on the 28th of the same month, His Holiness, graciously accepting, has deigned to order that the portion of territory, as described above, be separated from the Apostolic Vicariate of Bangui and attached to the Apostolic Vicariate of Brazzaville, and has commanded that this Decree be drawn up accordingly.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 28th of May, in the year of Our Lord 1940.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f Celsus Costantini, Archpriest titular of Theodosius, Secretary.

[*Latin ed. p. 506*]

506 Acta Apostolicae Sedis - Official Commentary III

CONCERNING HANGCHOW - CONCERNING LISHUI

DECREE OF SEPARATION AND UNION

Since the Apostolic Vicar of Hangchow and the Superior of the Seminary of St. Francis Xavier, located at Scarboro Bluffs in the territory of Canada, having considered that it would be advantageous for their respective missions to separate the district, formerly the civil prefecture of Kinhwa, which was previously attached to the Vicariate of Hangchow, and to annex it to the Apostolic Prefecture of Lishui, the Most Eminent Fathers of this Holy Council, entrusted with the Congregation for the Propagation of the Faith, having held a solemn session on the twenty-fourth day of the current month of June, and having considered the favorable opinion of those concerned, decreed to separate the aforementioned district of Kinhwa from the Apostolic Vicariate of Hangchow and to annex it to the Apostolic Prefecture of Lishui.

This decree of the Most Eminent Fathers was ratified and confirmed by Our Most Holy Father, Pope Pius XII, in a private audience granted this day, the twenty-fifth of the month of June, to the undersigned Secretary of the Holy Congregation for the Propagation of the Faith.

Therefore, the district, or formerly the civil prefecture, of Kinhwa, encompassing the following eight civil sub-prefectures (commonly called *hsien*): Kinhwa, Iwu, Pukiang, Tungyang, Yungkang, Wuyi, Tangid, and Lancili, is separated from the Apostolic Vicariate of Hangchow and annexed to the Apostolic Prefecture of Lishui, together with all immovable property belonging to the aforementioned Vicariate of Hangchow up to the present time, and with all those things which, today, are terminated.

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This present Decree was ordered to be drawn up and promulgated.

Given at Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the twenty-fifth day of the month of June in the year of Our Lord 1940.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f Celsus Constantini, Archbishop titular of Theodosius, Secretary.

[*Latin ed. p. 507*]

The Sacred Congregation of Rites 507. THE SACRED CONGREGATION OF RITES. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVE OF GOD, JOSEPHINE GAND, ALSO KNOWN AS MOTHER SAINT DOMINIC OF THE CROSS, FOUNDRESS OF THE CONGREGATION OF SAINT CATHERINE OF SIENA, OF THE THIRD ORDER OF SAINT DOMINIC. REGARDING THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED, IN THIS CASE AND FOR THE PURPOSE IN QUESTION.

Among those illustrious women who, after the public disturbances in the Gallic nation, rendered valuable service in restoring Christian and Dominican life, the Servant of God, Josephine Gand, in religion, Sister Saint Dominic of the Cross, occupies a singular place. As, at that time, the eminent Father Lacordaire was striving to restore the Order of Saint Dominic to its former glory in his homeland, so too, she, faithfully adhering to the Dominican ideal of combining contemplative life with active service, founded the Congregation of Saint Catherine of Siena, preserving, as far as possible, the ancient monastic norms, but adapting them to the necessary requirements of modern life. In this way, she began to show souls who followed her the safe path of sanctity, and through the diligent work of these souls, material and spiritual assistance of Christian charity was generously offered to the people.

Born on July 16, 1819, in the town of Boulay, in the diocese of Metz, in Gallia, she was baptized on the same day under the name of Mary Theresa Josephine, and her most pious parents, Augustus Gand and Victorina de Saint-Illier, strove to form her in the constant study of piety and good morals. At the age of twelve, according to the custom of the time, on April 18th of the year 1831, she approached the Eucharistic banquet for the first time, with great eagerness, from which she developed a sweet and tender devotion to the Most Sacred Sacrament, which she wished to express and, in her salutary work, to commend as much as possible. Burning with a desire for religious life, she, having barely reached the age of sixteen, resolved to embrace it.

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis – the Official Commentary indicated; how-

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ever, countless difficulties arose at that time, which caused her vocation to religion to become even stronger. Having made her vows, on the feast of Saint Joseph in the year 1839, she received the Dominican habit and the name Sister Saint Dominic of the Cross, in the monastery at Châlons. Her virtues immediately gained the full trust of the Superiors, who, although she was still only thirty years old, chose her as the mistress of the novices. When three pious sisters, the Bonnardel sisters, residing in the village commonly called "Bonnav," in the diocese of Autun, who, with the help of Saint John Vianney, had dedicated themselves to the assistance of the poor, the education and instruction of children, approached the Bishop of Autun to request permission to found a new religious community in their city, and to provide a mistress to form them in regular life, the Prelate entrusted this most important task of direction to Mother Saint Dominic of the Cross. Thus, the new Congregation of Saint Catherine of Siena of the Third Order of Saint Dominic began, setting as its goal to apply, in a more perfect way, the idea of the Holy Legislator: "To contemplate and to communicate the things contemplated." The wise fusion of both forms of life, contemplative and active, undoubtedly provided a favorable opportunity for the emergence of so many fruitful and wonderful works, such as the hospital of Our Lady of Perpetual Help, the house on the island of Trinidad dedicated to healing lepers, and other similar institutions. The large number of the sick, in addition to material assistance and entirely maternal care, recovered the health of their souls, which is far more precious. The devout Servant of God had to endure grave and countless punishments, afflictions, and anxieties in preserving, expanding, and developing her work, which would have overwhelmed any other soul; but, adhering completely to the will of God, and kneeling in prayer, she achieved a remarkable victory, always keeping before her eyes this motto: "In the Cross is life." Such difficulties and adversities clearly demonstrated the fertile power of holiness in her life and in her work, which was so beneficial and salutary. "In order that full provision be made for the salvation of souls," said the Servant of God, "holiness is absolutely necessary. Indeed, our work aims to fulfill the words of Jesus addressed to his disciples: 'And for them do I sanctify myself, that they also may be sanctified in truth' " (John 17:19). — "It is necessary that hearts, crucified by nature, should live only for Jesus and for souls, completely forgetting our own and our own interests." Crucified to Christ, she no longer lived, according to the Apostle, for herself, but, mortifying her flesh, she faithfully followed the divine will at every hour and every moment. How much and with what love the pious daughters followed her.

[*Latin ed. p. 509*]

The Sacred Congregation of Rites, by how much it was esteemed among its members, clearly demonstrates that from the year 1866 to 1904, it confirmed its General Assembly superiors seven times and elected them six

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times by full suffrage. Finally, after a long and arduous labor dedicated to safeguarding and promoting its Congregation, inflamed with a fervent zeal for souls and a devotion to penance, the Servant of God, after suffering a very serious illness, endured with heroic patience, strengthened by the remedies of faith, and burning with the desire for Paradise, on the 2nd of February in the year 1907, having reached the age of eighty-eight years, joyfully went to the embrace of her Spouse, as she had foretold, her departure being honored by the tears of so many pious Sisters. Following her precious death, the reputation for holiness that she had already enjoyed in life grew remarkably. Therefore, while her daughters diligently continue to spread material and spiritual assistance to new souls, according to the commendable work conceived by her mother; the number of devoted individuals who, filled with admiration, are accustomed to invoke her, so that, through her intercession, God, the giver of all good things, may grant graces to the faithful who are in so many dangers and difficulties, continues to increase day by day. Regarding the opinion of the holiness of this religious woman in the Episcopal Curia of Alet, documents adorned with informative details, according to the Decrees of Urban VIII, were sent to Rome to the Sacred Congregation of Rites in the year 1935. In the meantime, the aforementioned Sacred Congregation, on the 19th of May in the year 1939, issued a decree concerning the writings of the Servant of God. When all was ready according to the law, the Reverend Father Benedict Lenzetti, O.P., legitimately appointed Postulator of this Cause, and after attentive letters from certain Eminences of the Holy Roman Church, from several Reverend Archbishops and Bishops, as well as from the Generals of Orders or Congregations, the Eminent and Reverend Cardinal Charles Salotti, Bishop of Palestrina, Prefect of the Sacred Congregation and Relator of this Cause, in the Ordinary meetings of the Sacred Congregation of Rites, convened on a designated day at the Vatican, proposed the following question for discussion: Should a Commission for the introduction of the Cause be appointed, in this case and for the purpose in question? And the Eminent and Reverend Fathers entrusted with the safeguarding of the sacred Rites, after the presentation by the Eminent Proposer himself, after hearing the votes given in writing by the Official Prelates, as well as the votes given orally and in writing by the Reverend Father Salvatore Natucci, General Promoter of the Holy Faith, after mature deliberation on all matters, judged it necessary to respond: Affirmative, that is, that a Commission for the introduction of the Cause should be appointed, if it pleases the Most Holy. On the 9th of April, 1940.

[*Latin ed. p. 510*]

510 Acta Apostolicae Sedis - Official Commentary. Subsequent acts concerning these matters, by the undersigned Cardinal Prefect of the Congregation of Sacred Rites, have been presented; and His Holiness, having

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approved the rescript of the same Sacred Council, has deigned to sign with his own hand the Commission for the Introduction of the Cause of beatification and canonization of the Servant of God, Josephine Gand, in religion, Sister Saint Dominic of the Cross, foundress of the Congregation of Saint Catherine of Siena and of the Third Order of Saint Dominic, on the 17th of April of the year 1940. 83 C. Card. SALOTTI, Bishop of Palestrina, Prefect. L.©S. H. Dante, Substitute. II PARISIEN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARY EUGENIA OF JESUS, FOUNDRESS OF THE INSTITUTE OF SISTERS OF THE IMMACULATE CONCEPTION. Regarding whether the Commission for the Introduction of the Cause should be signed, in this case and for the purpose in question. As can be gathered from historical documents, it is incredible to relate how much damage the French nation has suffered, and how great was the ruin of religious affairs and the detriment to the faithful at that time, due to that most terrible political sedition, which, like a violent storm, devastated the regions of France during the late eighteenth century. However, in the first half of the nineteenth century, by the divine grace of God, it happened that the ancient religious Orders revived with vigor, and new Congregations diligently provided assistance in healing the wounds, in a most lamentable manner, inflicted upon civil society and afflicting the Catholic Church with tireless sorrow. Among these Congregations, those under the title of the Sisters of the Immaculate Conception hold not the least place; for they were especially concerned with promoting Christian education for youth, fostering new seeds of virtue in civil society, constantly teaching and generously spreading the knowledge and love of Jesus Christ. Anna Eugenia Milleret de Brou, the author of this Congregation, was born on August 25, 1817, in the city of Metz, in France. Her father was strict and severe, almost despising religious norms, and favored liberalism.

[*Latin ed. p. 511*]

The Sacred Congregation of Rites had been established. The mother, though herself not overly devoted to piety, was kind and affable, and rather than seeking to convert her daughter to the Catholic faith, she was more concerned with making her a virtuous and diligent woman. Her early studies and initial lessons were influenced by the liberal society of the Restauration, which, as with others, instilled in her mind doubt and skepticism. But the vigilant God chose this beloved soul, and already in the first gathering she attended on Christmas Day in the year 1829, illuminated by divine light and filled with singular joy in her heart, she openly declared her vocation. Soon, she began to be tested in various ways, so that she might mature in sorrow and be separated from all obstacles. For, having been afflicted with a serious illness since the age of thirteen, she interrupted her studies, which she would later have to pursue alone and without a teacher; she

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also suffered poverty due to the difficulties of her father's business; and finally, she was deeply grieved by the death of her beloved mother, who, in the summer of 1832, having contracted the Asiatic disease, surrendered her soul to the Creator. Following her mother's death, Eugenia spent three years with her relatives in Cattolica, to the great detriment of her Christian life. Yet, still lukewarm in faith and piety, with a heart filled with sorrow, she sought the truth, and confidently prayed, never ceasing to ask God about her future and her happy destiny. To her, God readily gave answer and assistance. In the year of Our Lord 1836, during the season of Lent, in Cattolica, in the most famous temple dedicated to Our Lady, the illustrious Father Lacordaire was giving public sermons. Then, without delay, Eugenia hastened to hear the renowned and wise Orator, hoping to find peace for her soul and light for her mind. Indeed, without any doubt, a radiant and serene light appeared. She immediately recognized the supreme rights of the Divine Master, that is, the duty of fully serving Him and proclaiming the truths of the Catholic Church, wherever and however God willed. In order to fully adhere to this will, she asked the aforementioned orator, who replied: "Pray and wait." While waiting, and engaged in more rigorous studies, as indicated to her by the same Father, she did not cease to invoke heavenly light in prayer. In March of the year 1837, Eugenia met the priest Combalot, a man filled with apostolic zeal, who had long been devising the foundation of a congregation of young women, who would be concerned with educating girls. In Cattolica, in the church of Saint Eustachius, during the sacred confession, Father Combalot revealed to Eugenia her desired vocation, and then, recognizing the divine will, although terrified, she, deeply rooted in divine faith, submitted to His will. Having overcome her father's initial opposition, she was able to begin her religious life and pursue ecclesiastical studies at the convent of the Benedictine Sisters at Paris.

[*Latin ed. p. 512*]

511 Acta Apostolicae Sedis - Commentarium. First, she entered the Official House of the Most Holy Sacrament; afterwards, she went to the Institute of the Visitation of Saint Andrew, in the Province, where, besides more serious studies of dogmatic theology, moral theology, and Holy Scripture, she especially devoted herself to the practice of virtues, particularly holy obedience and mortification. Meanwhile, the aforementioned Combalot had found three other chosen young women; and seizing a suitable opportunity, she recalled Eugenia to Paris, and there, on the evening of April 30, 1839, the four aforementioned young women, having entered the novitiate, dedicated themselves diligently to the salutary institution of the Congregation of the Assumption: which, with God's favor, flourished greatly day by day, and its beneficial branches have been clearly propagated. The purpose of the nascent Congregation was that the Sisters should attend to the ed-

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ucation of young girls of that aristocracy which despised the Catholic religion with the greatest hatred. Therefore, Eugenia wished that her students themselves should first embrace all subjects of instruction to be imparted to others, especially the Latin language, in order to savor the treasures of Holy Scripture, Theology, and the Liturgy. However, keenly aware that knowledge without charity is empty, she diligently labored to build the spiritual edifice of charity, imposing upon her daughters almost a cloistered life; for she allowed no long periods to pass without prayer, recitation of the Divine Office, adoration of the Most Holy Sacrament, stricter obedience, more austere penance, more severe mortification, and humble submission; yet without neglecting teaching: this was the rule of her life. Desiring to restore all things in Christ, she hoped to continue the mission of Jesus Christ in the education of youth, urging the minds of young girls to pursue all virtues, striving that supernatural gifts might give greater honor and growth than natural endowments. In this long and salutary work, she encountered many difficulties and struggles, which she always overcame with a cheerful spirit and great fortitude. She was deeply moved with a singular joy when her Congregation received its definitive approval from the Holy See on April 11, 1888. Finally, oppressed by labors and anxieties, afflicted by a serious illness, having been duly comforted with all the remedies of the Church, and having encouraged her daughters to pursue every good work, she peacefully departed in Christ on March 10, 1898, to receive her eternal reward in heaven. The fame of holiness, with which Sister Mary Eugenia was endowed in life, so constantly increased after her death, that investigations were duly conducted by proper authority in the ecclesiastical court of Paris, together with three canonical processes in the dioceses of Madrid, Saint Anne, and Rome. After the examination of the writings of the Servant of God, it was decreed on February 1, 1939, that nothing stood in the way of proceeding further.

[*Latin ed. p. 513*]

513 The Sacred Congregation of Rites, at the urgent request of the Reverend Father Renato Fontenelle, Canon of the Vatican and Promoter of this Cause, and after considering the petitions of certain Eminences of the Holy Roman Church, several Roman Archbishops, Bishops, and dignitaries from both the clergy and those of ecclesiastical or civil standing, to which were added several Religious Superiors, and the Eminent and Reverend Cardinal Raphael Charles Rossi, Promoter of the Cause or Relator, convened in ordinary meetings of the Sacred Congregation of Rites, on the date indicated, in the Vatican buildings, and proposed the following question for discussion: Whether a Commission for the introduction of the Cause should be appointed, in this case and for the purpose in question. And the Eminent and Reverend Fathers entrusted with the safeguarding of sacred rites, after the report of the aforementioned Eminent Promoter, having also heard the

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opinions of the Official Prelates, and after the written and verbal statements of the Reverend Father Salvatore Natucci, General Promoter of the Faith, and after mature deliberation, decided to respond: Affirmative, that is, that a Commission for the introduction of the Cause should be appointed, if it pleases the Most Holy. On April 9, 1940. Subsequently, these matters were brought to the attention of His Most Holy Lord Pope Pius XII, who had previously been the Promoter of the Cause, through the report of the undersigned Cardinal Prefect of the Sacred Congregation of Rites. His Holiness, having approved the decree of the Sacred Council, deigned to sign with his own hand the Commission for the introduction of the Cause of Beatification of the Servant of God Maria Eugenia of Jesus, in the world Eugenia Milleret de Brou, foundress of the Institute of the Sisters of the Assumption of the Blessed Virgin Mary, on April 17, 1940. *[Signature]* Card. SALOTTI, Bishop of Palestrina, Prefect. L.S.H. Dante, Substitute. III. CONCERNING THE CANONIZATION OF THE BLESSED Joanna Elizabeth Bichier Dés Ages, Virgin, Foundress of the Congregation of the Daughters of the Cross, commonly known as the Sisters of Saint Andrew. REGARDING THE QUESTION: Whether and concerning which miracles, after the granting to her, by the Apostolic See, of veneration, there is proof in this case and for the purpose in question. "If virtue leads us to a blessed life," says Saint Augustine, "I certainly would not affirm that there is any virtue whatever, unless it is the highest love of God" (De mor. Eccl., c. 15-25). With this highest love for the celestial Bridegroom of souls, Christ,

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis - Official Commentary: Thus, Blessed Joanna Elizabeth burned with such fervor, vigilance, and studiousness, that she desired to see Jesus in the most wretched, humble, and suffering of people. From this arose her great spirit, which was not limited by any boundaries, and from which she wished to establish a distinct family; from this inextinguishable desire to give herself to others, to suffer, and to die with Christ and for Christ, so that she might, wherever and in whatever way possible, attend to the salvation of her neighbors, heal the sick, and provide for the Christian education of girls. Founded by Blessed Joanna Elizabeth, with the help and counsel of Saint Andrew Fournet, the Congregation, even during her lifetime, spread widely, and today it follows the footsteps of the Blessed Mother, and, with God's favor, produces countless fruits of salvation. The divine favors and graces that were attributed through the intercession of the Servant of God led to the honors of beatification, which were conferred upon Blessed Joanna Elizabeth on May 13th of the year 1934. In the same year, the cause for canonization was resumed, and, adorned with two healings that were said to have occurred miraculously, with the invocation of the help of the same Blessed, the apostolic processes were prepared. However, in the preparatory meetings, the first healing appeared

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to be subject to serious difficulties; then, another occurred in October of the year 1937. The young woman, Gratiosa Dufau, sixteen years of age, suffered two traumas: the first from a fall, the second from being struck by a motor car, by which her spine, specifically the fifth lumbar vertebra, was fractured. The seriousness of the illness, which had been treated for two years with ineffective medical treatments, immediately became apparent to the attending physicians, who, although initially uncertain of the diagnosis, later, through radiographic examinations, unanimously concluded that it was a traumatic injury, namely, a vertebral fracture. In addition to this, since health could not be restored through human means, both the parents and the sick young woman turned to heavenly help, and they began a novena to Blessed Joanna Elizabeth. On October 8th, 1937, the fifth day of the novena, the young woman was taken to the sanatorium, still suffering from intense pain. But during the night between the 10th and 11th of the same month, while fervently praying to the Blessed, she suddenly felt healed, as the pains in her spine had vanished, and therefore, the following day, she was able to get out of bed. The physician in charge of her treatment and other expert doctors examined her carefully, and, finding no trace of the illness, they refused to attribute this healing to natural forces; and, influenced by this, the doctors unanimously agreed with the Sacred Congregation. The young girl, Maria Raschi, barely seven years old, in the beginning of May of the year 1936, suffered from...

[*Latin ed. p. 515*]

The Sacred Congregation of Rites, having begun to investigate a case, in which a young girl was afflicted with a malady that grew more and more severe each day, bringing with it various other ailments, and which brought the girl to the very brink of death. The attending physicians unanimously declared that Mary was suffering from septic diphtheria, along with an affliction of the kidneys, the heart, and the meninges. The parents, and especially the girl's aunt, who is numbered among the Daughters of the Cross, having seen Mary's condition as already hopeless, applied a relic of the Blessed Joan Elizabeth to the sick girl, and on June 7th, began novena prayers to the same Blessed. Scarcely had these prayers been completed when, suddenly, at the fourth hour of the morning of June 16th, all the symptoms of the illness disappeared, and the girl, when offered food, ate it with pleasure. The physicians, both those who had been involved in the treatment and those who were called upon to witness the healing, unanimously affirmed that this healing was a work beyond the power of nature.

Regarding these two healings, a discussion took place according to the custom in the three levels of judgment: in the preparatory meeting before the Most Reverend Cardinal Camillo Lauren ti, then Relator of the Cause, concerning the healing of the girl Mary Raschi, on February 15, 1938, and before the Most Reverend Cardinal Charles Salotti, Bishop of Praenestin,

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and now Relator of this Cause, concerning the healing of the girl Gratiosa Dufau, on July 25, 1939; in the preparatory meeting before the Most Reverend Cardinals on January 16th of this year; and finally, in the general meeting before His Holiness Pope Pius XII, on April 23, 1940. In this general Congregation, the same Most Reverend Relator proposed a question for discussion: whether and concerning which miracles, after the Apostolic See had granted veneration to the same Blessed, there is evidence, in the case and to the effect of which we are speaking. The Most Reverend Cardinals, Officials, and Consultor Fathers each gave their opinion, after which the Most Blessed Father considered it prudent to postpone his judgment, so that he and those present would have time for prayer, that a fuller light of divine understanding might be brought to bear on this matter of such importance.

He chose this day, which the heavenly Spirit fills with joy, namely, the second day of Pentecost, and therefore he wished to summon the Most Reverend Cardinal Charles Salotti, Bishop of Praenestin, Prefect of the Sacred Congregation of Rites, and Relator of this Cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Holy Office, and myself, the undersigned, and, with most sacred piety, he decreed: "It is established that there are two miracles, worked by God through the intercession of the Blessed Joan Elizabeth Bichier des Ages, namely, the instantaneous and perfect healing of the girl Gratiosa Dufau from a fractured vertebra, and the instantaneous and perfect healing of the girl..."

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis - Official Commentary concerning Maria Raschi, who died of septic diphtheria with secondary affections of the heart and meninges. This, however, was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. In Rome, on the 13th of May in the year of Our Lord 1940. Signed: C. Card. SALOTTI, Bishop of Praenestinus, Prefect. Signed: S. H. Dante, Substitute. IV. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, FREDERIC JANSOONE, PRIEST OF THE ORDER OF THE FRATI MINORI. REGARDING A DOUBT: Whether a Commission for the Introduction of the Cause should be appointed in this case, and for what purpose. It is alleged that the Founder of the Friars Minor, Franciscus Assisiensem, went to Palestine, where, almost two years prior, he had sent several students, who were to preach the Gospel of Jesus Christ, where it was first heard, and to spread it, and that from that time until now, without any interruption. History teaches that the Friars Minor remained there, and that it was entrusted to them to preserve and protect the Holy Places, which had passed into the legal possession and ownership of the Catholic Church. Furthermore, history teaches that these members diligently and piously fulfilled this sacred and arduous task, and that they steadfastly

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defended the rights of the Church against all kinds of disturbances, even at the cost of their blood (cf. Benedict XV, Apostolic Brief of October 4, 1918). To support such a great work, Commissioners are chosen from the same Order by the General Minister, who collect funds throughout the world for the needs of the Holy Land. Among these, the Servant of God, Frederick Jansoone, deserves to be mentioned. In Ghyveldii, then part of the Archdiocese of, now in the province of, Insulen, on the 19th of November of the year 1838, Frederick Cornelius Jansoone was born, the youngest of nine children, to Peter Antonio and Isabel Bollengier, honest farmers, and on the 24th he was cleansed with the waters of baptism. He received a pious upbringing at home.

[*Latin ed. p. 517*]

The Sacred Congregation of Rites, in its deliberations, fully recognized the merits of the parents. Having barely recovered from a serious illness, Isabel felt herself called to the priesthood. Although she had been left a widow, Isabel did not hesitate, nor was she deterred by any obstacle, but, like a most devoted daughter, she followed the path she had chosen. Therefore, she first placed him in the college of Hazebrück, and later in Saint Mary of the Dunes, so that he might pursue his studies. However, compelled by the increasing poverty of his family, he was forced to interrupt his studies, in which he had excelled, and he embraced the trade of selling goods, so that he might provide for the needs of his needy family. After his mother's death, at the age of twenty-six, he entered the Order of the Friars Minor in Ambian, and on December 26, 1865, he pronounced his solemn vows. On August 17, 1870, he was duly promoted to the Holy Order of the Priesthood. Scarcely having become a priest, during the Franco-German war, he faithfully performed the duties of a military chaplain. Recognizing his religious virtues, he was entrusted with the office of teacher, first as a substitute for the master, and then as a master himself. He founded and directed a house of his religious order in Bordeaux. In 1875, he was appointed to a mission to the Holy Land, where he conducted himself so admirably that, three years later, he was unanimously elected by the brothers as the Custodian of the Holy Land, and after three years, he was confirmed in this office, gaining the esteem and reverence of both religious and lay people, as well as of the Muslims, through the brilliance of his virtues. To obtain funds for the restoration of the Holy Places, he traveled successfully through France and Canada. Upon his return to Jerusalem, he was engaged in numerous affairs for six years; after diligently completing these tasks, he was recalled by the General Minister of the Order and sent to Canada again in 1888, to establish a Commissariat, as it is called, in the Diocese of Trifluvia. He performed the duties entrusted to him with the utmost diligence until his death. Nor was this enough for him. Filled with the spirit of the Seraphic Father, he not only tirelessly promoted the Third

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Order, but he also worked very effectively to establish the Minorite Order itself in Canada. A constant minister of the preaching of the Word of God and the sacrament of penance, he lifted countless souls from the mire of sin, or led them to the path of perfection. Having become all things to all people for the good of his neighbors, he granted himself no rest, but devoted and over-devoted himself. Broken down by old age, labors, severe penances, and a terrible illness, on the fourth day of August, in the year 1916, he surrendered his soul to God, having consecrated himself to the holy Father Dominic, and having received the sacraments of the Church with great devotion, in Marianople.

[*Latin ed. p. 518*]

Acta Apostolicae Sedis - Official Commentary 518. Despite the widespread renown, from the years 1927 to 1930, a process was instituted by the authority of the Ordinary Tribunal in the Trifluvian region. Petitions, however, were presented in the Apostolic Vicariate of Egypt and in the Insulensi Prefecture. Numerous petitions were, in the meantime, presented to the Supreme Pontiff, Pope Pius XI, namely by four Cardinals of the Holy Roman Church, by the Apostolic Delegate to Canada, by several Archbishops, Bishops, Apostolic Vicars, Abbots, by the General Minister of the Order of Friars Minor, by the Superiors of various Orders or Congregations, by the Custodian of the Holy Land, by the Most Excellent Administrator of the Province of Quebec, by the Councils of several Canadian provinces, by Universities, and also by numerous men of outstanding civil standing. Therefore, with all due respect, at the urgent request of the Reverend Father Fortunato Scipione, General Postulator of the Order of Friars Minor, the following Cardinal, Prefect of the Congregation, and Promoter of the Cause, proposed the following question for discussion at the meetings of the Sacred Congregation held yesterday in Vatican: Whether a Commission for the Introduction of the Cause should be appointed, and for what purpose. After the Cardinal Promoter had presented his report, and after the written votes of the official Prelates had been received, and after the Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, had spoken, it was deemed prudent to respond as follows: Affirmative, that is to say, that the Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy Father. Subsequently, His Holiness, Pope Pius XII, on the aforementioned date, having received a report from the same General Promoter of the Faith, and having approved the response of the Reverend Fathers, deigned to sign the Commission for the Introduction of the Cause of the Servant of God, Frederick Jansoone, with his own hand. Given in Rome, on the 26th day of June, in the year of Our Lord 1940.

[Signature] C. Card. SALOTTI, Bishop of Praenestinus, Prefect.

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L. i& S. A. Carinci, Secretary.

[*Latin ed. p. 519*]

The Sacred Congregation of Rites, 519 V, VICARIATE APOSTOLIC OF TANANARIVE. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE SERVANT OF GOD, JAMES BERTHIEU, PRIEST, PROFESSED MEMBER OF THE SOCIETY OF JESUS, WHO, AS IS REPORTED, WAS KILLED IN HATRED OF THE FAITH. REGARDING THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED IN THIS CASE AND TO WHAT EFFECT. Obeying the divine precept: "And he said to them: Go ye into the whole world and preach the gospel to every creature." (Mark 16:15). The illustrious Society of Jesus, even in its earliest days, sent forth men, with St. Francis Xavier leading the way, "to subject the scattered nations to the most sweet dominion of Christ the King, whom countless others have followed and at the present time follow, proclaiming the evangelical truth" (See Apostolic Letter of Pope Pius XII: *Nostri profecto ad Praep. Gen. S. I.*). These men offered Christ and His blood; and among them, some have been honored with the highest honors, while others seem to be drawn by the divine providence to these very things. Among these, James Berthieu, a priest of the same Society, deserves to be especially commended. He was born and baptized on November 27th of the year of Our Lord 1838, in the estate of Monlogis, near the town of Aurillac, within the territory of the diocese of Saint-Flour, the son of pious parents, Peter and Catherine Lamoure, who were farmers. After a childhood spent innocently and piously, he first devoted himself to studies at Aurillac, with the Brothers of the Christian Schools, and then in the minor diocesan seminary in the town of Pleaux, and later in the major seminary, where he diligently studied the arts, philosophy, and theology. On May 21st, 1864, he was ordained a priest, and for nine years he diligently served as a curate in the parish of Roannes. Having entered the Society of Jesus in the province of Toulouse, he was sent to the Madagascan mission in the year 1875. In this mission, he ministered to many peoples, including those of the island of St. Mary, in Ambohimandroso, Tamatavo, Ambositro, and the northern districts of Imerina, and finally in the station of Anjozorofady, gathering abundant harvests of souls everywhere. He suffered many contradictions and endured many struggles, both against Protestants and against those who worshipped idols. Moreover, as the indigenous people continued to strive to overthrow European rule...

[*Latin ed. p. 520*]

The Acts of the Apostolic See record that during this time, these rebellions were intensifying, which the French were striving to suppress with vigor. In the year 1896, a people who were then called Menalamba or Fa-

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havalo instigated a rebellion. These people not only sought to expel non-Europeans, but also to utterly destroy the Christian religion and fully restore the worship of idols. The Christians were threatened with fires, devastation, ruin, and death, unless they returned to the worship of idols. The neophytes and catechumens, strengthened by the exhortations of Father Berthieu, who had joined himself to him after his companions had refused to participate, heroically resisted not only the rebels, but also the licentiousness of the soldiers, and especially their leader. On June 7th, the Christians were forced to follow the soldiers, along with the elderly and the infirm, to whom Father Berthieu, for reasons of charity and humanity, was walking alongside. These people, abandoned by the soldiers, found refuge in the town of Ambohibe-Andra. Father Berthieu, received with hospitality by the governor, was, however, captured and brutally murdered the following day by the rebels of Menalamba, who invaded the town of Ambiatibe. He was dragged through the streets, subjected to insults, and reviled for condemning divorce, for offering prayers to deceive the people, and for inciting the wrath of the idols against the same people, who, therefore deprived of their freedom, were groaning under foreign domination. Late at night, outside the walls of the town, the Servant of God, who was praying, was struck with projectiles and killed, and his body was thrown into the Mañanara river. It is said that he met his death crowned as a martyr, and the fame of his martyrdom spread throughout that region; and even now, almost forty years later, that fame endures. To the fame of his martyrdom, the proclamation of his virtues is added, and there are no lacking signs of the graces obtained through the intercession of the Servant of God, all of which are attested by documents. However, although both this fame, namely the fame of his martyrdom and of his virtues, was widespread among Christians, it was only in the year 1917 that the ordinary legal inquiries were begun, and they were completed in the year 1935. In the meantime, several petitions were sent to the Most Blessed Father by the Most Reverend Cardinal Verdier, then Archbishop of Paris, by several Bishops, by the Apostolic Vicars of Madagascar, and especially by the Reverend Father Stephen Fourcadier, within whose vicariate the Servant of God met his glorious death, as well as by other Apostolic Vicars or Prefects, by the General Superiors of the Congregations of the Mission of Saint Vincent de Paul and of the Holy Spirit, by religious communities, seminaries, parishes, and lay organizations. Special mention should be made of the letter from Peter Ramahatra, a man from the region of Principia.

[*Latin ed. p. 521*]

The Sacred Congregation of Rites. Since all things pertaining to the observance of the law were prepared, at the urgent request of the Reverend Father Charles Miccinelli, General Promoter of the Society of Jesus, on the 25th of June of this year, the undersigned Cardinal Charles Salotti, Bishop

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of Praenestinus, of the Holy Roman Church, Prefect and simultaneously Introducer or Relator of the Cause, in the ordinary assembly of this Sacred Congregation, proposed a question for discussion: Whether a Commission for the Introduction of the Cause should be signed, and for the effect of what is being discussed, he reported on the custom regarding it. The Eminences and Reverend Cardinals, having heard this report, and having also heard the written votes of the Official Prelates, and having also heard the Reverend Father Doctor Salvatore Catucci, General Promoter of the Faith, having considered all things carefully, judged it fitting to respond: Affirmatively, that is to say: The Commission for the Introduction of the Cause of the aforementioned Servant of God should be signed, if it pleases His Holiness. On the following day, His Holiness Pope Pius XII, having received a report from the same General Promoter, His Holiness, approving the decree of the Sacred Congregation, deigned to sign the Commission for the Introduction of the Cause of the Servant of God James Berthieu with his own hand. Given at Rome, on the 26th of June in the year of Our Lord 1940.

[Signature] C. Card. SALOTTI, Bishop of Praenestinus, Prefect.

[Signature] L. © S. A. Carinci, Secretary.

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - Official Commentary. VICARIATE OF THE CITY. TRIBUNAL. Summons by edict concerning the NULLITY OF MARRIAGE (RUBEO-DAMIANI). Since the actual place of residence of the aforementioned Dominici Damiani, son of Erasmus, born in Tornareccio (archdiocese of Theatinae), involved in this cause, is unknown, we summon him to appear before the Regional Tribunal of the City (via della Pigna 1S-a, ROMA) on the eleventh day of the month of December in the year 1940, at the tenth hour, to give a judicial deposition. The Most Reverend Ordinaries of the places, the Reverend Parish Priests, and all the faithful who have knowledge of the aforementioned place of residence of Dominici Damiani, are urged not to fail to inform him of this our edictal summons. From the Chancery of the Tribunal, on the twenty-fourth day of October in the year 1940. B. De Felicis, Official of the Curia. C. Chiesa Bini, Chancellor.

[*Latin ed. p. 523*]

Diarium Romanae Curiae 523

DIARIUM ROMANAE CURIAE

Friday, November 15, 1940, the Holy Father received in a solemn Audience His Excellency, the Most Reverend Doctor BASILIO GEIGOR, Extraordinary Envoy and Minister Plenipotentiary of Rumehen, for the presenta-

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tion of his Credentials.

SACRED CONGREGATION OF RITES

Tuesday, October 29, 1940, in the Apostolic Palace, Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials and Theological Consultors, discussed two miracles which are asserted to have been wrought through the intercession of the Venerable Servant of God, Magdalene, Marchioness of Canosa di Puglia, foundress of the Institute of the Daughters of Charity.

Tuesday, November 12, 1940, in the Apostolic Palace, Vatican, the ordinary Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials discussed the writings of the Servants of God:

1) Pope Pius X.

2) Peter Olüvaint, a professed priest of the Society of Jesus, and his companions, killed in hatred of the faith.

3) Dominic of the Mother of God, a professed priest of the Congregation of the Barefooted Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, "Passionists."

4) Pius Brunone Lanieri, founder of the Congregation of the Oblates of the Most Blessed Virgin.

5) Augustus Czartoryski, of the Pious Society of St. Francis de Sales, "Salesians."

6) Stephen of Adoain, a professed priest of the Order of the Minor Capuchins.

7) Joseph Freinademetz, a priest of the Society of the Divine Word.

8) Brother Policarpo, the first Superior of the Institute of the Brothers of the Sacred Heart of Jesus.

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - Commentarium Officiale 9) Maria Maddalena Bentivoglio, a professed nun of the Second Order of Saint Francis. 10) Benedetta Frassinello Oambiagio, foundress of the Sisters of Our Lady of Providence. 11) Maria Catarina de Santa Rosa, Troiani, foundress of the Missionary Sisters of Egypt. 12) Camilla de Jesu Bambino, a professed nun of the Discalced Carmelite Order. 13) Emilia Schneider, of the Congregation of the Daughters of the Cross. 14) Maria Teresa Ledókowska, foundress of the Sodality of Saint Peter Claver. 15) Emanuele Maurizio d'Alzon, foundress of the Augustinian Sisters of the Assumption. On Tuesday, November 19, 1940, in the Apostolic Palace at the Vatican, the Ordinary Session of the Holy Congregation of Rites was held, with the participation

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of the Most Eminent and Reverend Cardinals and the Reverend Prelate Officials, to discuss: I. Concerning the cult of the Servants of God: 1) Maria Eugenia de Jesu; foundress of the Institute of the Sisters of the Assumption. 2) Giuseppina Gand, or Sister Saint Dominic of the Cross, foundress of the Congregation of Saint Catherine of Siena, of the Third Order of Saint Dominic. II. Concerning the validity of the processes of the Servants of God: 1) Concerning the miracles of the Blessed Michele Garicoits, Confessor, foundress of the Congregation of Priests of the Most Sacred Heart of Jesus of Livias. 2) Concerning the miracles of the Blessed Giovanna de Valois, Queen of France, foundress of the Order of the Annunciation of the Most Holy Mary. 3) Concerning the martyrdom of the Servant of God, Marini Goretti, a lay virgin. 4) Concerning the virtues of the Servant of God, Placido Riccardi, a professed priest of the Order of Saint Benedict. 5) Concerning the virtues of the Servant of God, Paolina Luigia de Pinczon du Sel, foundress of the Sisters of Our Lady of Grace of Saint Thomas of Villanova. 6) Concerning the virtues of the Servant of God, Michelangelo Longo da Marigliano, a professed priest of the Order of the Friars Minor.

SECRETARY OF STATE

APPOINTMENT

By an Apostolic Brief dated November 30, 1938, the Holy Father, Pope Pius XI of blessed memory, deigned to appoint the Most Reverend Monsignor Francesco Vrebac, of the archdiocese of Sarajevo, as Domestic Prelate of His Holiness.

[*Latin ed. p. 525*]

From the Roman Curial Diary, No. 525, with Apostolic Briefs, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint:

October 1, 1940. The Eminent and Reverend Cardinal Frederick Tedeschi, Protector of the Pontifical Canadian College in Rome.

October 19. The Eminent and Reverend Cardinal Frederick Tedeschi, Protector of the Institute of the Sisters of the Most Holy Trinity (Madrid).

November 4. The Illustrious and Reverend Monsignor Giuseppe Rossi, Prelate of the Reverend Apostolic Chamber.

Assistants to the Papal Throne:

June 2, 1940. His Excellency, the Reverend Monsignor Tiberio Salazar Herrera, Archbishop of Medellin.

October 10. His Excellency, the Reverend Monsignor Edmondo Heelan, Bishop of Sioux City.

October 27. His Excellency, the Reverend Monsignor Matteo Giuseppe Brodie, Bishop of Christchurch.

Apostolic Protonotaries, as if participating:

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July 9. Monsignor Michele Kolossváry, of the diocese of Vácz.

October 10. Monsignor Angelo Rossini, of the archdiocese of Ravenna.

October 28. Monsignor Patrizio Haydon, of the diocese of Goulburn.

October 28. Monsignor Tommaso Phelan, of the archdiocese of Sydney.

Domestic Prelates of His Holiness:

1940. Monsignor Donaldo Alessandro MacLean, of the diocese of Victoria in Vancouver Island.

Monsignor Giacomo Rossi, of the diocese of Tortona.

September 28. Monsignor Bartolomeo Grasso, of the archdiocese of Genoa.

October 5. Monsignor Gregorio Falconieri, of the diocese of Nardo.

October 10. Monsignor Dionigi Imesch, of the diocese of Sion.

October 12. Monsignor Lorenzo Venanzini, of the archdiocese of Camerino.

October 12. Monsignor Ercole Manzoli, of the archdiocese of Ferrara.

October 12. Monsignor Giacomo Hannan, of the archdiocese of Sydney.

October 27. Monsignor Edmondo O'Donnell, of the same archdiocese.

October 27. Monsignor Eris O'Brien, of the same archdiocese.

October 27. Monsignor Patrizio O'Donnell, of the same archdiocese.

October 27. Monsignor Pietro Giacomo Murphy, of the same archdiocese.

October 27. Monsignor Edoardo O'Donnell, of the same archdiocese.

March 4.

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - Official Commentary, October 27, 1940. Monsignor Riccardo Collender, of the same archdiocese.

Monsignor Giovanni Martin, of the same archdiocese.

Monsignor Edoardo O'Brien, of the same archdiocese.

Monsignor Patrizio Doherty, of the same archdiocese.

Monsignor Giovanni O'Driscoll, of the same archdiocese.

HONORS:

With Apostolic Briefs dated November 30, 1938, the Holy Father, Pope Pius XI of blessed memory, deigned to bestow:

Upon Mr. Filippo Premuzic, of the archdiocese of Sarajevo, the Order of Saint Gregory the Great, civil class, with commendation.

Upon Mr. Andrea Cekada, of the archdiocese of Sarajevo, the Order of Saint Gregory the Great, civil class, with knighthood.

With Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, has deigned to bestow:

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The Grand Cross of the Order of Saint Gregory the Great: October 24, 1940, upon His Excellency, the Most Reverend Count Wladimiro d'Ormesson, formerly Ambassador of France to the Holy See.

The Order of Saint Gregory the Great, civil class, with plaque: October 7, 1940, upon Mr. Guido Palmardita, of the archdiocese of L'Aquila.

The Order of Saint Gregory the Great, civil class: October 16, 1940, upon Mr. Ercole Calzolari, of the archdiocese of Bologna.

October 24, upon Mr. Giuseppe Vercellotti (Rome).

November 7, upon Mr. Giuseppe Gnocchi Ruscone, of the archdiocese of Milan.

The Order of Saint Gregory the Great, civil class, with knighthood: October 12, 14, 22, and 27, 1940, upon Mr. Plinio Paielli (Rome).

Upon Mr. Rodolfo Csordas, of the diocese of Vácz.

Upon Mr. Carlo Frola, of the diocese of Acqui.

Upon Mr. Giorgio J. Doyle, of the diocese of Brooklyn.

Upon Mr. Giuseppe H. Burkhard, of the same diocese.

Upon Mr. Pietro Paolo Prunty, of the same diocese.

Upon Mr. Franklin M. Tomlin, of the same diocese.

[*Latin ed. p. 527*]

From the Diary of the Roman Curia: The Grand Cross of the Order of St. Sylvester, Pope: October 4, 1940. To His Excellency, Mr. Raffaele Belaúnde y Diez Oanseco (Peru). The Commanderate of the Order of St. Sylvester, Pope: October 12, 1940. To Mr. Luigi Damiani (Rome). October 14, 21 [illegible]. To Mr. Amedeo Tartaglia, of the Archdiocese of Naples. To Mr. Count Ippolito Calini, of the Diocese of Brzesc. The Knighthood of the Order of St. Sylvester, Pope: October 14, 1940. To Mr. Ansgaro Kammermayer, of the Archdiocese of Strigonia. October 27 [illegible]. To Mr. Engineer Giuseppe Chiarello, of the Diocese of Atri. To Mr. Giuseppe D. McGrath, of the Archdiocese of Los Angeles; To Mr. Alfredo J. Bayer, of the same Archdiocese. November 3 [illegible]. To Mr. Edoardo T. Foley, of the same Archdiocese. November 9 [illegible]. To Mr. Andrea Gaudenzi, of the Diocese of Amelia. With letters from the Secretariat of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint: Honorary Secret Chamberlains: June 22, 1939. Monsignor Pietro Vigor ita, of the Diocese of Lacedonia. November 23 [illegible]. Monsignor Adalberto Ko vae, of the Diocese of Scepusi'o. December 14 [illegible]. Monsignor Francesco Skyéák, of the same Diocese. Monsignor Ignazio Lihosith, of the same Diocese. January 4, 1940. Monsignor Melchiorre Zeleny, of the Diocese of Casso via. May 16 [illegible]. Monsignor Alessandro McAulay, of the Diocese of Chariottetown. Monsignor Tommaso Barry, of the Archdiocese of Sydney. July 18 [illegible]. Monsignor Geraldo Bartlett, of the same Archdiocese. Monsignor Tommaso Canili, of the Diocese of Sandhurst. Monsignor Guglielmo Clark,

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of the Archdiocese of Sydney. Monsignor Patrizio Crowley, of the same Archdiocese. Monsignor Gualtiero Hurley, of the same Archdiocese. Monsignor Giovanni McCooe, of the same Archdiocese. Monsignor Giovanni McDonald, of the same Archdiocese. Monsignor Giovanni! Muirhead, of the same Archdiocese. Monsignor Giacomo Norris, of the same Archdiocese.

[*Latin ed. p. 528*]

528 Acta Apostolicae Sedis - Official Commentary, July 18, 1940. Monsignor Riccardo O'Regan, of the same archdiocese.

Monsignor Giovanni Toohey, of the same archdiocese.

September 19. Monsignor Mose Málpiedi, of the Archiepiscopal See of Camerino.

October 3. Monsignor Abaco Carloni, of the diocese of Amelia.

Monsignor Ireneo Bassi, of the diocese of Pavia.

Monsignor Rinaldo Nascimbene, of the same diocese.

Monsignor Luigi Sacchi, of the same diocese.

Monsignor Emanuele Boizas López, of the diocese of Zamora (Mexico).

September 6. Monsignor Angelo Martinelli, of the diocese of Bergamo.

Monsignor Luigi Bassi, of the Archiepiscopal See of Ferrara.

Monsignor Camillo Bedeschi, of the same archdiocese.

September 2A. Monsignor Giovanni Száva, of the Archiepiscopal See of Erlau.

Secret Chamberlain Extraordinary of Sword and Cape of His Holiness: August 22, 1940.

The Most Noble Count Lorenzo Paolozzi, of the diocese of Chiusi.

Honorary Chamberlains in the Peacock Entrance of His Holiness: December 14, 1939.

Monsignor Antonio Richter, of the Apostolic Administration of Tyrnau Slovacca.

October 3, 1940. Monsignor Luigi Buonfrate, of the diocese of Lech.

Monsignor Luigi Capelli, of the diocese of Pavia.

Monsignor Egidio Cavioni, of the same diocese.

Monsignor Pietro Costadoni, of the same diocese.

Monsignor Aristide Falnecher, of the same diocese.

Monsignor Angelo Mariani, of the same diocese.

Monsignor Emilio Ripa, of the same diocese.

Honorary Chamberlain Extraordinary of Sword and Cape of His Holiness: September 9, 1939.

The Right Honorable Carlo Bronzuoli, of the Archiepiscopal See of Florence.

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Honorary Chamberlains Extra Urbem of His Holiness: September 12, 1940.

Monsignor Carlo Cambiano, of the diocese of Como.

Monsignor Angelo Cattaneo, of the same diocese.

Necrology: November 7, 1940.

Monsignor Massimiliano Crespo, Archbishop of Popayán.

Monsignor Stefano Alencastre, titular Bishop of Arabisso.

[*Latin ed. p. 529*]

Year and Volume XXXII, December 16, 1940 (Series II, Volume VII) - No. 13. OFFICIAL COMMENTARY ON THE ACTS OF POPE PIUS XII. BY A MOTU PROPRIO, THE MASS, WHICH IS NORMALLY CELEBRATED AT MIDNIGHT ON THE FEAST OF THE NATIVITY OF OUR LORD JESUS CHRIST, MAY BE CELEBRATED ON THE EVENING OF THE DAY PRECEDING THE SAME FEAST. POPE PIUS XII. "The present conflict, with its devastating effects, not only afflicts soldiers, but also, at times, brings ruin to peaceful citizens." We, who have a paternal concern for all peoples, do not spare any effort to offer at least some solace from heavenly consolations to all those who are grievously afflicted by the war. Indeed, as the Solemn Nativity approaches, We foresee with difficulty and sorrow that the sacred rites, which are normally celebrated with great Christian joy at midnight on the Nativity of the Lord, may not be able to be celebrated by the faithful in many places. For in many nations, due to nighttime air raids, which are carried out here and there by the enemy, it is ordered that all lights be extinguished or blocked, so that the cities, towns, and villages may not be more easily exposed to the attacks of the enemy from the air. Nevertheless, We trust and hope that, at least on that most holy night and on that most holy day, either spontaneously or by decree, a truce will be observed by all, so that the clamor of arms may not drown out the angelic hymns of peace in the sacred buildings, and so that the shedding of fraternal blood may not obscure and tragically interrupt the heavenly joy of that hour. However, We earnestly desire that nothing may be lacking to the faithful from the heavenly gifts and consolations, and therefore, the ACTS, Volume VII, No. 13, dated December 16, 1940, contain the following.

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Official Commentary. By Our own motion, with the fullness of Apostolic power, We decree and ordain the following:

I. Given the continuation of these most grievous circumstances, in those regions where the law hindering the light still prevails, it is permitted to the local Ordinaries to grant, in the Primatial churches, Metropolitan churches, Cathedral churches, Collegiate churches, and Parochial churches, that a single Conventual or Parochial Mass, which can be celebrated at midnight on the Nativity of the Lord, be celebrated in the vigil before Vespers: provided

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that, so that something of time remains before the aforementioned law is put into effect, the sacred rite concludes. The same local Ordinaries can likewise grant this to other public churches and chapels – but not to semi-public or private chapels – provided that they either enjoy, by secular or memorable custom, or by Apostolic Indult, the privilege of celebrating the Eucharistic Sacrifice at midnight on the Nativity of the Lord.

II. Before the Conventual Mass, mentioned above, to be celebrated in the vigil before Vespers, the Matins may be recited in the choir, beginning, as is fitting, either from the twelfth hour.

III. Those priests who have availed themselves of this concession will be able to perform only two Eucharistic celebrations the following day, provided that they have observed the natural fast from midnight.

IV. However, it is necessary that the sacred ministers who use this privilege, when they begin to celebrate the Divine Host in the vigil of the Nativity of the Lord, have taken no food or drink for four hours.

V. All those who piously attend the Eucharistic Sacrifice, celebrated in the vigil of the Nativity of the Lord, will satisfy the precept of hearing the sacred readings on the day of the Nativity.

VI. Furthermore, all the faithful who attend the Eucharistic Sacrifice on the eve of the Nativity of the Lord, even if they have already partaken of the Eucharistic food in the morning, may still approach the Holy Communion, provided that they have been duly absolved and are properly disposed, and have taken no food or drink for four hours. However, they will not be permitted to partake of the Divine Host again the following day.

These things which We have established by these letters, given by Our own motion, We will that all be firm and valid, notwithstanding anything to the contrary.

Given at Rome, at Saint Peter's, on the first day of the month of December, in the year 1940, in the second year of Our Pontificate.

PIUS PP. XII.

[*Latin ed. p. 531*]

Acta Pii PP. 531. HOMILIA A SSIMO D. N. PIO PAPA X I I, DIE XXIV MENSIS NOVEMBRIS A. MCMXL, IN BASILICA VATICANA HABITA, INFRA MISSAM CORAM POPULO SUPPLICANTE PRO PRAESENTIBUS SOCIETATIS HUMANAE NECESSITATIBUS CELEBRATAM.

"The Gospel of today, my beloved children, presents a large portion of the discourse given by Our Lord Jesus Christ in response to the questions of the Apostles: when would the destruction of the magnificent Temple of Jerusalem occur, so that not one stone would remain upon another; what would be the sign of His second coming and the end of the world? Christ

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spoke to His Apostles, seated, as the Evangelist Matthew recounts, on the Mount of Olives, looking at Jerusalem and the structure of the Temple: a somber and divinely austere scene, in which the Word of God made flesh, a traveler and contemplator of the eternal ages, rose above and sublimated the prophets. He, the Creator of the universe and of man, He, the Arbiter of the past and the future, which hangs from His hand, sat in the midst of the ages, announcing the ruin of the old Temple and the dispersion of the sons of Israel, as He had already promised the building upon Peter of the new Temple of His indestructible Church; announcing His second coming, when "the sign of the Son of Man will appear in the heavens; and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with great power and glory. And He will send forth His Angels with a great trumpet, and they will gather together His elect from the four winds, from one end of the heavens to the other." "Behold, I have told you beforehand... Heaven and earth shall pass away, but My words shall not pass away."

Indeed, heaven and earth shall pass away. This earth, which we tread beneath our feet, which sweats and stains our hands, which scrutinizes our eyes, shall pass away; this earth, which our iron pierces and torments, excavating the entrails of extinguished forests, of contemporary monsters from unknown shores, of the vapors of extinct volcanoes, and of the veins of metals and liquid flames, which disturb the dreams of man and shake his peace, shall pass away. This our old globe, which seems no longer sufficient for men and to satisfy the fervor of their conflicting aspirations, for which a struggle of such gigantic proportions burns in our days, surpassing and almost overshadowing the greatest events and upheavals of the history of the world, shall pass away. The earth shall pass away, and we all must appear before the tribunal of..."

[*Latin ed. p. 532*]

Acta 532 Apostolicae Sedis - Commentarium Officiale. Christ, that each one may receive his reward or punishment, according to whether he has done good or evil; but the words of Christ will not pass away, who foretells and announces to the Apostles beforehand the history of His Church and of the world, and the sad events that they will encounter through the centuries. And there, in that very discourse on the Mount of Olives, overlooking Jerusalem, He warns them to be on guard lest anyone deceive them, "For," He said to them, "you will hear of wars and rumors of wars. See that you are not troubled; for it is necessary that these things take place; but the end is not yet." *Audiți enim estis praelio, et opiniones praeliorum. Videte ne turbemini; oportet enim haec fieri, sed nondum est finis.* No; the consummation of the ages has not yet arrived. Christ, if He has ascended into heaven, is always with us all days, even in the midst of wars and rumors of wars. We must not be troubled by them, just as the Apostles

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were not troubled in the preaching of the Gospel. But, if this disturbance does not overcome our spirit, we nevertheless feel in the depths of our soul that there is present a phase of the grave history of humanity foretold by Christ. And you, beloved sons, do not ignore how this new and fierce war, which weighs upon Europe and the world, necessarily burdens also our heart, by reason of that paternal affection, derived from the office imposed upon us by God towards all nations; for you know well that sorrow is the offspring of affection and love. Is not the painful Passion of Christ the fruit of His love for us? *Sic Deus dilexit mundum!* And in His triumphant entrance into Jerusalem, which He so loved, as He approached the city and beheld it, did not the Divine Redeemer weep over it? And He said: "O, if you had known, even you, in this day, the things that relate to your peace! This ineffable lament of the Savior before Jerusalem could not but descend into the heart of His humble Vicar in the contemplation of Europe and the world in immense conflict. We have spared nothing for the peace among the nations, conscious as we are of being servants and ministers of an excellent and peaceful King, who brings peace, not through the blood of battles, but through the blood of His cross, and the things of the earth and the things of heaven. We have followed the cry and the impulse of our heart, that among the nations concord may be restored, long disturbed and now miserably broken, with a more just and united order, based on that justice which quiets passions.

[*Latin ed. p. 533*]

The Acts of the Popes, 533. The pontiff, extinguishing the seeds of rancor and strife, establishes an order that aims to grant to all peoples, in tranquility, freedom, and security, the share that belongs to each of them in this world, of the sources of prosperity and power, so that it may be possible for them to fulfill the word of the Creator: "Crescite et multiplicamini, et replete terram" (Genesis 1:22). And he blessed them, saying. From the very outbreak of the conflict, Our thoughts and Our spirit have never ceased to ensure that divine consolations and human aid are, as far as it was possible for Us, imparted to those to whom the clash of arms has caused losses and sorrows. For *Caritas enim Christi urget nos* (2 Corinthians 5:14). As a common father of those who trust in Christ, as a shepherd of the immense flock of Christ, Our sons and daughters, the near and the far, the faithful and the lost or wandering, are all debtors to Us for love, comfort, help, and compassion; to the weak and the powerful, to the poor and the unhappy, to the wise and the foolish. This valley of tears has sometimes experienced stormy floods of new tears to be dried from the faces of children, mothers, men, and the elderly, who feel a harsh abandonment of life and spirit, especially in this troubled hour, when the formidable struggle, far from diminishing, persists and advances with greater intensity.

But, if the clamor of war seems to overcome and cover Our voice, from

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the earth We raise Our gaze to the heavens, to the Father of mercies and the God of all consolation, who contemplates everything here below, who governs and commands all, and to the surge of the ocean He says: "Verrai fin qui e non passerai oltre ; qui romperai il tuo bollente furore" (Job 38:11). To Him, under whose divine hand, in the universal order of events and things, the free action of man is agitated without being able to escape His provident and inescapable counsel; to Him We raise the cry of Our heart and Our sorrow, invoking better times for the human race, better dawns and better sunsets for Our days: "Da pacem, Domine, in diebus nostris" (Psalm 72:3). No; Our God is not like the idols of the nations, which have ears and do not hear, have hands and do not do, have a bosom and do not love. Our God is love, He is charity itself; and And we have known and have believed the charity which God hath to us. God is charity: and he that abideth in charity abideth in God, and God in him. (1 John 4:16).

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - Official Commentary. This is the mystery of the Heart of God, the great mystery of Christianity. God, with that infinite and loving mercy, which is poured out upon all His creatures, will hear us—at the time and in the way that His blessed Providence has ordained—if a united prayer, filled with trust and fervor, ascends to the foot of His throne, strengthened by the humility of penance; for it belongs to the supreme eminence of divine goodness and charity not only to distribute being and well-being to all, but also, in His liberality, to fulfill the pious desires that are expressed through prayer. Did not the Incarnate Son of God call His disciples His friends? And is it not a characteristic of friendship that he who loves desires that the longing of the beloved be fulfilled?

Therefore, on the feast of Christ the King, under the protection of the glorious Virgin of the Rosary, We have called all the children of the Church to offer public prayers with Us on this day; so that there may result one immense chorus of suppliants, responding to Our voice, diverse in origin, language, customs, manner, and rite, but fervent in the same faith, the same hope, and the same love, who, together with Us, turn their gaze beyond the stars, and offer humble invocations of grace and mercy to the throne of the Most High.

Behold, beloved children, this altar, this cross which surmounts it, this bread and this chalice, this tomb upon which we reverently place our feet, the cornerstone of the Church, famous and venerated by the faith of the nations; behold this glorious center of all the altars of the universe. This is the unbloody Golgotha of divine mercy and justice, upon which the Majesty of God is appeased and propitiated. Here, among the wings of the heavenly hosts, under the gaze of the Prophets, the Evangelists, the Apostles, and the Saints, is the altar of the new and eternal Covenant, where Christ offers Himself to the Father, and renews, with a wondrous miracle,

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His sacrifice of Golgotha in His Body and His Blood, shed for the remission of sins, "not only for ours, but also for those of the whole world."

Let all who believe in Him gather around Us; and united in spirit with Us, let the sacred ministers, in every place on earth, offer to the eternal Father the same holy oblation of His beloved Son, Christ, who offered Himself once on the altar of the cross in a bloody manner, and in an unbloody manner, devised by His immense and ineffable love.

"Psalm OXLIV, 9."

"Cf. John 15:15."

"1 John 11, 2."

[*Latin ed. p. 535*]

Acts of Pope Pius XII, 535, countless times He has been sacrificed and is sacrificed upon our altars. Yes, O our Father who art in Heaven, O our Protector, God, turn your gaze to Christ, your Son; behold the crimson signs of His wounds, to which He was led by His love for us and His obedience to You, with which He willed to be, in every tribulation, our Advocate and Mediator. O Jesus, our Savior, speak to your Father and our Father on our behalf, intercede for us, for your Church, for all men, the purchase of your blood. O King of Peace, Prince of Peace! You, who hold the keys of life and death, grant the peace of eternal rest to the souls of all the faithful, swept away by the whirlwind of war into death, and, known and unknown, lamented or unlamented, buried beneath the ruins of cities and villages destroyed, across the blood-soaked plains, up the torn hills, in the depths of the valleys or in the sea's whirlpools. Let your purifying blood descend upon their pains to whiten their garments and to make them worthy and radiant in your beatifying presence. You, loving comforter of the afflicted, who wept at the tears of Martha and Mary, sorrowful for their dead brother, grant the peace of comfort, of resignation, and of help to the poor, prostrate in tribulation and sorrow by the calamities of war, to the exiles, the refugees from their homeland, the unknown wanderers, the prisoners, the wounded who trust in You. Dry the tears of so many brides, so many mothers, so many orphans, so many families, so many abandoned ones; tears hidden, falling upon the bread of sorrow, after long fasts, in cold hovels, bread divided among the children who have been brought so many times to your altars in the humble church to pray for their father or their older brother, perhaps dead, perhaps languishing, perhaps lost. Console all with heavenly consolations and with those reliefs and aids of fruitful charity, which You know how to inspire in generous souls, who in the afflicted and unfortunate recognize their brothers and love Your images. Grant to the combatants, with their heroism in fulfilling their duty, even to the supreme sacrifice, for the defense of the Fatherland, that noble sense of humanity, which in every circumstance does not do to others what it would not wish to be done to itself or to its own people. 18 O Lord, may the charity

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of your divine Spirit reign and triumph over the world, and may the peace of concord and justice return among the peoples and nations. May our prayers be acceptable and pleasing to your meek and humble Heart, and may the number and devotion of the holy sacrifices render You propitious to us, so that, prostrate, all the Church, your Bride, for You, Priest and... (Cfr. Matth., VII, 12).

[*Latin ed. p. 536*]

536' Acta Apostolicae Sedis - Official Commentary. Victim, offer yourself eternally to your divine Father. Speak to the hearts of men. You have words that penetrate and shake the heart, that illuminate the mind, that calm anger, extinguish hatreds and vendettas. Say that word which calms the storms, which heals the sick, which is light to the blind and hearing to the deaf, which is life to the dead. The peace among men, which you desire, is dead: resurrect it, O divine Conqueror of death; and through you, may the earth and the sea finally be tranquil; may the storms cease in the heavens, which, defying the rays of the sun or hidden in the darkness of the night, cast terror, fires, destruction, and massacres upon defenseless populations. With Christian charity, let justice balance the scales on both sides; so that, every injustice repaired, the empire of right restored, every discord and rancor extinguished from the hearts of men, may a true, ordered, and lasting peace arise and revive in a serene vision of new and unanimous prosperity, uniting all the peoples of the human family under your gaze, in the course of the centuries and in the consent of the highest good. So be it. CONSTITUTIONES APOSTOLICAE I DE OUBANGUI - CELASI ET DE FOUMBAN (BERBERATI). B TO THE APOSTOLIC VICARIATES OF OUBANGUI-CHARI AND OF POUMBAN IN EQUATORIAL AFRICA, GALLIC TERRITORIES ARE DIVIDED AND THEREAFTER A NEW APOSTOLIC PREFECTURE IS ESTABLISHED ("BERBERATI"). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT. In order that the proclamation of the Gospel in Equatorial Africa, which is under French rule, may be more suitably promoted, it seems opportune to redefine the Apostolic Vicariates of Oubangui-Chari, entrusted to the Congregation of the Holy Spirit, and of Foumban, entrusted to the Congregation of the Sacred Heart of Jesus, and to establish a new Apostolic Prefecture there, so that more diligent missionary care may be entrusted to others. Therefore, to our venerable Brothers, the Cardinals of the Most Holy Roman Church, in the Sacred Congregation of...

[*Latin ed. p. 537*]

By the authority of Our Apostolic power, after mature deliberation with the council of superiors of the Congregation for the Propagation of the Faith, and in order that the work may be carried out, with the consent of

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those who may have an interest, by the tenor of the present document, We separate and detach a portion from the aforementioned Apostolic Vicariates of Oubangui-Chari and of Foumban, and We erect and establish an Apostolic Prefecture, to be called Berberat, with the following boundaries: to the north, from west to east, that portion which lies between the Logone and Bahr Kamer rivers, situated on the tenth parallel of latitude; to the east, the course of the Bahr Kamer-AouK (Ba Karé) river up to the point where it flows into the Chari river, then, in the opposite direction, the Chari river up to the point where the Gribingui river flows into it, thence the eastern boundaries of the civil districts of Batangafo and Bossangoa, and the southern boundary of the latter district, with the understanding that the Sara tribe, in its entirety, shall belong to the new Prefecture, while the Banda tribe, in its entirety, shall belong to the Apostolic Vicariate of Oubangui-Chari, from which it is being separated; then the eastern and southern boundaries of the civil districts of Carnot, of Berbérati, and of Nola; to the south, the southern boundary of the civil district of Nola up to the borders of Cameroon; to the west, the aforementioned borders of Cameroon up to the point where the Vina river flows into the Logone Occidental river, then the course of this last river and of the Logone river, simply called Logone, up to the tenth parallel of latitude, so that the region situated between the Logone Occidental and Pende rivers shall be separated from the Apostolic Vicariate of Foumban and attached to the new Prefecture.

We entrust this new Prefecture of Berberat to the care of the Evangelizers of the Order of Friars Minor Capuchin, who are already diligently working in that region, and We express Our hope that they will strive ever more diligently to increase the Kingdom of Christ there, to Our satisfaction and to that of the Holy See. Therefore, We grant to the aforementioned Prefecture of Berberat and to its Prefects Apostolic, for the time being, all rights, privileges, honors, and powers, with which other Prefectures and their superiors throughout the world are commonly endowed and enjoy, and We likewise subject them to the same obligations and duties to which others are subject.

All of these things, as above arranged and established, We declare to be valid and binding, notwithstanding any contrary provisions. Furthermore, We decree that copies or extracts, even printed ones, of these documents, provided they are signed by a public notary and sealed with the seal of a person holding an ecclesiastical office, shall have the same full force and effect as if the original documents themselves were presented or shown.

To no one, however, shall this page...

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis - It is permitted to alter, amend, erect, constitute, commission, enact, or, in any way, to infringe upon or contradict this document. But whoever should presume to attempt such a thing with rash

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audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty, on the twenty-eighth day of May, in the second year of Our Pontificate. ALOISIUS Card. MAGLIONE PETRUS Card. FUMASONI BIONDI, Secretary of State. Prefect of the Sacred Congregation for the Propagation of the Faith. Ioseph Wilpert, Dean of the Pontifical College. Alfonsus Carinci, Pontifical Delegate. *[Reference to a volume and page number]* Al. Trussardi.

THE MISSION "SUI IURIS" OF BIKORO IN THE BELGIAN CONGO IS ELEVATED TO AN APOSTOLIC PREFECTURE.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE.

If any mission "sui iuris" has yielded notable fruits through the study and work of its evangelizers, it seems fitting that it should be elevated to a higher degree of dignity. Therefore, since, as we have learned with joy, in recent years, in the mission "sui iuris" of Bikoro, in the Belgian Congo, thanks to the diligent work of the members of the Congregation of the Mission, with God's help, significant fruits of evangelization have been obtained, and greater ones are hoped for, We, having received the prayers offered to this Holy See by the Superiors of that Congregation, so that that mission may be elevated to an Apostolic Prefecture, and after deliberation with the Venerable Brethren, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and also after the favorable opinion of the Venerable Brother John Dellepiane, titular Archbishop and Apostolic Delegate in the Belgian Congo, We have, with a willing heart, decided to grant this. Therefore, in order that what is necessary may be done, We...

[*Latin ed. p. 539*]

The Acts of Pope Pius XII, page 539, state: With the consent of those who presume to have an interest, and with certain knowledge, by Our supreme authority, We elevate, erect, and establish the Mission sui iuris of Bikoro into an Apostolic Prefecture, retaining the same name and boundaries, and We wish that it be entrusted to the care of the Congregation of Missions, as before, but in accordance with Our will and the good pleasure of the Apostolic See. We grant to this Apostolic Prefecture of Bikoro and to its Prefects Apostolic, for the time being, all rights, privileges, honors, and powers with which other Apostolic Prefectures and their superiors throughout the world are lawfully endowed and enjoy, and We likewise subject them to the same obligations and duties with which others are bound. All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding anything to the contrary. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, and signed by the hand of a public notary and sealed with the seal of a per-

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son holding ecclesiastical dignity or office, shall have the same full force and effect as if these Letters themselves were presented and shown. To no one is it permitted to infringe upon or contradict this decree of elevation, erection, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and forty, on the fifth and twentieth day of the month of June, in the second year of Our pontificate.

ALOISIUS Cardinal MAGLIONE, Secretary of State.

PETRUS Cardinal PUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith.

Ludovicus Kaas, Apostolic Protonotary.

Francis Hannibal Ferretti, Apostolic Protonotary.

[*Latin ed. p. 540*]

5. Acta Apostolicae Sedis - Official Commentary III

CONCERNING CHITTAGONG (BECAUSE A PORTION OF THE TERRITORY OF THE DIOCESE OF CHITTAGONG AND OF THE ECCLESIASTICAL PROVINCE OF CALCUTTA IS SEPARATED, AND THEREFROM A NEW APOSTOLIC PREFECTURE IS ESTABLISHED UNDER THE NAME "OF AKYAB."

PIUS, SERVUS SERVORUM DEI, FOR THE PERPETUAL COMMEMORATION:

That the flock of Christ may more abundantly receive the fruits of the care and governance of its Pastor, it is most fitting to separate a portion from dioceses which extend over too vast a territory, and to entrust it to the care of another Pastor.

Considering this, We, with the counsel of the Venerable Brethren, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have readily accepted the petitions of the Venerable Brother Arthur Alfred Lepaillleur, Bishop of the Diocese of Chittagong, who requested from this Apostolic See that a portion of the territory of his Diocese, belonging to the region of Burma, be separated and that a new ecclesiastical circumscription be established there.

Therefore, after mature deliberation, and with the consent of those concerned, or of those who may presume to have an interest, by Our supreme authority, as mentioned above, We separate from the Diocese of Chittagong the entire territory of Aralcan, which is under the jurisdiction of the Government of Burma and includes the civil districts of Akyab, Paletto, Eyankpyu, and Sandoway; and, having separated it from the

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Ecclesial Province of Calcutta, We withdraw it from the metropolitan jurisdiction of the Archbishop of Calcutta; and from this territory thus separated, We establish and constitute a new Apostolic Prefecture, to be called "of Akyab," and We entrust it to the care of the Missionaries of the Society of the Most Holy Virgin Mary of La Salette, who are already diligently working in that mission.

To this Apostolic Prefecture of Akyab, and to its Prefects Apostolic for the time being, We grant all rights, privileges, honors, and powers, with which other Apostolic Prefectures throughout the world and their prelates are commonly endowed and enjoy, and We likewise subject them to the same burdens and obligations to which others are subject.

All of these things, as above stated and established.

[*Latin ed. p. 541*]

The Acts of Pope Pius XII, page 541, are to be considered safe, valid, and of full force, notwithstanding any contrary provisions. Furthermore, we decree that copies or extracts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall have the same full validity as if the original documents themselves were presented or shown. To no one shall it be permitted to infringe or contradict this decree, whether by division, alteration, or any other means. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty, on the ninth day of the month of July, in the second year of Our Pontificate. ALOISIUS, Cardinal. MAGLIONE, Prefect of the Sacred Congregation for the Propagation of the Faith. FUMASONI BIONDI, Secretary of State. Ludovicus Kaas, Apostolic Protonotary. Franciscus Hannibal Ferretti, Apostolic Protonotary. *Loco £ß Plumbi Reg. in Cane. Ap., vol. LXII1, n. 65. — Al. Trussardi.*

APOSTOLIC LETTERS GRANTING THE TITLE AND PRIVILEGES OF A MINOR BASILICA TO THE CATHEDRAL CHURCH OF THE DIOCESE OF VITERBO, DEDICATED TO SAINT LAWRENCE, MARTYR.

PIUS PP. XII, for the perpetual memory of the matter.

— To the citizens of Viterbo, it is well known that this city is rich in monuments of both religious and civil importance, and that it has been the scene of many significant events in ecclesiastical history. Moreover, since it is the principal city of the Patrimony of St. Peter, many Roman Pontiffs have often resided there during the Middle Ages; and others have been elected to the Holy See in that very city. Therefore, when the Most Reverend Bishop of Viterbo and Tuscany, after twenty-five years of service in his pastoral office, humbly requested that we grant the title and privileges of a minor

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basilica to the cathedral church of Viterbo, out of Our benevolence, we have decided to do so, in order to enhance the splendor of that venerable church.

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis - The Official Commentary should be greatly expanded. In order that we may publicly demonstrate the favor with which we regard the Bishop himself, for his merits, and in order to add further encouragement to the faithful of Viterbo to frequent the same sacred edifice, we deem it right and are most willing to grant the aforementioned requests. For that temple, now the Viterbo Cathedral, dedicated to the Martyr Saint Lawrence, derives its origin from a small church, of which mention is already made in the ninth century, which, subsequently placed under the special protection of the Holy See, was enlarged, and at the end of the twelfth century, Pope Celestine III, Our Predecessor, adorned it with the dignity of a Cathedral. Over time, the same sacred edifice, brought into a more splendid form, and consecrated in the thirteenth century, has not only been enriched with various altars, skillfully depicted images, statues, and all the furnishings necessary for sacred worship, through the diligent care of the Bishops of Viterbo, but also with adjoining buildings, whether a sacristy or a bell tower, which are conspicuous for their art and magnificence. Moreover, because the temple consists of three naves, it excels in size, and it readily reflects the piety and frequentation of the faithful, as well as the splendor of divine worship, which the Chapter of Canons and the clergy of the place diligently and decorously perform. There, the ancient devotion to the Blessed Virgin Mary of Carbonaria has been practiced since the fifteenth century; and there are piously preserved many relics of the Saints, among which, in particular, are the relics worthy of remembrance of Saint Valentine, a presbyter, and Saint Hilary, a deacon, who, as is said, brought the faith of Christ to this region for the first time. Furthermore, the Viterbo Cathedral is illuminated by documents and monuments of many Cardinals and Roman Pontiffs of the Holy Roman Church, which, although well known to all, we have nevertheless omitted, although they themselves also persuade us to fulfill the wishes of the Bishop of Viterbo and Tuscany today. Therefore, after consultation with Our Venerable Brother, Our Holy Roman Church Cardinal, Bishop of Praeneste, Prefect of the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the tenor of the present document, we hereby solemnly and perpetually grant that the Viterbo Cathedral, dedicated to the Martyr Saint Lawrence, in the city and diocese of Viterbo, be endowed with the title and privileges of a Minor Basilica. Notwithstanding any objections to the contrary. We decree that these present letters shall always remain firm, valid, and efficacious, and shall have and obtain their full effect, and that they shall fully suffice for those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and

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that they shall be null and void from now on if anything—

[*Latin ed. p. 543*]

The Acts of the Popes, Volume 543, Section 12, concerning which, anything whatsoever, by any authority, knowingly or unknowingly, may have occurred. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of July, in the year 1940, in the second year of Our Pontificate. By A. Cardinal MAGLIONE, Prefect of the Sacred Congregation of the Holy Office.

II. THE BLESSED VIRGIN MARY, under the title of "DEL CORO," the Redeemed Crown, is declared the Patroness of the City of Saint Sebastian in the Diocese of Vitoria in Spain.

PIUS PP. XII. For the perpetual memory of the matter.

In the City of Saint Sebastian, within the boundaries of the Diocese of Vitoria, in the parish church of Saint Mary, the image of the Blessed Virgin Mary, commonly known as "Virgen del Coro," has been religiously venerated for many years, and it shines forth with antiquity and art. The faithful have venerated the Divine Mother under this title at least since the beginning of the seventeenth century, constantly invoking her as a powerful protectress during times of calamity and public unrest, which have often disturbed the region. The people, including the King of Spain, have devoutly venerated the Virgin of the Choir, and even today, crowds of people, both commoners and nobles, flock to her daily, proclaiming the Most Blessed Virgin as a powerful and benevolent Mother. Therefore, since the clergy and the people of the City of Saint Sebastian have humbly petitioned Us, with the most fervent prayers and with the support of the Most Reverend Bishop of Vitoria, to declare the aforementioned Blessed Virgin of the Choir, also with a golden crown, as the heavenly Patroness of the City of Saint Sebastian, We deem it fitting to readily and willingly grant this pious request.

Having heard Venerable Brother Our Holy Roman Church Cardinal Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, and having carefully considered all aspects of the matter, with certain knowledge and mature deliberation, by the tenor of the present document, and forevermore, We declare and confirm the aforementioned Blessed Mary, under the title of "del Coro," as the special Patroness before God of the City of Saint Sebastian in the Diocese of Vitoria in Spain, granting all and singular liturgical privileges and honors that are rightfully due to the principal Patrons of places. Furthermore, that the veneration and devotion of the people may be fostered and increased more and more each day...

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis - Official Commentary: With regard to piety towards the Most Blessed Virgin, and by the tenor of these present docu-

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ments, We entrust these matters to the Venerable Brother, the Bishop of Vitoria, so that, at his discretion, he may choose a day in the parochial mother church of the city of San Sebastián, to redeem, in Our name and authority, the aforementioned image of the Most Blessed Virgin of the Choir, either by himself or by an ecclesiastical person appointed by him, according to the prescribed rite and formula, with a golden diadem, observing all due observances, after the solemnities of the Mass, notwithstanding any contrary circumstances whatsoever. We grant all of this benevolently, without any doubt that it will turn out for the good of religion and for the spiritual benefit of the Christian faithful residing in that region; We decree that these present documents shall remain forever valid and effective, and shall have their full and complete effect; and that they shall, now and in the future, fully suffice and be considered as a proper judgment and definition; and that they shall be rendered null and void from this moment and forever, if anything to the contrary, regarding these matters, should occur through the action of anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the sixteenth day of the month of July, in the year 1940, in the second year of Our pontificate. A. Card. MAGLIONE, Prefect of the Secretariate of State.

III. THE CATHEDRAL TEMPLE OF THE AREQUIPA DIOCESE IS DECORATED WITH THE HONORS AND PRIVILEGES OF A BASILICA MINOR.

PIUS PP. XII. For the perpetual memory of this event.

Among the most sacred buildings, which rightly merit to ennoble that region of Latin America, the cathedral temple of the Arequipa diocese can be counted. Founded at the beginning of the seventeenth century, it was, in the nineteenth century, destroyed by a terrible fire, but, with the pious contributions of the faithful of the region, it was rebuilt in a more ample and magnificent manner, and was also solemnly consecrated in the year 1893. The present Bishop of Arequipa, having seized the occasion of the imminent celebration of the four hundredth anniversary of the founding of his episcopal city, requests that We deign to elevate the aforementioned cathedral temple to the dignity of a Basilica Minor, which is now so perfectly finished and adorned that it seems a most worthy seat also for the Second National Eucharistic Congress, which will be held in the month of...

[*Latin ed. p. 545*]

The Acts of the Popes, 545, October 12th of this year, are to be carried out in Peruvian territory – these prayers are augmented and adorned with the most ample support of Our Apostolic Delegate in the Republic of Peru. Therefore, having considered all the circumstances of the matter, and deeming the aforementioned wishes to be accepted, and having also heard

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"Our Venerable Brother, Cardinal Bishop of Praeneste, Prefect of the Sacred Congregation of Rites, from certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present letters, we elevate, perpetually, the cathedral church of the Arequipa diocese, within Peruvian territory, to the dignity of a Minor Basilica. We grant this, we decree it, notwithstanding any contrary provisions; we declare these present letters to be firm, valid, and efficacious, and to remain in perpetuity; and we declare that they shall have their full and complete effect and obtain it; and that those to whom they pertain, or who may pertain to them, shall now and henceforth fully support them; and that it shall be rightly judged and defined; and that they shall be null and void from this moment and forever, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given at Rome, at St. Peter's, under the Fisherman's ring, on the 20th day of July, in the year 1940, in the second year of Our pontificate. A. Card. MAGLIONE, Secretary of State.

BEATA MARIA VIRGO, under the title of "Ocotlan," is confirmed as the heavenly Patron of the entire Archdiocese of Angels, in Mexico. PIUS PP. XII, for the perpetual memory of this matter. – Within the territory of the Archdiocese of Angels, in Mexico, there exists a sanctuary dedicated to the Blessed Virgin Mary of "Ocotlan," which is devoutly venerated by the faithful of the region. The current Archbishop of Angels reports to Us that Our Predecessor, Pope Pius X, had already decreed, as is well known, that the sacred image of the Immaculate Virgin Mary, preserved in the sanctuary of Ocotlan, should be crowned with a golden diadem, but that Clement XIII had, long before, declared the Immaculate Virgin of Ocotlan, in the province of Tlaxcala, as the heavenly Patron, and had also granted permission for the celebration of Mass and other offices in honor of the Blessed Virgin Mary. Therefore, when the current Archbishop, expressing the common sentiments of the clergy and, in particular, of the Cathedral Chapter and the devout people entrusted to him, presented Us with petitions, requesting that, on the occasion of the fourth centenary of the discovery of the aforementioned image of Mary, which occurred in the year 1912,

[*Latin ed. p. 546*]

546 Acta Apostolicae Sedis — The Official Commentary notes that, in the coming forty-first year, We deem it fitting to declare again the Most Blessed Virgin Mary of Ocotlán the heavenly Patroness of the entire archdiocese of Angels (which was formerly called the diocese of Tlaxcala!), in order to increase, day by day, the veneration and piety of the faithful residing in that ecclesiastical province; We readily and willingly grant Our approval to the prayers of the Venerable Archbishop of Angels. Therefore, after also hearing from Our Venerable Brother, the Cardinal Bishop of Praeneste,

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Prefect of the Sacred Congregation of Rites, and after carefully considering all aspects of the matter, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of the present document and perpetually, We declare and confirm the Blessed Virgin Mary of Ocotlán, under the title of Ocotlán, to be the heavenly Patroness of the entire archdiocese of Angels, granting also to her all and each liturgical and honorary privileges that belong to the principal Patrons of places. These things We grant benignly, decreeing that the present document shall remain firm, valid, and effective forever, and shall have and obtain its full and complete effects, and that it shall fully suffice for those to whom it pertains, now or in the future; and that it shall be duly judged and defined; and that it shall be null and void from now on if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the eighth day of September, in the year 1940, in the second year of Our pontificate. A. Card. MAGLIONE, Secretary of State. V. A CHURCH OF THE ABBEY, OF THE ORDER OF SAINT BENEDICT, WITH THE TITLE OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY, SHALL BE ESTABLISHED IN <(CONCEPTION) WITHIN THE TERRITORY OF THE DIOCESE OF SAINT JOSEPH IN NORTHERN AMERICA. PIUS PP. XII For the perpetual memory of this event. — Within the territory of the diocese of Saint Joseph in America, there exists an Abbey of the Immaculate Conception of the Blessed Virgin Mary, formerly of Novo Monte Angelorum, of the Helveto-American Congregation of the Order of Saint Benedict, whose church was consecrated almost fifty years ago, on the tenth day of May, in the year one thousand nine hundred and thirty-one, under the title of the Blessed Virgin Mary, Immaculate.

[*Latin ed. p. 547*]

The acts of the Holy Father, in the twelfth year of his pontificate, are recorded. The aforementioned abbey church, built in the Romanesque-Gothic style, is indeed presented to us, distinguished by its remarkable size and adorned with elaborate paintings and works of art; thus, it is worthy of all praise among the sacred buildings of the region. Moreover, as is customary in the religious families of Saint Benedict, the liturgical functions are performed within the same church with the utmost diligence, decorum, and piety, and are enhanced by the magnificence of the sacred furnishings and the beauty of the place, so that the faithful, and even pilgrims, readily and fruitfully flock to the church of the Immaculate Virgin Mary throughout the year, together with the clergy of the diocese, and the priests who frequently visit the monastery to perform the Holy Offices. After carefully considering all these matters, when the current Abbot of the aforementioned monastery of the Immaculate Conception,

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located in "Conception" in the northern state of "Missouri," humbly and earnestly requested us, in accordance with the wishes of all, to honor his abbey church with the title of Minor Basilica and the privileges of our apostolic benevolence on the occasion of the approaching fiftieth anniversary of its consecration; and when these requests were supported by the most esteemed endorsements of both the Bishop of Saint Joseph in America and the Abbot Primate of the Order of Saint Benedict, We have decided to grant the aforementioned requests. Therefore, We have also heard the Venerable Brother, Our Cardinal Bishop of Praenestino, Prefect of the Sacred Congregation for the Ritus, and, with certain knowledge and mature deliberation, in accordance with the fullness of Our apostolic authority, by the tenor of the present letters, We hereby permanently honor the aforementioned abbey church of the Order of Saint Benedict, dedicated to the Immaculate Conception of the Blessed Virgin Mary, in "Conception" within the boundaries of the state of "Missouri" and the diocese of Saint Joseph in North America, with the title and dignity of Minor Basilica, and We grant to it all and each of the rights and privileges that properly belong to it. Notwithstanding any contrary provisions; We decree that these present letters shall remain firm, valid, and effective forever, and shall have and obtain their full and complete effect, and shall be fully supported by those to whom they pertain, or may pertain; and it shall be duly judged and determined, and rendered null and void from this moment and forever, if anything to the contrary should occur, knowingly or unknowingly, by anyone, with any authority whatsoever. Given at Rome, near Saint Peter, under the Fisherman's ring, on the fourteenth day of the month of September, in the year 1940, in the second year of Our pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis - Official Commentary VI TITLE "OF EXCELLENCE" The title is granted to members of the Pontifical Academy of Sciences, established in the Vatican City. PIUS PP. XII For the perpetual memory of the matter. — To increase the glory of the Apostolic See and to honor the sciences of the more serious disciplines, by a Motu proprio dated the twenty-eighth day of October in the year 1936, our Predecessor, Pope Pius XI, established the Pontifical Academy of Sciences in our Vatican City, and also granted Statutes for its governance. We, considering this to be a very important task entrusted to those distinguished men who have been chosen from all places and nations to join this illustrious group, wish to demonstrate our special and affectionate benevolence by conferring the title of "Pontifical Academician" upon them, and thus to publicly honor their merits in the diligent pursuit and advancement of the sciences with the most appropriate distinctions. Therefore, we benignly grant them the title "of Excellence" from this time forward; so that all and each of the

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members of the Academy, and not those who are supernumerary or honorary, shall be designated by the same title "of Excellence" both in the acts of the Academy itself and in the common affairs of human society. But in order also to maintain proper order in all things, we also decree that no "precedence," as they call it, can belong to the Pontifical Academics to whom this title of honor is conferred, either in the ecclesiastical hierarchy or in the court of the Supreme Pontiff, whether ecclesiastical or lay; and that the Academics who may happen to be members of some religious order or congregation should not use, enjoy, or demand from others the use of the aforementioned title of honor within the confines of their own religious institute. We declare that these things are willed, commanded, and that the present letters and all that is expressed therein shall always and perpetually be valid and effective, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply and will apply, and that full support shall be given to the Pontifical Academics in all things, so that judgment may be rendered and defined properly, and so that anything contrary to these things, attempted by anyone, whether knowingly or unknowingly, shall be null and void from this time forward. Notwithstanding any contrary provisions. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twenty-fifth day of November, in the year 1940, in the second year of Our Pontificate. A. Card. MAGLIONE, Secretary of State.

[*Latin ed. p. 549*]

Acta Pii PP. XII, 549. EPISTULA AD EM. D. IOSEPHUM ERNESTUM TIT. S. MARIAE DE ARACOELI, S. R. E. CARDINALEM VAN ROEY, ARCHIEPISCOPUM MECHLINIENSEM.

PIUS PP. XII. Nostre Carissime Fili, salut et Benedictio Apostolica. — Cum cor Nostrum imbutum sit dolore ob ea tristia eventa quae mundum affligunt et quae ruinam seminant in regionibus vestris pacificis, datum est Nobis, per vestram intercessionem, audire voces angustiae Episcopatus, Cleri et totius Belgiae, quae, in communi dolore, ad Deum elevat preces gementes, sed omni fiducia plena, filiorum Patris caelestis. Quod iam sciebamus, vel timebamus, de lamentabili statu in quem horrores belli hanc nobilem nationem iam iacuerunt, vestra scriptura confirmavit, cum additionibus quae Nos magnam tristitiam affligunt et lucem tristam iactant super statum materialem et religiosum in quem populus catholicus carus subitus est. Sed, inter tanta mala, consolatio magna Nobis est audire per vestram litteram quod affectus officii non deficuit in pastoribus animarum, et omnes Episcopi fortiter manent in suis stationibus, honorem facientes missioni suae, et cum gregis suis partibus tristicias praesentis statu. Eorum conducta praecipue Nos ad gratiam movet, et volumus ut sciant omnes quod cum tenera affectione Nobis ad ipsos coniungimur in dolore, in oratione, et in firma confidentia in Deo. De reliquo, vobis certe iucundum erit

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se committere Providentiae divinae, dum officia sua aspra exsequimini, et optimum facitis ad sustentandam Fidem et fortitudinem fidelium vestrorum. In Deo sperate, et diligite ut anima religiosa carae Belgiae non patiatur a tempestatibus quae irrupissent, sed potius, ex illis, augeatur vita et pietas Christiana. Hoc in animo, Nos non cessamus ad Deum elevare vota et preces Nostras, implorantes ut gratias Suas ad tribuat suffertibus omnibus caris filiis, et ut ad Belgi novum futurum pararet pacis et prosperitatis in justitia. Gaudeo quod omnes cum Nobis estis in oratione, ut a Deo lucem et fortitudinem quaeramus, quae in hac hora indigemus; vos, igitur, rogamus, ut perseveretis.

[*Latin ed. p. 550*]

Acta Apostolicae Sedis - 550. Official Commentary, not forgetting that our glory for all lies in tribulations — *gloriantur in tribulationem* 1 — and that it is through faith amidst trials that the Christian triumphs over the world. In the consoling vision of this spiritual victory, We offer for your person and for your diocese, for the entire episcopate of Belgium, for your clergy and for all your faithful, the most fervent prayers, and We send to all, as a pledge of Our paternal affection, the Apostolic Blessing. Given at Rome, near Saint Peter, on the 31st of July of the year 1940, in the second year of Our Pontificate. PIUS PP. XII.

ALLOCUTION. The Supreme Pontiff, on the 9th of December 1940, in response to the most noble words with which the Most Reverend Leo Bérard, Envoy Extraordinary and Plenipotentiary of France, presented to him public letters with free mandates, replied as follows:

Mr. Ambassador, at the very moment when Your Excellency, called by the confidence of the illustrious Marshal of France, Head of the French State, to succeed the most deserving Count d'Ormesson, solemnly begins her important and honorable mission as Envoy Extraordinary and Plenipotentiary, the words that she has just addressed to Us reveal an emotion and a sadness before which every man of heart can only bow. The depth of this sorrow, its well-known reasons, the virile resolution, despite obstacles almost superhuman, to bring your country and your people back to better and more serene days — where could they find a more prompt understanding, a more intimate sympathy, a more sincere encouragement than with the common Father of all the faithful, this Father whose heart is with all nations in their joys as in their sorrows, and who cannot forget how powerful and beneficial has been in the history of humanity and of Christianity the contribution of thought and action of believing France? Amidst the events and upheavals that are beginning to give the outward appearance and the spiritual physiognomy of Europe new features, and whose subsequent developments remain for...

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1 Romans, v, 3.

[*Latin ed. p. 551*]

Acta Pii PP. XII 551: In hoc momento tam obscuro, tamen in nostra mente fulget imago illius Franciae catholicae, quae, in caverna Massabielle, devotissime cum Nobis orabat ad Reginam Pacis, dum iam in orbe terrarum apparabant praesagia futurarum tempestatum; Imago illius Franciae, cum qua, in sanctuario Liseiae, nobis datum est horas spiritualis elevationis magnae agere; Imago illius Franciae, ad quam, sub cryptis Nostrae Dominae, ex corde amore, sed sollicito, emittimus clamorem: "Orate, fratres; Amate, fratres; Vigilate, fratres." Hodie, Domine Ambasciator, haec Francia, cuius es dignus praesens, vestita est in luctu. Afflicta a tribulatione quae paene nulli in historia populorum invenitur, gens Francica, cogitans de sua antiqua gloria, in tristitia contemplat campos devastatos, filios cecidit, civitates ab aedibus suis discesserunt, filios captivos, tristitia quae adhuc augetur incertitudine futuri. Sed, quamvis profunda sit haec doloris sententia Franciae, sub vestibus luctus eius cor forte pulsat, cuius voluntas vivendi non exstinguetur. Volumus sperare quod omnes qui missionem habent praesentem dominari et fundamenta spiritualia et materialia futuri posuisse, sapientia agant, in ordine et concordia, divitias energia et sentimenti quae in profundis animarum populorum radicati sunt, et a cursu rerum fruantur, ut nationibus finem dignum devotionem et sacrificia civium suorum constituant, et, per hoc, umbras et sollicitudines quae obstant verae concordiae sententiarum et voluntatum tollant. Ex animo, optamus patriæ vestræ – inter tribulationes suas actuales – hanc virtutem moralem, quam profunda sententia antiquae sapientiae Romanae definiebat: "scientia rerum perferendarum vel adiectio animi in patiendo ac perferendo summae legi parens sine timore" (Cicero, Tusculanae, IV, 24). Ut huic virtuti naturali coniungatur invicta energia spei supernaturalis, quae scit potentiam et fidem Providentiae divinae, cuius dispositionibus nullus populus frustra se committit! Inter maiores filios quos Francia mundo et Ecclesiae dedit, Bernardus Claravallensis, haec verba digna sancti et herois: "Vinces, spem tuam in Deo fortiter Agendo et rei finem longanimiter exspectando" (Epist. XXXII, Migne, PL., 182, col. 137).

[*Latin ed. p. 552*]

552 Acta Apostolicae Sedis — Commentarium Officiale. May such a spirit animate many of his compatriots! May, at this decisive moment in its destiny, the faith of its ancestors flow into the soul of the French people, bringing forth these generous thoughts and powerful impulses, which, in other times, were so often for the believing and God-fearing France, a providentially ordained aid and the principle of salvation! In its work as an educator for the good of souls, the Church will employ all that is within its power and fulfill its supernatural mission, to foster and perfect

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in the hearts of the faithful entrusted to its care, that spirit of sacrifice and fraternity which is the moral foundation of all social action. You, Monsieur l'Ambassadeur, as a profound connoisseur and distinguished representative of French intellectual life, and as a sincere Catholic, are particularly well-positioned to appreciate the great good that a free exercise of the Church's educational and re-educational mission is capable of producing in any country that, in these times of cold hardness and lack of love, wisely opens itself to the warm influences of Christian sentiment and life. We are firmly confident that the cordial relations existing between the Holy See and France will, through the wise and experienced hand of Your Excellency, receive the developments that correspond not only to the desires of the eminent Head of State, but also to Our own wishes and Our will, as well as to the true good of the French people. It is with these sentiments that We wish you, Monsieur l'Ambassadeur, a cordial welcome, with the assurance of Our benevolent and constant support in the exercise of your high mission.

[*Latin ed. p. 553*]

553 The Most Holy Sacred Congregation of the Holy Office. ACTS OF THE MOST HOLY SACRED CONGREGATION. THE MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE. DECREE CONCERNING THE PROHIBITION OF A WORK. Thursday, the 13th of November, 1940. In the general session of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that the following work be placed on the Index of Prohibited Books, until it is corrected: *DAIN COHENEL, tura. Psicologia, [pseudonymously, Rev. DOLINDI RÜOTOLO], La Sacra Scritura: Commento, Meditazione*. And on the following Friday, the 14th of the same month and year, the Most Holy Pope Pius XII, by divine Providence, in his customary audience granted to the Most Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Eminent Fathers. Given in Rome, from the Offices of the Holy Office, on the 20th of November, 1940. Romulus Pantanetti, Notary of the Most Holy Sacred Congregation of the Holy Office. II. DECREE CONCERNING THE DIRECT KILLING OF PERSONS, CARRIED OUT BY ORDER OF PUBLIC AUTHORITY. The following question was posed to this Most Holy Sacred Congregation: "Is it permissible, by order of public authority, to directly kill those who, although they have not committed any crime deserving of the death penalty, nevertheless, due to psychological or physical defects, are no longer able to benefit the nation, but rather are considered to burden

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it, and to impede its strength and vigor?"

[*Latin ed. p. 554*]

554 Acta Apostolicae Sedis - Official Commentary. In the general assembly of the Most Holy Congregation of the Holy Office, held on Thursday, November 27, 1940, the Most Reverend and Venerable Cardinals, entrusted with the safeguarding of faith and morals, having heard the vote of the Reverend Consultors, decreed that the following response should be given: "No, because it is contrary to natural and divine positive law." And on the following Sunday, December 1st of the same year, His Holiness Pope Pius XII, by divine Providence, having been informed in his customary audience by His Excellency, the Assistant of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Reverend Fathers. Given in Rome, from the offices of the Holy Office, on December 2, 1940. Romulus Pantanetti, Notary of the Most Holy Congregation of the Holy Office. III. NOTIFICATION OF SUBMISSION. The Reverend Dolindo Ruotolo (formerly Dain Cohenel) humbly submitted himself to the decree of the Holy Office of November 13, 1940, by which the work written by him, entitled "La Sacra Scrittura. Psicologia, Commento, Meditazione," was condemned and placed on the Index of Prohibited Books. Given in Rome, from the offices of the Holy Office, on December 6, 1940. Romulus Pantanetti, Notary of the Most Holy Congregation of the Holy Office. SACRED CONGREGATION CONSISTORIAL. PROVISIONS FOR CHURCHES. His Holiness Pope Pius XII, by divine Providence, has deigned, through successive decrees of the Sacred Consistorial Congregation, to provide each of the following churches with a new pastor, namely: on November 20, 1940: He appointed the Most Reverend Father John Francis Aragone, formerly Archbishop of Montevideo, as Archbishop of the titular archiepiscopal Church of Melitene. On November 23, 1940: He appointed the Reverend Emmanuel Trindade Salgueiro, Canon, as Bishop of the titular episcopal Church of Helenopolis in Palestine.

[*Latin ed. p. 555*]

The Sacred Consistorial Congregation, number 555, concerning the cathedral church of Coimbra, which it has designated as an Auxiliary See to the Most Reverend Father Emmanuel, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon. December 5th. — To the Cathedral Church of Santa Cruz de Sierra, the Most Reverend Augustine Arce, Canon of the Metropolitan Chapter of Sucre. December 11th. — To the Metropolitan Church of Goa-Daman, to which the title of Patriarch for the honor of Eastern India is attached, the Most Reverend Father Joseph da Costa Nunes, formerly Bishop of Macao.

SACRED CONGREGATION FOR THE PROPAGATION OF THE

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FAITH

CONCERNING THE ORANGE RIVER (DE KEIMOES): DECREE OF NAME CHANGE.

Since, in general, ecclesiastical jurisdictions are named after the principal city where the Ordinary resides, it seemed fitting to this Sacred Congregation for the Propagation of the Faith to change the name of the Apostolic Vicariate of the Orange River in southern Africa. Therefore, the Most Reverend and Venerable Fathers, presiding over this Sacred Council for the Propagation of the Christian Name, having held plenary meetings on July 8th of the current year, after mature deliberation, decreed that the Apostolic Vicariate of the Orange River should henceforth be called the Apostolic Vicariate of Keimoes.

This decision of the Most Reverend Fathers, reported by the undersigned Secretary of this Holy Congregation in an audience on the 9th day of the same month and year to His Holiness Pope Pius XII, having been approved and confirmed by the Supreme Pontiff, the present decree was ordered to be drawn up and issued.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on July 9th, in the year of Our Lord 1940.

P. Card. FUMASONI BIONDI, Prefect.

L. PßS. f Celsus Costantini, Archbishop titular of Theodos, Secretary.

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis - Official Commentary II

CONCERNING YÜKIANG - CONCERNING NANCHENG

DECREE OF DIVISION AND UNION

Since the Ordinaries of the Vicariate Apostolic of Yükiang and the Vicariate Apostolic of Nancheng had presented petitions to this Holy Congregation, seeking to facilitate the administration of their missions, and because certain smaller districts, previously belonging to the Vicariate of Nancheng, were now attached to the Vicariate of Yükiang, and in order that the ecclesiastical boundaries might correspond with the administrative boundaries within the civil prefecture of Tzeki, Our Most Holy Lord Pope Pius XII, of blessed memory, in an audience on the first day of August, 1940, having granted an audience to the aforementioned petitioners, and having considered their requests, decided to grant them. Therefore, concerning the Vicariate Apostolic of Yükiang and the Vicariate Apostolic of Nancheng, which pertain to the contiguous civil province of Tzeki, He willed and

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decreed that the ecclesiastical boundaries should henceforth correspond with the existing civil boundaries, and He ordered this Decree to be drawn up and promulgated.

Given at Rome, from the offices of the Holy Congregation for the Propagation of the Faith, on the first day of August in the year of Our Lord 1940.

P. Card. FUMASONI BIONDI, Prefect.

L. S. Celsus Constantini, Archbishop titular of Theodosius, Secretary.

III. APPOINTMENTS

By Decrees, as indicated below, the Holy Congregation for the Propagation of the Faith, at its discretion, has made the following appointments:

October 25, 1940. – The Reverend Father Atilius Rigo, of the Order of the Most Holy Capuchins, appointed Apostolic Prefect of Hosannensem.

November 15. – The Reverend Father Frederick of Baselga, (in the world, David Baldessari), of the Order of the Most Holy Capuchins, appointed Apostolic Prefect of Endeberensem.

[*Latin ed. p. 557*]

The Sacred Congregation for the Propagation of the Faith, on this 557th day, November 22nd. – Reverend Father Joseph Ly, of the secular clergy of China, is appointed Apostolic Prefect of Lipa. – Reverend Father Thomas Quinlan, of the Society of Saint Columban for missions among the Chinese, is appointed Apostolic Prefect of Hosanna.

Four designations were made for the appeal of the Ordinary of the Apostolic Prefecture of Mindoro, to be applied once and for all, according to canon 1592 § 2, for the Ordinary of the diocese of Lipa. The Apostolic Vicars of Addis Abeba, of Gimma, and of Harar, as well as the Apostolic Prefects of Endeber and Hosanna, to whom the power to establish a single court of first instance in the city of Addis Abeba has been granted, have designated the court of the Apostolic Vicariate of Eritrea, in the city of Asmara, for the appeal. Furthermore, the Apostolic Vicar of Mogadiscio and the Apostolic Prefect of Neghelli, to whom the power to establish a single court of first instance in the city of Mogadiscio has been granted, have designated the court of the Apostolic Vicariate of Addis Abeba for the appeal.

These designations were approved by the Most Holy Pope Pius XII, the first on the 17th day of the month of October, and the others on the day of the month of November of the present year, 1940.

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

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ABYSSINIA.

BEATIFICATION OF BLESSED JUSTIN DE JACOBIS, BISHOP OF NILOPOLIS, FIRST APOSTOLIC VICAR OF ABYSSINIA, BY THE CONGREGATION OF ST. VINCENT DE PAUL.

ON A DOUBT:

Whether the Commission for the Reopening of the Cause should be signed in this case and for the purpose in question.

"Founder of the Abyssinian Mission, tireless apostle of Africa, master of missionaries, a typical example of that fortitude and self-denial which are necessary for the advancement of missions, an angel of the Ethiopian Church," thus Justin de Jacobis was already hailed by the most illustrious Cardinal Massaia of the Holy Roman Church, in the middle of the nineteenth century, a certain foreshadowing of the judgment that the Holy Church would render in our days concerning the sanctity of this man and the heroic virtue of his works. In fact, by Apostolic Letters under the Fisherman's Ring, published on June 25 of the preceding year, 1939, the Most Holy Pope Pius XII, by divine Providence, with His supreme authority, enrolled this hero of charity and outstanding herald of the Gospel in the ranks of the blessed: showing to priests devoted to missionary expeditions, by what works and with what zeal they may spread the peaceful kingdom of Christ throughout the world, so that more abundant harvests of goodness and holiness may be gathered; establishing him as a powerful patron among all the faithful, especially the Abyssinians.

How much the veneration and devotion to Justin de Jacobis has increased since that most auspicious day, not only among the members of his Congregation of the Mission and of the Daughters of Charity, but also among all the faithful, especially the Abyssinians, it is difficult to express: for, through his intercession, more and more miracles are reported to have been wrought by God, which move the soul to prepare for him the highest heavenly honors.

Now, according to the law, before the Apostolic investigations concerning the alleged miracles are completed, a doubt regarding the reopening of the Cause must be resolved. Therefore, the Reverend Joseph Scognamillo, Procurator and General Postulator of the Congregation of St. Vincent de Paul, having collected the necessary documents...

[*Latin ed. p. 559*]

The Sacred Congregation of Rites, in its 559th session, having received a petition from certain Eminences, Fathers, Bishops, and the entire delegation of the Apostolic Congregation of Eastern Africa, as well as from all members of the Congregation's Mission, implored the Most Blessed Father to assign a suitable day for the discussion of the aforementioned

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question. Divine Providence arranged it so that, on the occasion of the first anniversary of the solemnity of beatification, namely on June 25th, the Eminent and Reverend Monsignor Alexander Verde, Relator of the aforementioned cause, proposed the following question for discussion in the assembly of the Ordinary Congregation of the Sacred Rites, convened on that day in the Vatican: Whether a Commission for the Reopening of the Cause should be signed in this case and for the purpose in question. And the Eminent and Reverend Fathers, entrusted with the safeguarding of sacred rites, after hearing the report of the aforementioned Monsignor, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, and after considering all matters, judged it necessary to respond: Affirmative, that is, that the Commission for the Reopening of the Cause should be signed, if it pleases the Most Holy Father. On June 25, 1940. Subsequently, the Reverend Father Salvatore Natucci, General Promoter of the Faith, presented a report to the Most Holy Pope Pius XII. His Holiness, approving the decree of the Sacred Congregation of Rites, deigned to sign with his own hand the Commission for the Reopening of the Cause of Canonization of Blessed Justin de Jacobis, Bishop and Confessor, of the Congregation of Saint Vincent de Paul, on June 26, 1940.

[Signature] Cardinal SALOTTI, Bishop of Praenestinus, Prefect.

[Signature] L. Pg S. A. Carinci, Secretary.

CONCERNING THE CANONIZATION OF BLESSED EMILIA DE VALALAR, VIRGIN, FOUNDRESS OF THE INSTITUTE OF SAINT JOSEPH OF THE APPARITIONS.

ON THE QUESTION: Whether a Commission for the Reopening of the Cause should be signed in this case and for the purpose in question.

"So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matthew 5:16). This divine admonition was always before the eyes of the Venerable Handmaid of God, both during her life, rejoicing in sufferings, and exulting in tribulations.

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - A high and wise commentary on the labors undertaken for Christ Jesus, for the good of one's neighbor. This glorification of the heavenly Father shone more clearly for us when the Most Holy Lord, our Pope Pius XII, on June 18 of the preceding year, solemnly decreed the honors of the blessed in heaven for Emilia de Vialar. Great joy arose throughout the entire Institute founded by St. Joseph, and great happiness was felt by all who venerate that blessed woman, not only in her homeland, but also in the vast missions of Asia and Africa, and who, supplicating God, offered prayers that the new and pleasing divine goodness might work miracles through her intercession, whereby the way to her canonization might be more quickly revealed. And God, seeing the faith and piety to-

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wards the Blessed, has approved, for already many graces and some true miracles have been obtained through her intercession. Therefore, at the urgent request of the Reverend Father Charles Miccinelli of the Society of Jesus, promoter of this cause, and after careful consideration of numerous letters from the Most Eminent and Reverend Cardinal Emmanuel Suhard, Archbishop of Rheims, now of Paris, and from Cardinal Ignatius Gabriel Tappouni, Patriarch of Antioch of the Syrians, and from many archbishops and bishops, and after the Most Eminent and Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Promoter of the Cause or Relator, had convened the ordinary meetings of the Sacred Rites, on June 25, at the Vatican, he proposed the following question for discussion: Whether a commission should be appointed to resume the cause of canonization of the Blessed Emilia de Vialar, virgin, foundress of the Institute of St. Joseph from Apparition, in the case and for the purpose under consideration. And the Most Eminent and Reverend Fathers entrusted with the safeguarding of the sacred rites, after hearing the report of the aforementioned Relator, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Holy Office, and after considering all things, judged it fitting to respond: Affirmative, that is, a commission should be appointed to resume the cause. June 25, 1940. The aforementioned matters, having been presented to the Most Holy Lord, our Pope Pius XII, by the aforementioned General Promoter of the Faith, His Holiness, having approved the rescript of the same Sacred Congregation, deigned to sign with his own hand the commission to resume the cause of canonization of the Blessed Emilia de Vialar, foundress of the Institute of St. Joseph from Apparition. June 26, 1940. § 8 C. Card. SALOTTI, Bishop of Palestrina, Prefect. © S. A. Carinci, Secretary.

[*Latin ed. p. 561*]

The Sacred Congregation of Rites, 561, III, Pictavien. Concerning the canonization of the Blessed Joanna Elizabeth Bichier des Ages, Virgin, foundress of the Congregation of the Daughters of the Cross, commonly known as the Sisters of St. Andrew. Regarding the doubt: Whether, with the approval of two miracles already granted, and after the Apostolic See has granted the same Blessed one the grace of veneration, it is permissible to proceed to the solemnity of her canonization. The Apostle exclaims: "Let him who glories, glory in the Lord"; which Augustine explains: "In the Lord? – In Christ Crucified. Where humility is, there is majesty; where weakness is, there is power; where death is, there is life. If you wish to attain these things, do not despise them" (Sermon 160, 4). The Blessed Joanna Elizabeth Bichier des Ages, foundress of the Congregation of the Daughters of the Cross, did not glory in anything but Christ Crucified; and therefore, embracing His humility, His weaknesses, His death, she merited to become a partaker of His majesty, His power, His life, and,

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strengthened by His virtue, she performed wonderful works and attained the summit of Christian perfection. In the year 1773, on the fifth day of July, in her ancestral town of des Ages, in the Archdiocese of Poitiers, Joanna Elizabeth was born of Anthony and Mary Augier de Moussac, not only distinguished by the wealth and nobility of her family, but also by outstanding Christian virtues. From her very youth, she displayed undeniable examples of charity towards the poor and the sick. Entrusted to Religious Virgins, who were called "Hospitantes" in Poitiers, by her parents for her education, she admirably practiced the virtues befitting a young woman. Four years later, she was brought back home by her parents and placed in charge of the family; and the care of her younger brother was entrusted to her. Although occupied with many affairs, she never neglected to attend daily Mass and to nourish herself with the divine food. During the French Revolution, in order not to be deprived of these heavenly graces, she ran here and there, disregarding all kinds of dangers, even at night, where St. Andrew, Hubert Fournet, having secretly returned from his Spanish exile, celebrated the sacred mysteries, and gathered the scattered sheep of his parish of Malliac, instructing them with the apostolic word.

[*Latin ed. p. 562*]

562 Acta Apostolicae Sedis - The official records strengthened his mind. After this disturbance had subsided, the Saint devoted himself to guiding this parish; amazed by her virtues, he took her into a new religious Congregation, which he was planning to found in order to repair the damage caused by the sedition against Catholic life, and made her a member: and thus it happened that in the year 1807 the Congregation of the Daughters of the Cross was established, which, under the wise guidance of Father Andrea Huberti, and with the leadership of Blessed John Elizabeth, has brought and continues to bring abundant harvests of souls, especially in the education of girls and the care of the sick. It is difficult to express with what strength of spirit, with what eagerness to suffer, and with what zeal for charity this most virtuous woman devoted all her energies to founding this work. Aware of her own natural infirmities, doubtful of herself, but completely confident in God, and strengthened by Him, she overcame every kind of difficulty and established her Congregation with happy results. Pope Pius VIII praised her with a decree of commendation in an Apostolic letter bearing the Fisherman's ring; and Pope Pius IX solemnly approved it in 1867. On August 26, 1838, in the place called La Puye, Joan Elizabeth was called by her Divine Spouse to heavenly nuptials. After all the legally required procedures had been observed, on May 13, 1891, Pope Leo XIII, of blessed memory, introduced the cause for the beatification of this Servant of God in the Sacred Congregation. On March 19, 1928, Pope Pius XI declared that she had exercised heroic virtues. On April 29, 1934, the same

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Pope decreed that two miracles had occurred through the intervention of God. On May 3 of the same year, the same Pontiff decided that the process could proceed to her solemn beatification, which was celebrated in the Vatican Basilica on May 13 of the following year. With new signs then appearing, the cause for canonization was resumed on December 19 of the year 1934, and Apostolic investigations were instituted regarding the alleged miracles. After their juridical value was recognized, and after a rigorous threefold discussion, the two miracles which God, through the intercession of the Venerable Joan Elizabeth, deigned to work, were approved by a decree issued on May 13 of this year. However, a question remained to be discussed in order to complete the proceedings in the Sacred Congregation: Whether, with the approval of the two miracles, and after the Apostolic See had granted the same Blessed one the right to be venerated, the process could proceed to her solemn canonization. This question was proposed for discussion in the General Congregation, before His Most Holy Highness Pope Pius XII, on May 21, by the Reverend Cardinal Charles Salotti, Bishop of Palestrina, Prefect of the Congregation of Rites, and also Promoter of the Cause. The Reverend Cardinals, Official Prelates, and Consultor Fathers unanimously gave their favorable consent.

[*Latin ed. p. 563*]

The Sacred Congregation 563 of Rites "granted its approval, but the Most Blessed Father deemed it necessary to further enlighten the matter with the light of the Holy Spirit. Therefore, he chose the day of August 7th of the month of Saint Cajetan, to express his opinion. For this reason, he summoned Cardinal Charles Salotti, Bishop of Praenestinus, Prefect of the Sacred Congregation and Relator of the cause, as well as Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary. After the Holy Eucharist was devoutly celebrated, he declared: "It is safe to proceed with the canonization of Blessed Joanna Elizabeth Bichier des Ages." He then ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation. Given in Rome, on the 7th day of August, in the year of Our Lord 1910. Signed: C. Card. SALOTTI, Bishop of Praenestinus, Prefect. L. Cfr S. A. Carinci, Secretary. IV. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JOHN BAPTIST, OF SAINT MICHAEL THE ARCHANGEL, FOUNDER OF THE CONGREGATION OF CLERICS FOOT SERVANTS OF THE MOST HOLY CROSS AND PASSION OF OUR LORD JESUS CHRIST. REGARDING THE QUESTION: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues in a heroic degree, in the case and to the extent of what is being considered. The Divine Redeemer of mankind, in order to

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draw us to the heavenly kingdom, proposed to us no other path to sanctity than the following of His example in self-denial and on the cross: so that we might manifest the life of Jesus in our mortal flesh, "always bearing in our bodies the dying of Jesus, that the life also of Jesus may be manifested in our bodies" (2 Corinthians 4:10). No other path did the saints follow; no other did the Servant of God, John Baptist of Saint Michael the Archangel, consider to be the one to follow, indeed, in this...

[*Latin ed. p. 564*]

564. It seems to have reached its height: Saint Paul of the Cross, brother of the German, a true imitator of heroic virtues. John Baptist, second after Saint Paul, born to Luca and Anna Maria Massari of a family not less pious than respectable from Uvadà, in the Diocese of Acqui, Liguria, was born on April 4, 1695. From his early years, the holy child began to cultivate piety, which his most pious mother instilled in him with joy, and he resolved to dedicate himself entirely to divine worship. Hence, despising childish games, he devoted many hours to prayer, even at night; he went to church early in the morning to hear Mass, sought solitude, and indeed practiced a considerable penance, even with the use of whips, in his father's house. Since Saint Paul of the Cross had intended to found a new religious family, which would take its name from the Holy Cross and the Passion of the Lord, he began eremitical life, having received the habit from the Bishop of Alexandria, in a hermitage near the country chapel of Saint-Étienne, near Castellati, and he most wisely wrote the rules for the future Congregation, which he submitted to the Bishop for approval. For this purpose, he went to Rome, but, finding things not as he wished, he withdrew to Monte Argentario, for solitude and contemplation, and then returned to Castellati, where, with the Bishop of Alexandria, Francis Gattinara, he discussed the habit of the brothers. On November 28, 1721, John Baptist received the religious habit of the Passion, and, like a good soldier of the Cross, with unwavering faith in God, he worked strenuously throughout his life, with admirable zeal, to establish the Congregation from its beginning and to promote its growth day by day. Hence, all, and even Saint Paul himself, were astonished by his conduct. The following year, both went to the solitude of Monte Argentario, and they resided in the abandoned and desolate monastery of the Eremites of Saint Augustine, dedicated to the Annunciation of the Most Holy Virgin. In that most poor and dilapidated dwelling, almost deprived of all that is necessary for life, and even suffering from a lack of food, they lived a life of perpetual fasting and constant prayer and contemplation, renewing the examples of the greatest austerity; at the same time, they attended to the needs of their neighbors, teaching Christian doctrine to the poor rural folk. They considered it essential to lead a life of austerity, full of Christian virtues, and distinguished by zeal for souls, in various places where they successively resided for several months, namely,

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Caieta, Naples, in Pilten, and Foggia; until, in 1725, they went to Rome to obtain an indulgence from Benedict XIII; and one day, when they approached the Church of Saint Mary in Domnica, they were greeted by the Supreme Pontiff himself.

[*Latin ed. p. 565*]

The Sacred Congregation of Rites, by the living oracle of its voice, granted to Paul and John the permission to associate with each other. In the following year, a hospital, dedicated to Saint Gallicanus, was founded in the City, for the care of infirmities that are more repugnant to human nature, by Cardinal Corradini, Protector of the Infirm. In this office, they dedicate themselves in every way not only to the temporal, but also to the spiritual well-being of those who are there. Because of their evident virtues, especially charity towards God and their neighbor, although they hesitated out of humility, the same Cardinal proposed to promote them to the priesthood. After the necessary preliminary studies in theology, and having received the sacred orders in the usual manner, they were, on June 3rd of the year 1727, ordained to the priesthood in the Basilica of the Vatican by the Most Holy Pope Benedict XIII. And with great joy and heavenly delight, the following day, on the feast of the Most Holy Trinity, they celebrated their first Mass. But God did not allow them to remain there for long, reserving a greater and higher apostolic work for them. Therefore, having obtained the necessary permission to leave, they went to the beloved solitude of Monte Argentario, where they led a life of eremiticism, dedicated to contemplation, works of penance, and the study of divine things, but at the same time embracing an active and apostolic ministry. Having undertaken the office of hearing the confessions of the faithful, they first carried out sacred missions to the neighboring peoples, with great benefit to souls; and afterwards, having received permission from the Most Holy Pope, they became heralds of the divine word throughout Italy, tirelessly working to eradicate vices, to instill good morals, and to lead the faithful to the end of their days. Moreover, John knew well that the integrity of the Christian people depends on the sanctity of the lives of the clergy, he retained this office as his own, preaching spiritual exercises to the clergy. In this task, as Paul himself said, he strove with great spiritual zeal to establish a stricter ecclesiastical discipline, he exposed abuses with keen insight, and he was accustomed to restrain licentious behavior with a firm hand. Meanwhile, having received the definitive approval of the rules from Pope Benedict XIV, and with the number of members increased, and with more monasteries established, John, on March 7th, 1744, first departed for the retreat of Saint Angel, near Vetralla, where he was appointed Rector. In this retreat, to which was later added the office of First Consultor of the Congregation, he remained until his death. In all these religious duties, he led by example; although he

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seemed stern and harsh externally, he nevertheless governed his subjects with a gentle charity, and he took care to provide for their needs with maternal love. Burning with the most ardent zeal for the preservation and expansion of the Church, he prayed to God with tears, that He might provide for the needs of the same Church and send forth worthy workers.

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - Commentarium Officiale. He sent men worthy of being entrusted with an apostolic mission to that place. Moreover, he was so prudent and wise in spiritual governance that he safely and easily guided souls to higher degrees of perfection; indeed, even Saint Paul, after his priestly ordination, chose him as his spiritual director and confessor, always submitting to him and making use of his counsel. Finally, after countless hardships overcome with unwavering fortitude of spirit, weakened by labors and penances, on July 10, 1765, he fell gravely ill. Foreseeing his imminent death, John, who had considered his share in this life to be solely to suffer and be despised for Christ, prepared himself for it, recalling the Passion of the Lord in his heart, and exercising himself in all virtues, especially humility and obedience. On August 30 of the same year, having devoutly received all the sacraments of the Church, he peacefully fell asleep in the Lord, singing the sweetest hymn, "Salve Regina," with Saint Paul himself appearing to him from the Cross. At his funeral, a multitude of people gathered willingly, all praising and proclaiming his sanctity with one voice. This fame of sanctity, with the passage of time, not only was not extinguished, but rather grew more and more; for many eyewitnesses who were heard in the proceedings for the Cause of Saint Paul testified that not only Paul, but also John, shone with heroic virtues, and that he had acquired a reputation for sanctity both in his homeland and in the places and cities where he resided or exercised his apostolic ministry. Various reasons led to this beautiful Cause remaining in the shadows for a long time, and it was only in 1909 that it was enriched with informative documents; after these were completed, and with all other legally required procedures observed, the Cause of the Servant of God, John Baptist, from Saint Michael the Archangel, was finally introduced, with the favorable vote of this Sacred Congregation's Historical Section, and was marked by the Commission on December 11, 1930. Then, in accordance with the Motu Proprio of Pope Pius XI concerning Historical Causes, the entire matter was entrusted to our Historical Section, omitting the apostolic process; which, with the wisdom and critical rigor at its disposal, collected all the documents, diligently conducted investigations in public and private archives, and prepared a comprehensive and concise report on the Cause of the Servant of God. All of this, with the general observations added by the Promoter of the Faith, was examined in a preliminary meeting before the Most Reverend Cardinal Alexander Verde, the Relator of the Cause, on

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November 9, 1937, and then, on April 26, 1938, in the Vatican buildings, it was presented again in the preparatory Congregation. Finally, on July 9, 1940, before His Holiness Pope Pius XII, general meetings were held, in which the aforementioned Relator of the Cause raised a doubt about the heroic virtues of the Servant of God.

[*Latin ed. p. 567*]

The Sacred Congregation of Rites proposed to examine the virtues by the power of God. The Most Reverend Cardinals and Consultors presented their votes in order; after receiving them, the Most Blessed Father made his opinion sufficiently clear, but he considered it prudent to postpone his definitive judgment, so that, through fervent prayers, more light might be drawn down from Heaven. When he decided to make his opinion known, he chose this day, the feast of Saint Cajetan, founder of the Regular Clerics, and therefore he wished to summon the Most Reverend Cardinals Charles Salotti, Bishop of Praenestinus, Prefect of the Sacred Congregation of Rites, and Alexander Verde, Relator of the Cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Holy Office, and myself, the undersigned secretary, and, with most sacred devotion, he issued a solemn decree: Thus it is established that the theological virtues of Faith, Hope, and Charity, both in God and in one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, are present in a heroic degree in the case and for the effect under consideration, in order that further proceedings may be possible, namely, the examination of four miracles. This decree was ordered to be published and recorded in the acts of the Sacred Congregation of Rites, on the 7th of August, in the year 1940.

[Signed] C. L. SALOTTI, Bishop of Praenestinus, Prefect.

[Signed] S. A. Carinci, Secretary.

V PARISIEN, OR CARCASSONNE.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY THERESA DE SOUBIRAN, FOUNDRESS OF THE SOCIETY OF MARY AUXILIATOR.

ON THE QUESTION: Whether it is established that the theological virtues of Faith, Hope, and Charity, both in God and in one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, are present in a heroic degree in the case and for the effect under consideration.

"The Creator of man," says Augustine, "so highly esteemed man; He made him what He made him, so that he might not perish, the one whom He made..." It was not enough for man to be made; it was also necessary that he be condemned by men; it was not enough that he be condemned

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and dishonored; it was not enough that he be dishonored and killed; but even this was not enough.

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - Official Commentary on the Death of the Cross... He chose the most extreme and wretched form of death, from which all other deaths would be removed... He bore His own cross, and He would have that very cross, as a trophy over the devil, placed upon the foreheads of the faithful, as the Apostle says: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world." There was nothing then in the flesh more intolerable, and now there is nothing on the forehead more glorious." (Tr., 36, 4, in Jo.). To the Venerable Mary Theresa de Soubiran, a faithful servant, Christ, who bestowed such honor upon His suffering, preserved that cross, and the most grievous one, so that He might make her a sharer in His triumph, not only in heaven, but also on earth. Joseph Baro de Soubiran La Bouvière and Noemi de Gelis, both of a most noble family, had begotten her. Neither of them shone only with worldly nobility, but also with Christian nobility. Indeed, some of these families flourished in sanctity of life, and suffered, either for the Catholic faith, or for the loss of their possessions, or, as is said, shed their blood. On May 17th of the year 1834, in the place commonly called "Castelnaudary," within the diocese of Fismes, near Carcassonne, Sophia, Theresa, Augustine was baptized with the sacred waters of baptism, having been born the day before. She grew up under the discipline of pious parents; but inflamed with zeal for souls, she was admitted, still a young girl, to the Congregation of the Marian Sisters, the most numerous of the girls' congregations, and, without noticing the other members, she became a teacher of piety, guiding them by example and exhortations on the path of perfection. She indeed desired to dedicate herself to God in the cloister of the Carmelites, but, at the urging of the same father, and with the advice of the superiors, she founded a Beghinage in her homeland in the year 1855, and took the name of Mary Theresa. In order that she might more effectively promote the perfection of herself and some of her companions, as well as provide for the needs of the poor, and to educate girls deprived of light, or to draw those in danger from evil and lead them to the Christian life, the Beghinage was transformed, against the resistance of the enemy of the human race, into a Society, to which she gave the name of the Society of Mary, Help of Christians. The Bishop of Carcassonne and the Archbishop of Toulouse approved the rules of this new Institute. In the year 1868, by apostolic letters given under the seal of the Fisherman, Pope Pius IX granted it honorable recognition. Leo XIII, in the year 1901, approved the Institute itself and its constitutions; and finally, Pius XI, in the year 1924, fully confirmed this approval. It is scarcely possible to recount how many labors, how many sorrows, how

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many difficulties the Venerable Mary Theresa endured in promoting this work, steadfast in the cross, to Christ, her most beloved Spouse. From her Congregation, one woman, through a very elaborate and deceitful scheme, was unjustly dismissed.

[*Latin ed. p. 569*]

The Sacred Congregation of Rites, stripped of all its possessions, harassed by its enemies, abandoned by all, and seemingly dead to the world and to itself, generously offered itself as a perfect holocaust to God for the good of its Congregation. "God has clearly and manifestly shown me," she wrote, "that all things in this world have and will have one reason* namely, death, so that even I, living, may continually carry death within myself: death, I say, and its consequences; for stupidity, coldness of heart, nothingness of will, and for all that might attract me, silence; for my body, weakness. No one should be discouraged by such a death: for God has power over life and death in his creatures." She considered this death necessary for the salvation of her immortal soul, so that she might be strengthened in supernatural life, and added: "Only through prayer has the way to follow this path of death and spiritual infancy been given to us." God abundantly granted the desire of his handmaid to suffer. For having been dismissed from her Congregation, she was graciously received into the Order of Our Lady of Charity and admitted to pronounce her vows. She performed her humble duties with holiness, giving remarkable examples of all virtues, the brilliance of which, however, shone more clearly after her death, especially after the wicked arts by which she was impiously attacked and cruelly persecuted, with God permitting it to perfect her virtues, were revealed. On June 7th of the year of Our Lord 1889, she peacefully passed away in Paris. Recognizing, not without the counsel of Divine Providence, the truth of the matter, they sought to promote the cause of beatification of the Venerable Mary Theresa, daughter of God. Therefore, with ordinary authority, investigations were held in Paris and Carcassonne. After these investigations were completed in the City, on May 9th of the year of Our Lord 1934, Pope Pius XI, of blessed memory, signed the Commission for the Introduction of the cause with his own hand. Then, Apostolic investigations were held in the same tribunals. After a discussion on the legal value of all the proceedings, a favorable decree was issued by this Sacred Congregation on March 22nd of the year 1938. In the same year, before the Reverend Cardinal Ianuarius Granito Pignafelli di Belmonte, Bishop of Ostia and Velletri, the Congregation was compelled to consider the heroic virtues of the Servant of God; to which, on July 11th of the following year, the preparatory investigation succeeded; and finally, on May 21st of this year, the general investigation was held before His Holiness Pope Pius XII, in which the same Reverend Cardinal, as Relator, proposed a question to be discussed: Whether it is established that the Servant of God possessed

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the theological virtues of Faith, Hope, and Charity, both in God and in her neighbor, as well as the Cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in her life and actions.

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis - Official Commentary on the matter under consideration. The Reverend Cardinals, Official Prelates, and Fathers Consultors have presented their opinions; and the Most Blessed Father, having attentively heard these, declared that the matter still required further deliberation before God, with fervent prayers. In order to express his judgment, he chose the day of August 7th. Therefore, with the Reverend Cardinals Charles Salotti, Bishop of Palestrina, Prefect of the Sacred Congregation, and Januarius Granito Pignatelli di Belmonte, Relator of the Cause, and also with the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, present, and with the divine Host piously offered, he decreed: That the theological virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, together with their associated virtues, are present in a heroic degree in the Venerable Mary Teresia de Soubiran, in the case and with regard to the matter under consideration. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 7th day of August, in the year of Our Lord 1940.

[Signature] C. Card. SALOTTI, Bishop of Palestrina, Prefect.

[Signature] L. i% S. A. Carinci, Secretary.

[*Latin ed. p. 571*]

Sacra Penitentiaria 571. Acta Apostolica. TRIBUNAL SACRA PENITENTIARIA. Dubium de absolutione generali concedenda militibus "in imminente aut commisso proelio."

In indice facultatum quas SSm. Dominus Noster Pius Div. Prov. Pp. XII concessit pro tempore belli, et de quibus in Acta Ap. Sedis, anno 1939, pagina 710 et sequentes, legitur: "In imminente aut commisso proelio... liceat... Sacerdotibus absolvere a quibusvis peccatis et censuris, quantumvis reservatis et notoriis, generali formula seu communi absolutione, absque praevia orali confessione, sed doloris actu debite emisso, quando sive prae militum multitudine sive prae temporis angustia singuli audiri nequeant."

Verum est quod interrogatum est: Quid faciendum si aliquando circumstantiae tales sint ut praevideatur moraliter impossibile aut valde difficile fore ut milites turmatim absolvi possint "in imminente aut commisso proelio"?

Sacra Penitentiaria Apostolica, omnibus mature perpensis, censuit respondendum: In praedictis circumstantiis, iuxta principia Theologiae

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moralis, licet, statim ac necessarium indicabitur, milites turmatim absolvere. Sacerdotes autem sic absolventes ne omittant paenitentes docere absolutionem ita receptam non esse profuturam, nisi rite dispositi fuerint eisdemque obligationem manere integram confessionem suo tempore peragendi.

Facta autem de praemissis relatione SSm. Domino Nostro Pio Div. Prov. Pp. XII ab infra scripto Cardinale Paenitentiario Maiore in Audientia diei 7 vertentis mensis, idem SSm. Dominus resolutionem Sacrae Penitentiariae approbavit, confirmavit et publicandam mandavit.

Datum Romae, ex Aedibus Sacrae Penitentiariae, die 10 Decembris 1940.

L. Card. LAURI, Paenitentiarius Maior.

L. © S. S. Luzio, Regens.

[*Latin ed. p. 572*]

572 Acta Apostolicae Sedis - Official Commentary

SACRED ROMAN ROTA

Summons by edict

REGARDING THE NULLITY OF MARRIAGE (SYRICKA-TERENTIEN)

Since the actual place of residence of Mr. Basil Terentien, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94) on April 5, 1941, at the tenth hour, to resolve the doubt mentioned above, or to affix his signature, and to set the date for the hearing of the cause before the Rota.

Does it appear that the marriage is null in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Basil Terentien, must, insofar as possible, inform him of this summons.

Albert Canestri, Secretary,

From the Chancery of the Tribunal of the Sacred Roman Rota, December 14, 1940.

John M. Pinna, Notary.

[*Latin ed. p. 573*]

573 *Diarium Romanæ Curiæ*

MONDAY, DECEMBER 9, 1940. The Holy Father received, in a solemn audience, His Excellency, Mr. LÉON BÉRARD, Extraordinary and Plenipo-

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tentiary Ambassador of France, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES.

TUESDAY, NOVEMBER 26, 1940, in the Palace of Congregations at St. Callisto, the preparatory session of the Sacred Congregation of Rites was held, before His Eminence, the Most Reverend Cardinal Carlo Salotti, Prefect of the same Sacred Congregation, and Promoter of the Cause of the Servant of God, Catherine Tekakwitha, a virgin of the Indian nation, in which the Reverend Prelates and the Reverend Theological Consultors discussed the heroic nature of the virtues exercised by the aforementioned Servant of God.

TUESDAY, DECEMBER 3, 1940, in the Apostolic Palace at the Vatican, the ordinary session of the Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals and the Reverend Prelates discussed the introduction of the Cause of beatification and canonization of the following Servants of God:

a) Francesca Anna Cirer Carbonell of the Most Holy Virgin, a professed nun of the Institute of the Sisters of Charity in the diocese of Malaga.

b) Maria Francesca Siedliska, foundress of the Institute of the Holy Family of Nazareth.

TUESDAY, DECEMBER 10, 1940, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the general session of the Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultors gave their vote on the heroic nature of the virtues of the Servant of God, Maria Teresa Haze, foundress of the Daughters of the Cross.

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis - Official Commentary

SECRETARY OF STATE

By letters from the Secretary of State dated November 20, 1940, Pope Pius XII, may he reign happily, has graciously deigned to appoint the Most Reverend Fathers Adamo Pierotti, of the Order of Friars Minor; Vigilioda Valstagna, of the Order of Capuchin Friars Minor; Raffaele Maria Baldini, of the Order of the Servants of Mary; and Luigi Manzini, of the Congregation of the Barnabites, as Consultors to the Sacred Congregation of Rites (Section I).

By Apostolic Briefs, the Holy Father Pius XII, may he reign happily, has deigned to appoint:

November 30, 1940.

Monsignor Emilio Marchetti, as Chaplain Extraordinary to the Common

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Office.

November 19, 1940.

His Excellency, Most Reverend Monsignor Augusto Bertazzoni, Bishop of Potenza and Marsico Nuovo, as Apostolic Protonotary *ad instar participantium*.

November 21, 1940.

Monsignor Giovanni J. Boylan, of the diocese of Des Moines.

November 28, 1940.

Monsignor Saverio Carabellese, of the diocese of Molfetta.

As Domestic Prelates of His Holiness:

November 7, 1939.

Monsignor Carlo Bock, of the archdiocese of Prague.

November 11, 1940.

Monsignor Luigi Valetto, of the diocese of Civita Castellana.

November 17, 1940.

Monsignor Gaetano Fagiani, of the diocese of Nardo.

November 22, 1940.

Monsignor Domenico Amalfitano, of the same archdiocese.

November 22, 1940.

Monsignor Giacomo Lombardo, of the same archdiocese.

November 22, 1940.

Monsignor Celestino Molfese, of the same archdiocese.

November 22, 1940.

Monsignor Giuseppe Ricciolio, of the same archdiocese.

December 5, 1940.

Monsignor Michele Tommasone, of the diocese of Lucera.

December 7, 1940.

Monsignor Antonio Lazzarini, of the diocese of Lodi.

December 16, 1940.

Monsignor Giuseppe Giovanelli (Rome).

HONORS

By a Brief dated November 21, 1937, the Holy Father Pius XI, of blessed memory, deigned to bestow the Order of St. Sylvester the Pope upon the Baron Corrado Saurma de Jeltsch, of the archdiocese of Breslau.

[*Latin ed. p. 575*]

From the Diary of the Roman Curia, No. 575, with Apostolic Brief: The Holy Father, Pope Pius XII, reigning happily, has deigned to bestow: The Order of Saint Gregory the Great, civil class: November 12, 1940. Upon Mr. Alessandro Pfanner, of the archdiocese of Lucca.

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Upon Mr. Giovanni Carignani, of the same archdiocese.

December 3.

Upon Mr. Mario Amadeo (Argentina).

November 9.

Upon Mr. Cavaliere Giuseppe Gualandi, of the archdiocese of Bologna.

The Order of Saint Sylvester, with Plaque: December 11, 1940.

Upon Mr. Giuseppe Premuda, of the Patriarchate of Venice.

The Order of Saint Sylvester: December 4, 1940.

Upon Mr. Gaspare Conigliaro, of the archdiocese of Syracuse.

The Knighthood of the Order of Saint Sylvester: September 18, 1940.

Upon Mr. Luigi Chalvin, of the archdiocese of Lyons.

Upon Mr. Amato Chavanne, of the same archdiocese.

November 13.

Upon Mr. Renato Alfieri, of the suburbicarian diocese of Sabina and Poggio Mirteto.

November 18.

Upon Mr. Antonio Calatri, of the archdiocese of Cagliari.

November 28.

Upon Mr. Umberto Bonetti, of the archdiocese of Milan.

December 12.

Upon Mr. Augusto Casadei, of the diocese of Forlì.

With Letters from the Secretariat of State, the Holy Father, Pope Pius XII, reigning happily, has deigned to appoint:

Secretaries of His Holiness, honorary: September 13, 1939.

Most Reverend Monsignor Giuseppe Aguilar, of the diocese of Zamora.

Most Reverend Monsignor Antonio Méndez, of the same diocese.

Most Reverend Monsignor Pietro Castillo Estrada, of the diocese of Tehuantepec.

November 28.

Most Reverend Monsignor Ilario Alcini, of the diocese of Todi.

May 16, 1940.

Most Reverend Monsignor Giuseppe Kaurinovic, of the diocese of Banjaluka.

Most Reverend Monsignor Gerardo Purk, of the same diocese.

Most Reverend Monsignor Giovanni Vlasié, of the same diocese.

Most Reverend Monsignor Paolo Pajic, of the same diocese.

[*Latin ed. p. 576*]

576 Acta Apostolicae Sedis – Official Commentary, May 16, 1940. Monsignor Nicola Bilogrivic, of the same diocese. October 7: Monsignor Se-

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bastiano Alemanno (Rome). October 7: Monsignor Ippolito Rostagno, of the archdiocese of Turin. October 17: Monsignor Carlo Gadda, of the diocese of Aosta. October 24: Monsignor Bandelio Pelavo Brambila, of the diocese of Chiuhuahua. October 31: Monsignor Francesco Espino Porras, of the same diocese. November 7: Monsignor Giovanni Mignone, of the diocese of Sant'Angelo dei Lombardi. Monsignor Giovanni Lavezzo, of the diocese of Adria. November 7: Monsignor Luigi Cardini, of the diocese of Arezzo. Monsignor Silverio Mattei, of the diocese of Rieti. Monsignor Giuseppe Maria Boris, of the archdiocese of Turin. November 7: Monsignor Giuseppe Micossi, of the diocese of Vittorio Veneto. November 7: Monsignor Giovanni Battista Panzano, of the diocese of Lucca. November 7: Monsignor Luigi Santi, of the diocese of Como. December 5: Monsignor Ferdinando Svetoni, of the diocese of Montepulciano. Monsignor Giuseppe Scurpa, of the diocese of Veroli. Honorary Chamberlains in peacock blue attire: August 8, 1940. Monsignor Silvestro Siciliano, of the diocese of Nicosia. November 21: Monsignor Luigi Scialdoni (Rome). Honorary Secret Chamberlain: November 21, 1940. Monsignor Adalberto Asvanyi, of the diocese of Alba Reale.

[*Latin ed. p. 577*]

December 30, 1940, Year and Volume XXXII (Series II, Vol. VII) - No. 14, ACTA APOS- TOLICAE SEDIS, OFFICIAL COMMENTARY. GENERAL INDEX OF ACTS (Year XXXII - Series II, Vol. VII).

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[*Latin ed. p. 578*]

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Commendators, 31, 136, 287, 331, 335, 448, 527, 574, 575;
Knights, 32, 136, 288, 331, 335, 449, 527, 575.

[*Latin ed. p. 579*]

II. INDEX OF DOCUMENTS ARRANGED IN CHRONOLOGICAL ORDER

1. ACTS OF POPE PIUS XII

Translated by churchlatin.ai, a product of Boyne Archives

I. ENCYCLICAL LETTER, PAGE 1940, JUNE 13.

- To the Venerable Brothers, the Patriarch of Olysippon, Archbishops, Bishops, and other Ordinary authorities of Lusitania, and of the lands beyond the sea, who maintain peace and communion with the Apostolic See: "At the close of the eighth century, Lusitania became a territory with its own jurisdiction; and in the third century from then, it was restored to liberty. Therefore, the apostolic missionary works are earnestly commended to the people of Lusitania."

249 From the Latin text, a Lusitanian version. 260

II. APOSTOLIC LETTER, 1940, JULY 6.

IV, after the feast of the Apostles.

- To the beloved son, Wlodimir Ledóchowski, Superior General of the Society of Jesus: "At the close of the fourth century from its founding by that Society."

III. CONSTITUTIONS

1939, APRIL 1.

JUNE 13.

» » » 289

OF THE APOSTOLIC VICARIATE OF SAN CARLOS DE ANCUDIA (Puerto Montt).

- A portion of the territory of the Diocese of San Carlos de Ancud is separated, which is erected into a Diocese called "Puerto Montt," a suffragan of the Archdiocese of Concepción.

337 OF THE NORTHERN TRANSVAAL (of Pietersburg).

- The Apostolic Prefecture of Northern Transvaal, formerly entrusted to the Casinese Congregation from the ancient observance of the Order of Saint Benedict, is erected into an Abbey of "nullius" status, under the name "of Pietersburg."

14 OF BENKOELEN (Palembang).

- The Apostolic Prefecture of Benkoelen, on the island of Sumatra, is raised to the rank and dignity of an Apostolic Vicariate, to be henceforth called "Palembangensis."

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[*Latin ed. p. 580*]

Index 580 1939 July » » •» » y> » » » » » » » » October » November » » » » » December » » » 1940 January

Chronological order of documents:

11 Of Monte Gurrie (de Kokstad). - The Apostolic Prefecture of Monte Ourrie in South Africa, with the same boundaries, is erected into an Apostolic Vicariate under the new name "de Kokstad."

Of Peng-Yang or de Heijo. - A new Apostolic Vicariate, named "de Heijo," is erected from the Apostolic Prefecture of Peng-Yang in Korea.

Of Yangku. - The Apostolic Prefecture of Yangku is elevated to the rank and dignity of an Apostolic Vicariate.

20 Of Multan. - The Apostolic Prefecture of Multan is erected into a Diocese.

Of Wuchow. - The Apostolic Prefecture of Wuchow is erected into an Apostolic Vicariate.

22 Of St. Louis of Maragnano (Caxiensis in Maragnano). - A portion of the territory of the Archdiocese of St. Louis of Maragnano is separated, and a new Diocese is erected, to be called "Caxiensem in Maragnano."

Of St. Louis of May Maragnano, St. Joseph of Grajahu (Pinerensis). - The Archdiocese of St. Louis of Maragnano and the "nullius" Prefecture of St. Joseph of Grajahu are divided, and a new "nullius" Prefecture, named "Pinerensis," is erected.

5 Mission of Syria, sui iuris (Constantinopolitan or of Istanbul). - The entire region, commonly called "Hatay," is joined to the mission "sui iuris" of Syria, and is added to the Apostolic Vicariate of Constantinople, or of Istanbul.

11 Dyrrachiensis (Southern Albania). - A portion of the Archdiocese of Dyrrhachium, comprising the territory of Southern Albania, is separated, and a new Apostolic Administration, named "Albaniae Australis," is established.

14 Of Luapula (Sakaniensis). - The Apostolic Prefecture of Upper Luapula in the Belgian Congo is elevated to an Apostolic Vicariate, named "Sakaniensis."

25 Natalensis (Caicöensis). - A portion of the territory of the Diocese of Natal is separated, and a new Diocese, to be called "Caicöensis," is erected, a suffragan of the Metropolitan Church of Parahyba.

9 Aleppensis (of Istanbul). - The territories of the cities of "Adana," "Mersina," and "Tarso" are separated from the Apostolic Vicariate of Alep, and are added to the Apostolic Vicariate of Istanbul.

16 Of the Holy Faith-Tucsonensis (Gallupiensis). - A portion of the ter-

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ritory of the Archdiocese of the Holy Faith and the Diocese of Tucson is separated, and a new Diocese, named "Gallupiensis," is erected, a suffragan of the Metropolitan Church of the Holy Faith.

12 Allahabadensis (of Jhansi). - A portion of the territory of the Diocese of Allahabad is separated, from which a new Apostolic Prefecture of "Jhansi" is erected.

[*Latin ed. p. 581*]

Index 1940 Jan. » » Feb. » » » » » » » » » » » » » » » ^ Apr. » arranged in chronological order 581 12 Allahabad and Agra (Lucknow). - A portion of the territory is separated from the Archdiocese of Agra and the Diocese of Allahabad, from which a new Diocese is erected, to be called "Lucknow," a suffragan of the Metropolitan Church of Agra. 310 » Of Wonsan and of Tokio (of Tokugen or of Tokwon, of Hanko or of Hamheung). - A part of the territory of the Abbey of St. Benedict, of the Ottilian Congregation of O.S.B., in the Apostolic Vicariate of Wonsan, is assigned to the Abbey, and it is constituted as an Abbey "nullius" under the name "of Tokugen" or "of Tokwon," and it is also decreed that this Vicariate, for the care of the indigenous clergy, when circumstances permit, shall be called "of Hanko" or "of Hamheung" in the future. 343 13 Mysore-Coimbatore (Bangalore). - A portion of the territory of the Diocese of Mysore is separated, and a new Diocese is erected, to be called "Bangalore," a suffragan of the Metropolitan Church of Pondicherry; certain territories are added to the Diocese of Mysore from the Diocese of Coimbatore, and the Diocese of Coimbatore is entrusted to the care of the indigenous clergy. . . . . 346 » Nellore (Guntur). - A portion of the territory of the Diocese of Nellore in the East Indies is separated, from which a new Diocese is erected, under the name of "Guntur," a suffragan of the Metropolitan Church of Madras, and the indigenous clergy are entrusted with its care. 396 » Of Fushun. - The Apostolic Prefecture of Fushun in Manchuria is raised to an Apostolic Vicariate. 465 » Of Q-imma (Endeber). - A portion of the Apostolic Vicariate of Gumma is separated, and a new Apostolic Prefecture is erected, "Endeber." 46T » Of Neghelli and of Q-imma (Hosanna). - A portion of the territory is separated from the Apostolic Prefecture of Neghelli and from the Apostolic Vicariate of Gimma, and a new Apostolic Prefecture is erected therefrom, named "Hosanna," which is entrusted to the Order of the Friars Minor Capuchin. 468 17 St. Charles of Ancudia (of Aysen). - A southern portion of the territory of the Diocese of St. Charles of Ancudia is separated, which is erected into a new Apostolic Prefecture, to be called "of Aysen." . . . . . 470 29 Trujillo (Piura). - A portion of the territory of the Diocese of Trujillo in the Republic of Peru is separated, from which a new Diocese is erected, to be called "Piura," a suffragan of the Metropolitan Church of Lima. . 472 9 Of Kiamusze. - The sui iuris mission of Kiamusze in Manchuria is erected into an Apostolic Prefecture. . . 475 » Sassandre. - A portion of the territory of

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the Apostolic Vicariate on the Ivory Coast is separated, and a new Apostolic Vicariate, Sassandre, is erected. . . . . 4 7 6 v » documents.

[*Latin ed. p. 582*]

Index of documents arranged in chronological order:

582 May » June » July

28 Concerning Oubangui-Chari and Foumban (Berbérati). - Parts of the Apostolic Vicariates of Oubangui-Chari and Foumban in French Equatorial Africa are separated, and a new Apostolic Prefecture, "Berberatensis," is established.

536 December 25

Concerning Bikoro. - The "sui iuris" mission of Bikoro in the Belgian Congo is raised to the rank of Apostolic Prefecture.

538 December 9

Concerning Chittagong (from Akyab). - A portion of the territory of the Diocese of Chittagong and of the ecclesiastical province of Calcutta is separated, and a new Apostolic Prefecture is established under the name "de Akyab."

540 IV - DECREE 1940

October. December 27

1. It is known to us. - The Eucharistic sacrifices and public prayers are prescribed to be held everywhere on the lands, on the 24th day of the month of November in the year 1940, for the present needs of human society.

Versions: in the Italian language, in the French language, in the Spanish language, in the English language, in the German language.

The Mass, which is usually celebrated at midnight on the Nativity of Our Lord Jesus Christ, is permitted to be celebrated on the evening of the vigil of the same Nativity.

V 1939 August 20

PROPRIO - LETTERS

385, 387, 388, 390, 392, 394, 529

To the Bishop of Ventimiglia. - The sanctuary dedicated to the Most Sacred Heart of Jesus, located in "Bussana Nuova" within the territory of the Diocese of Ventimiglia, is honored with the title and privileges of a Minor Basilica.

38 The 11th of October

Montpellier. - The church of Our Lady of the Tables, located within the territory of the city and Diocese of Montpellier, is honored with the title and privileges of a Minor Basilica.

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39 The 11th of November

By our Apostolic Letters. - Concerning the abolition of the privilege of nobility for the Order of the Piarists.

41 The 8th of December

Concerning the present Diocese of Namur. - The abbatial church of the Blessed Virgin Mary of the Golden Valley, located within the territory of the Diocese of Namur, is enhanced with the title and privileges of a Minor Basilica.

117 1940 January 5

It is reported to us. - The church of Saint Lawrence the Martyr, located in the city of Mortara, within the territory of the Diocese of Vigevano, is honored with the privileges of a Minor Basilica.

179 The 10th of [month unspecified]

It has come to our knowledge. - The sanctuary of the Blessed Virgin of Zapopan, located within the territory of the Diocese of Guadalajara, is adorned with the title of a Minor Basilica.

[*Latin ed. p. 583*]

Index 1940 January 11 April 30 May 12 » 19 » 26 A chronological digest of documents, page one thousand two hundred.

Saint Clement, Bishop of Utrecht, is declared the primary patron of the ecclesiastical province of Ultraiectensis, and his feast day is to be celebrated under the rite of the first class, with an octave, in all the dioceses of the Netherlands. 180 Piety, honors, and worship.

The church in Buenos Aires, dedicated to the Holy Spirit, is raised to the title and privileges of a Minor Basilica. 478 Divine Charity.

The Venerable Servant of God, Philippine Duchesne, of the Society of Sisters of the Sacred Heart of Jesus, is declared Blessed. 31S For Religious Families.

The Venerable Servant of God, Joachima de Vedruna, widow of Mas, foundress of the Carmelite Institute of Charity, is declared Blessed. 354 For the sake of charity.

The Venerable Servant of God, Maria Di Rosa, foundress of the Congregation of the Handmaids of Charity, is declared Blessed. 404 Wonderful God.

The Venerable Servant of God, Maria Guilelma Emilia de Rodat, foundress of the Congregation of the Sisters of the Sacred Family, is declared Blessed. 39S Blessed are the poor in spirit.

The Venerable Servant of God, Ignatius a Laconi, a lay professed of the Order of the Capuchin Minor Brothers, is declared Blessed. 479 Of the Bolivian territory.

The church-sanctuary of the Blessed Virgin Mary of "Copacabana,"

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within the boundaries of the Diocese of Paces in Bolivia, is adorned with the honors of a Minor Basilica. 484 Of the city of Viterbo.

The Cathedral Church of the Diocese of Viterbo, dedicated to Saint Lawrence the Martyr, is endowed with the title and privileges of a Minor Basilica. 541 Of the city of Saint Sebastian.

The Blessed Virgin Mary, under the title of "del Coro," with the redeemed crown, is declared the patroness of the city of Saint Sebastian in the Diocese of Hispaniae, Vitoria. 543 Of the Peruvian territory.

The Cathedral Church of the Diocese of Arequipa is adorned with the honors and privileges of a Minor Basilica. 544 Of Mexico.

The Blessed Virgin Mary, under the title of "Ocotlan," is confirmed as the heavenly patroness of the entire Archdioecesis Angelorum, in the territory of Mexico. 545 Of the Diocese of Saint Joseph in America.

The abbey church, of the Order of Saint Benedict, with the title of the Immaculate Conception of the Blessed Virgin Mary, in "Conception," within the boundaries of the Diocese of Saint Joseph in North America, is raised to the status of a Minor Basilica. 516 To the Apostolic See.

The title of "Excellency" is conferred upon the members of the Pontifical Academy of Sciences, established in the Vatican City. 548 June 1, 9, 16 July 2, 10, 16, 20 September 8, 14 November 25 583

[*Latin ed. p. 584*]

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[*Latin ed. p. 629*]

Certain corrections are to be made in vol. XXXII (1940) of the *Commentarii Acta Apostolicae Sedis*. On page 328, line 4, the phrase "1 aprilo etc." is to be deleted, as the mention already exists in the year 1939, vol. V, page 243, lines 22. On page 359, line 3, in the title, it should read: "exstantes." In the text of the Epistle, it should be read: "ad duodecies fere centena millia increvit." On page 439, delete the word "unicam" from the line.

[*Latin ed. p. 630*]

The thirtieth commentary, according to the official "Acta Volumen Apostolicae Sedis," is concluded on the thirty-first of December, 1940, by the Polyglott Presses of the Vatican.

[*Latin ed. p. 631*]

In the twelfth year of the City of Vatican, on Monday, the twelfth of February, in the year 1940, Number 1. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City of Vatican. Pontificate of His Holiness Pope Pius XII - Year I, Number VIII. Law by which rights are established and determined in judicial matters. February 5, 1940. THE GOVERNMENT OF THE STATE. In virtue of the powers delegated to it by the law of November 4, 1939, number III; Having heard the opinion of the General Counselor of the State; It has issued the following LAW. Article 1. The following judicial acts before the Sole Judge in civil matters, before the President of the Court of First Instance, before the Court of First Instance, and before the Commissions established by the Motu Proprio of the Most Holy Pope Pius XI, September 21, 1932, are subject to the payment of chancery fees, in the amounts indicated below: a) Introductory pleadings: for each sheet of the original, L. *15 — b) Concluding appearances, memoranda, supplementary notes: for each sheet of the original, L. 15 —

[*Latin ed. p. 632*]

2. *Acta Apostolicae Sedis* – Supplement c) Original documents of decrees, records of proceedings, records of conciliation, procedural documents, expert opinions: for each sheet… L. d) Originals of judgments and arbitral awards: for each sheet 5— L. 10 — L. 5— L. 5— g) Documents of complaint, documents and records of withdrawal of complaint, documents of the appearance of a civil party in criminal proceedings: for each sheet L. 5— h) Documents of notorietà: for each sheet L. 5— L. 5— L. 5— e) Documents of civil proceedings in matters of contentious

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jurisdiction, execution, and voluntary proceedings: for each sheet... /) Documents and records of the Chancery drawn up at the request of third parties: for each sheet... . . . . i) Certificates, declarations, and attestations issued by the Chancery: for each sheet l) Authentic copies or extracts of judgments or other documents and acts, the originals of which are deemed to be held by the Chancery: for each sheet... Article 2. – The legalization of signatures is subject to the payment of Chancery fees, in the amount of ten lire for each legalized signature. Article 3. – The collection of the fees referred to in the preceding articles shall be carried out by the Chancery by affixing, to the documents and acts, stamps conforming to the model attached to this law. The stamps must be invalidated with the seal of the Chancery of the Court of First Instance. Article 4. – Civil judgments are subject to the payment of judgment fees, the amount of which shall be determined, in each judgment, in relation to the amount in dispute. The collection of these fees shall be carried out by the Chancery. Article 5. – The sums collected pursuant to the preceding articles shall be paid, by the Chancery, to the Treasury of the Governorate of Vatican City within the first five days of each month. Article 6. – The fees for copies to be collected by the Chancery are determined at one lira for each page of twenty-five lines. Article 7. – At the time of the introduction of the case, a fee shall be fixed, by order of the Sole Judge, or of the President of the Tribunal.

[*Latin ed. p. 633*]

Laws and regulations of the State of the City of Vatican:

Article 3: The parties shall deposit with the Chancery, for the payment of the fees specified in articles 1, 4, and 6, the sum determined by the first instance court, or by the President of the Commission, to whom the case has been respectively submitted. This sum may be increased during the course of the proceedings, should the requirements of the judgment demand it.

Article 8: For documents and writings relating to persons admitted to the benefit of free legal assistance, the Chancery shall make the necessary reservations for debit, for recovery in accordance with the law.

Article 9: The Holy See and its institutions and offices, and the State of the City of Vatican, are exempt from the obligation of deposit and from the payment of all fees provided for in this law. The Chancery shall make the necessary reservations for debit, for the purpose of recovery in accordance with the law.

Article 10: This law shall enter into force on the same day as its publication. The original of this law, bearing the seal of the State, shall be deposited in the archive of laws of the State of the City of Vatican, and the corresponding text shall be published in the Supplement to the Acta Apostolicae Sedis, and all are to be ordered to observe it and to ensure its observance.

City of Vatican, fifth of February, nineteen hundred and forty.

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I, THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 634*]

Acts of the Apostolic See - Supplement attached to the delegated law by which certain rights in judicial matters are established, February 5, 1940, No. YIII (article 3). (Violet color) V: and the Governor, Camillo Serafini.

[*Latin ed. p. 635*]

5. Laws and Regulations of the State of the City of Vatican. No. I X. - Delegated Law establishing and determining secretarial and notarial fees. February 5, 19^0. THE GOVERNOR OF THE STATE. By virtue of the powers delegated to him by Law No. III of November 4, 1939; Having considered the Decree of the Governor of the State No. XLV of December 20, 1933, by which secretarial fees were established for the introduction of goods or commodities, amended by Decree No. II of August 2, 1939; Having heard the opinion of the General Counselor of the State; He has issued the following LAW. Article 1. The following acts and documents issued by the Offices of the Governorate of the State of the City of Vatican are subject to the payment of secretarial fees, in the amounts indicated below: a) Certificates, declarations, and attestations: for each sheet, L. 5; b) Authentic copies or extracts of acts and writings: for each sheet, L. 5; c) Passports: issuance or renewal, L. 20; d) Identity cards, identification badges, authorizations for residence in the State of the City of Vatican: each, L. 5; e) Permanent permits for access to the City of Vatican: each, L. 5; L. 15 - for students of archaeology, literature, fine arts, and authorized guides: each, L. 10; g) Tickets for free admission to the Vatican Museums and Galleries, valid for eight consecutive days, excluding holidays: each, L. 5; h) Tickets for free admission to the Vatican Museums and Galleries, valid for one year: each, L. 5; i) Payment orders issued by the General Accounting Office for amounts exceeding one hundred lire: each, L. 5.

[*Latin ed. p. 636*]

6. *Acta Apostolicae Sedis* - Supplement, Article 2. - The original documents and authenticated copies of notarial acts are subject to the payment of notarial fees, in the amount of five lire for each sheet. Article 3. - The collection of the fees mentioned in Article 1 of this law, and those indicated in Article 1 of the decree of the Governor of the State, August 2, 1939, No. I I, will be carried out by each individual office through the application of stamps, conforming to the model attached to this law (Appendix A), to the acts and documents. These stamps will be invalidated with the seal of the office issuing the act or document. Article 4. - The collection of the fees mentioned in Article 2 will be carried out, through the application of stamps, conforming to the model attached to this law (Appendix B), to the acts. These stamps will be invalidated with the seal of the Notarial Archive.

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Article 5. - The acts and documents requested in the interest of the Holy See and its Institutions and Offices, of the Most Eminent Cardinals, and of the State of the City of Vatican are exempt from the payment of the fees mentioned in this law. Article 6. - The sums collected pursuant to Articles 3 and 4 must be paid into the Treasury of the Governatorate within the first five days of each month. Article 7. - This law shall enter into force on the same day as its publication. The original of this law, bearing the seal of the State, shall be deposited in the Archive of Laws of the State of the City of Vatican, and the corresponding text shall be published in the Supplement to the *Acta Apostolicae Sedis*, and all are to be ordered to observe it and to ensure its observance. City of Vatican, February 5, 1940. I L, GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 637*]

Laws and regulations of the State of the City of Vatican, annexed to the delegated law by which secretarial and notarial rights are established and determined, February 5, 1940, No. IX. Annex A (article 3) (Color: sepia). Annex B (article 4) (Color: yellow). V: OR THE GOVERNOR.

[*Latin ed. p. 639*]

In the twelfth year of the City of Vatican, on Tuesday, the twelfth of March, 1940. Number 2. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the City State of the Vatican. Pontificate of His Holiness Pope Pius XII. Year II. Number X. Decree of the Governor of the State, by which modifications are made to the Regulations for the Circulation of Motor Vehicles, January 31, 1930, U. XII. March 9, 1940. THE GOVERNOR OF THE STATE. Having considered the Regulations for the Circulation of Motor Vehicles, January 31, 1930, No. XII; Having heard the opinion of the General Counselor of the State; DECREES: 1. Article 10 of the Regulations of January 31, 1930, No. XII, concerning the circulation of motor vehicles, is modified as follows: "The license plates issued for the automobiles of the Supreme Pontiff, the Holy See, the Most Eminent Lords Cardinals, and the State, shall have inscriptions of red color on a white background. "The dignitaries of the Holy See and the State, included in the note attached to the present Regulations, may have a double license plate with inscriptions of red color on a white background for only one of their automobiles, while the other license plates to which they are entitled shall bear inscriptions of black color on a white background.

[*Latin ed. p. 640*]

Acts of the Apostolic See - Supplement

<(All other license plates issued for automobiles registered in the Vatican Motor Vehicle Registry will have black inscriptions on a white background.)

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2. - The note constituting Annex B to Regulation No. XII of January 31, 1930, is amended as follows:

Most Eminent Lords Cardinals.

Noble Papal Ante-Chamber: Princes Attending the Throne.

Master of the Papal Household.

Secret Almoner of His Holiness.

Sacristan of His Holiness.

Secret Chamberlains participating in the service of the Ante-Chamber.

Noble.

Grand Master of the Holy Hospital.

Chief Treasurer of the Sacred Patriarchates.

Chief Cavalryman of His Holiness.

General Superintendent of the Post Office.

Commander of the Noble Guard.

Hereditary Standard-Bearer of the Holy Roman Church.

Commander of the Swiss Guard.

Secretariat of State:

Secretary of the Holy Congregation for Extraordinary Ecclesiastical Affairs.

Substitute of the Secretariat of State.

State of Vatican City:

Governor.

General Counselor.

3. - This decree shall enter into force on the same day of its publication and shall be published, in addition to the usual methods, by posting it on the door of the Governatorate offices and in the Courtyard of St. Damasus.

Vatican City, March 9, 1940.

THE GOVERNOR

C. SERAFINI

[*Latin ed. p. 641*]

Laws and Regulations of the State of Vatican City

NO. XI. - Ordinance of the Governor of the State authorizing the issuance of new series of postage stamps.

March 11, 1940

THE GOVERNOR OF THE STATE

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Having considered Article 5, paragraph 1, of the fundamental law of the City of Vatican City, June 7, 1929, No. I, as well as Articles 2 and 20, letter c), No. 5, of the law on the sources of law, June 7, 1929, No. II;

Having considered the Ordinance of the Governor of the State of Vatican City concerning the postal service, July 30, 1929, No. VIII;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. - The issuance of five series of postage stamps is authorized, to be used for the payment of taxes relating to correspondence originating from the City of Vatican City.

Article 2. - The value of the individual postage stamps referred to in the preceding article shall be, respectively, 5 centesimi, 1 lira, 1.25 lire, 2 lire, and 2.75 lire.

Article 3. - The postage stamps shall be printed using intaglio printing, bearing, in the watermark, the design of the crossed keys, and shall have the following characteristics:

1° Value of 5 centesimi - color: garnet red. The coat of arms of the Supreme Pontiff, Pope Pius XII, surmounted by the tiara and the keys, stands out on a darker central square, in which two branches of olive intertwine with the cords of the keys; it bears the inscriptions: at the top: POSTE VATICANE, and, at the bottom, the price: CENT. 5.

2° Value of 1 lira - color: the frame is dark purple. In the central circle is engraved, in black, the profile of the Supreme Pontiff, Pope Pius XII, facing to the right. A small branch of olive adorns each of the four corners around the circle. Below, the two keys are intertwined with their cords; it bears the inscriptions: at the top: POSTE VATICANE, and, at the bottom, the price: LIRE 1.

[*Latin ed. p. 642*]

Acta Apostolicae Sedis - Supplemento 12, 3rd edition. Value: Lire 1.25. Color: The border is dark blue; the rest is as in the previous one, but the profile of the Supreme Pontiff is turned to the left; it bears the inscriptions: at the top: POSTE VATICANE, and at the bottom, the price: LIRE 1.25.

4th. Value: Lire 2. Color: The border is sepia brown; the rest is as in the Lire 1 stamp; it bears the inscriptions: at the top: POSTE VATICANE, and at the bottom, the price: LIRE 2.

5th. Value: Lire 2.75. Color: The border is mauve purple; the rest is as in the Lire 1.25 stamp; it bears the inscriptions: at the top: POSTE VATICANE, and at the bottom, the price: LIRE 2.75.

The dimensions, for all the stamps, are: 19 mm x 24 mm, excluding the margins, and 24 x 29 mm, including the margins.

Article 4. The stamps mentioned in the preceding articles shall be valid

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from the date of entry into force of this ordinance.

Article 5. This ordinance shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governatorate and in the courtyard of St. Damasus, and shall enter into force on the same day as its publication.

Vatican City, March 11, 1940.

THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 645*]

Acts of the Apostolic See, Supplement, Laws and Regulations of the State of the City of the Vatican. Pontificate of His Holiness Pope Pius XII - Year II, No. XII. Law by which the power of legislation in monetary matters is delegated to the Governor of the State. November 8, 1940.

PIO PP. XII. By Our own initiative and with full knowledge, with the fullness of Our sovereign authority:

Having considered the opportunity to issue new legislative norms in matters of currency;

We delegate to the Governor of the State the power to issue legislative norms concerning this matter.

The present law shall enter into force on the same day of its publication.

We command that the original of the present law, bearing the seal of the State, be deposited in the Archive of Laws of the State of the City of the Vatican, and that the corresponding text be published in the Supplement of the Acts of the Apostolic See, ordering all those to whom it pertains to observe it and to ensure its observance.

Given from Our Apostolic Palace in the Vatican, on the thirtieth day of November, in the year one thousand nine hundred and forty, in the second year of Our Pontificate.

PIO PP. XII.

[*Latin ed. p. 646*]

14 Acta Apostolicae Sedis - Supplemento N. XIII. - Delegated Law concerning the fabrication and issuance of coins for the year 1940. December 9, 1940. THE GOVERNOR OF THE STATE. In virtue of the powers delegated to him by Law No. XI, of November 30, 1940; Having considered Article 5 of the fundamental law of the City of Vaticana, June 7, 1929, No. I; Having considered the monetary convention between the State of the City of Vaticana and the Kingdom of Italia, signed on August 2, 1930; Having considered the monetary law of December 31, 1930, No. XXI, and the regulations for its execution, approved by decree of the Governor of the State, July 15, 1931,

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No. XXII; Having considered Law No. XXIV, of December 14, 1931, which authorizes the issuance of coins in execution of the Italo-Vaticana monetary convention; Having considered Law No. LX, of November 16, 1937, which introduces modifications to the monetary law of December 31, 1930, No. XXI; Having considered the delegated law concerning the fabrication and issuance of coins, of December 30, 1939, No. VII; Having heard the opinion of the General Counselor of the State; He has issued the following LAW. Article 1. - The coins of 2 lire, 1 lire, 0.50 lire, and 0.20 lire shall be fabricated, until further notice, with "acmonital" instead of nickel. Furthermore, the metallic composition and weight of the coins of 0.10 lire and 0.05 lire have been varied, as indicated in the table of the following article.

[*Latin ed. p. 647*]

Laws and Regulations of the State of the City of Vatican, Article 2. The new technical characteristics of the coins indicated in Article 1 are determined as follows:

| Metal | Nominal Value | Weight (grams) | Diameter (millimeters) | Legal Tolerance (in plus or minus thousandths of a gram) |

|—|—|—|—|—|

| Silver | 2 Lire | 29.6 | 10 | 0.50 |

| Silver | 26.7 | 8 | 20 | 0.50 |

| Silver | 0.50 | 24.1 | 6 | 20 |

| Silver | 0.20 | 21.7 | 4 | 20 |

| Aluminum-Bronze | 0.10 | 22.5 | 4.90 | 15 |

| Aluminum-Bronze | 0.05 | 19.5 | 2.95 | 15 |

Article 3. All other characteristics, both of the coins indicated in the preceding articles, and of the other denominations currently in circulation, as established in the delegated law of December 30, 1939, No. VII, remain unchanged.

Article 4. The manufacture and issuance of gold coins of one hundred Lire for the year 1940, shall not exceed the amount of five million Lire.

Article 5. The manufacture and issuance of silver coins, acmonitai, and bronze coins for the year 1940, shall be carried out in a total amount of eight hundred thousand Lire, distributed as follows:

* 100,000 Lire in silver coins of 10 Lire each.

* 500,000 Lire in silver coins of 5 Lire each.

* 80,000 Lire in silver coins of 2 Lire each.

* 70,000 Lire in silver coins of 1 Lire each.

* 26,000 Lire in acmonitai coins of 0.50 Lire each.

* 12,800 Lire in acmonitai coins of 0.20 Lire each.

* 8,100 Lire in acmonitai coins of 0.10 Lire each.

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* 3,100 Lire in bronze coins of 0.05 Lire each.

Article 6. The coins of the current year's issue shall bear the date: 1940, and, for the year of the Pontificate, the indication: II.

[*Latin ed. p. 648*]

46 Acta Apostolicae Sedis - Supplemento, Articolo 7. – Omnes dispositiones quae in regulamento continentur, approbato decreto Gubernatoris Civitatis die 5 Iulii 1931, n. XXII, sive quae huic legi contrariae sunt, continuare applicabuntur, et etiam ad emissiones quae in Articulis 4 et 5 continentur, extenduntur. Articulum 8. – Haec lex vigere incipiet eodem die in quo in lucem edita erit. Originalis huius legis, sigillo Civitatis praebito, in Archivio Legum Civitatis Urbis Vaticanae depositabitur, et textus correspondens in Supplemento Actarum Apostolicarum Sedis edetur, iubendo omnes qui pertinent, ut eam observant et observantiam eius exigant. Urbs Vaticana, nono Decembris millenovecentoquaranta. GOVERNATOR C. SERAFINI.

[*Latin ed. p. 649*]

Knnp XII, Città del Vaticano, die Lunae, tricesimo diem Decembre, anno millenovescentesimo quadragesimo. Numerus 4. ACTA APOSTOLICAE SEDIS, Supplementum ad Leges et Dispositiones Civitatis Vaticanae.

Pontificatus Sanctissimi PII XII. Annus decimus quartus. Ordinatio Gubernationis Civitatis. Quibus certae valores postales denuntiantur expiratae.

Die tricesimo Decembris, anno millenovescentesimo quadragesimo.

GOVERNATOR CIVITATIS.

Post examen Partis V, paragraphi secundi, Legis Fundamentalis Civitatis Vaticanae, die septimo Iunii, anno millenovescentesimo vigesimo nono, numero I; necnon Articuli II et XX, litterae c), numeri V, Legis de Fontibus Iuris, die septimo Iunii, anno millenovescentesimo vigesimo nono, numero II;

Post examen Ordinantium:

a) Die vicesimo Maii, anno millenovescentesimo tritigesimo tertio, numero XLI, relativa ad emissionem novae seriei francobollorum postalium;

b) Die duodecimo Iunii, anno millenovescentesimo tritigesimo quarto, numero XLVIII, relativa ad superimpressionem francobollorum postalium;

c) Die primo Februarii, anno millenovescentesimo tritigesimo quinto, numero LIV, relativa ad emissionem seriei francobollorum commemorativorum Congressi Iuridici Internationalis anno millenovescentesimo tritigesimo quarto;

d) Die duodecimo Octobris, anno millenovescentesimo tritigesimo oc-

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tavo, numero LXIII, relativa ad emissionem seriei...

[*Latin ed. p. 650*]

18 *Acta Apostolicae Sedis* – Supplement: Commemorative postage stamps of the IV International Congress of Christian Archaeology; Having heard the opinion of the General Counselor of the State; ORDERS:

1. The following postage stamps are declared to be no longer valid, effective from January 1, 1941:

* 1st: The values of 5 centesimi, 1 lira, 1.25 lire, 2 lire, and 2.75 lire of the series authorized by Decree, May 20, 1933, No. XLI;

* 2nd: The values of 80 centesimi, 1.25 lire, 2.00 lire, 2.50 lire, 5.00 lire, and 10.00 lire of the series issued in 1929 and overprinted as per Decree June 12, 1934, No. XLVIII;

* 3rd: The commemorative series of the International Legal Congress of 1934, authorized by Decree February 1, 1935, No. LIV;

* 4th: The commemorative series of the IV International Congress of Christian Archaeology, authorized by Decree October 12, 1938, No. LXIII.

2. This decree shall be published, in addition to the usual methods, by posting it in the post offices of the State.

Vatican City, December 30, 1940.

THE GOVERNOR, CAMILLO SERAFINI.

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